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THE BOOK OF WISDOM

W. J. DEANE

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ΣΟΦΙΑ ΣΑΛΩΜΩΝ

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THE BOOK OF WISDOM

THE GREEK TEXT, THE LATIN VULGATE

AND

THE AUTHORISED ENGLISH VERSION

WITH AN INTRODUCTION, CRITICAL APPARATUS

AND A COMMENTARY

BY

WILLIAM J. DEANE, M.A.

ORIEL COLLEGE, OXFORD; RECTOR OF ASHEN, ESSEX

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PREFACE.

WHEN I turned my attention many years ago to the Book of Wisdom, there was no Commentary in the English language that treated fully of this work, save that of Arnald. This was copious indeed, but cumbersome and often speculative and uncritical. I felt also the want of some better revision of the text than was offered by the editions of the Septuagint usually met with in England. Even Tischendorf, who had sung the praises of his Sinaitic Codex far and wide, had made scarcely any use of this MS. in his own editions of the Septuagint, contenting himself with noting the variations of the Alexandrian and the Codex Ephraemi rescriptus. Taking the Vatican text as a basis therefore, I collated it with the Sinaitic and the other uncial MSS., and with the cursives given in Holmes and Parsons' work, with occasional reference to the Complutensian and Aldine editions. It was not till my own collation was just completed that I became acquainted with Fritzsche's *Libri Apocryphi Veteris Testamenti*, a work of the utmost value, though not quite free from mistakes in recording the readings both of the Vatican and Sinaitic MSS. These errors have been noted by E. Nestle in an appendix to the last (eighth) edition of Tischendorf. In confirming the text by reference to the Fathers, I have derived great assistance from *Observationes Criticae in Libr. Sap.* by F. H. Reusch, who has carefully noted the passages of the Book quoted by early writers. Walton's Polyglot has provided me with the Armenian, Syriac, and Arabic versions. For the sake of comparison I have printed the Latin Vulgate, and the so-called authorised English Version, in parallel columns with the Greek. The former is particularly interesting as containing many unusual words or forms, which are duly noted in the Commentary. In elucidating the text I have endeavoured to give the plain grammatical and historical meaning of each passage, illustrating it by reference to the writings of Philo, Josephus, the Alexandrian writers, and early Fathers; but I have been sparing of quotations from Christian authors, not from want of materials, but because I did not wish my work to assume an homiletical form, or to be burdened by reflections which an educated reader is able to make for himself.

The importance of the Septuagint in the study of the New Testament cannot be overrated; and I trust it will be found that I have not often omitted to note passages and words in the Book of Wisdom which illustrate the writings of the later Covenant. Many statements and allusions in the Book are confirmed by traditions found in the Targums: these have been gathered from the works of Dr. Ginsburg and Etheridge. In preparing the Commentary great use has been made of the works of C. L. W. Grimm and Gutberlet; the former is too well known and appreciated to need commendation; the latter is useful, and the writer's judgment can be trusted where it is uninfluenced by the desire to condone the mistakes and interpolations of the Latin Vulgate. The great Commentary of Cornelius a Lapide has of course been constantly consulted. The Rev. Canon Churton kindly permitted me to inspect his MS. when my own notes were almost completed; and I have availed myself of his paraphrase in some few passages. Dr. Bissell's work reached me only as my own pages were passing through the press; but it does not afford any new light on obscure passages, and seems to be chiefly a compilation from German sources.

Viewing the Book of Wisdom as an important product of Jewish-Alexandrine thought, it seemed desirable to offer a brief sketch of the course taken by Greek philosophy in discussing the momentous questions with which it attempted to cope. An effort is made to define the position occupied by our Book in the Jewish-Alexandrian school, and some notion is given of the influence exercised by that phase of thought on the language, though not on the doctrine, of Christianity. The later development of this school, which led to many fatal errors, is barely noticed, as being beyond the scope of this work, which aims only at affording a help to the student of the period immediately antecedent to Christianity.

CONTENTS.

PROLEGOMENA.

I.	I. THE BOOK OF WISDOM: ITS CLAIMS ON ATTENTION. 2. SKETCH OF THE PROGRESS OF GREEK PHILOSOPHY. 3. THE JEWISH-ALEXANDRIAN PHILOSOPHY. 4. ITS INFLUENCE ON THE THEOLOGY OF THE NEW TESTAMENT	1
II.	TITLE. PLAN. CONTENTS	23
III.	LANGUAGE AND CHARACTER	27
IV.	PLACE AND DATE OF COMPOSITION. AUTHOR	30
V.	HISTORY. AUTHORITY. RELATION TO THE CANON OF SCRIPTURE	35
VI.	TEXT	39
VII.	VERSIONS, EDITIONS, AND COMMENTARIES	41

THE GREEK TEXT AND CRITICAL APPARATUS WITH THE ANGLICAN VERSION AND LATIN VULGATE	45
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COMMENTARY	111
----------------------	-----

INDEXES	221
-------------------	-----

PROLEGOMENA.

I.

1. The Book of Wisdom: its claims on attention.—2. Sketch of the progress of Greek Philosophy.—3. The Jewish-Alexandrian Philosophy.—4. Its influence on the Theology of the New Testament.

1. THE Book of Wisdom has many claims on our attention and respect. Whatever views we may adopt as to its date and author (matters which will be discussed later), we may confidently assert, that, occupying that period between the writing of the Old and New Testaments, when the more formal utterances of the Holy Spirit for a season had ceased to be heard, and, as far as remaining records attest, God had for the time ceased to speak by the prophets, it possesses an absorbing interest for every student of the history of Christianity. In conjunction with other writings of the same period, this Book exhibits the mind and doctrine of the Jews, the progress of religious belief among them, and the preparation for Christianity which was gradually being effected by the development of the Mosaic creed and ritual. The gap between the two covenants is here bridged over. Herein is presented a view of the Hebrew religion, definite and consistent, which may well be regarded as a necessary link in the chain of connection between the earlier and later revelations. Nowhere else can be seen so eloquent and profound an enunciation of the faith of a Hebrew educated away from the isolating and confining influence of Palestine, one who had studied the philosophies of East and West, had

learned much from those sources, yet acknowledged and exulted in the superiority of his own creed, and who, having tried other systems by that high standard, had found them to fail miserably. Nowhere else can be read so grand a statement of the doctrine of the immortality of the soul as the vindication of God's justice. The identification of the serpent who tempted Eve with Satan, the reference of the introduction of death into the world to the devil, the typical significance assigned to the history and ritual of the Pentateuch, the doctrine of man's freedom of will exerted in bringing upon himself the punishment of his sins, and the sure retribution that accompanies transgression,—in treating of all these subjects, the Book is unique among pre-Christian writings, and its neglect or omission cannot be compensated by any other existing work.

It is remarkable how greatly this Book has been disregarded in England. While the Fathers have quoted it largely and continually, while commentators in old time delighted in plumbing its depths and in finding Christian verities underlying every page, while in later days Germany has poured forth a copious stream of versions and comments, England has been till lately¹ content with the single work of R. Arnald, and has

¹ Lately the Rev. J. H. Blunt has published *The Annotated Bible*, London, 1879, vol. ii of which contains the Apocrypha, and

the Rev. W. R. Churton has prepared an edition of the *Book of Wisdom* for the Society for Promoting Christian Knowledge.

left the Book unstudied and uncriticized. Familiar as some of its chapters are to all English churchmen from their forming some of the daily and festival lectures in the Calendar, no student of Holy Scripture has seemed to think the Book of Wisdom worth serious labour, and it has been left for other nations to bestow upon this remarkable work that diligence which it deserves and will well repay.

2. Before entering upon an examination of the text of the Book of Wisdom, some preliminary inquiries are necessary for determining its place in the history of religious development and its connection with preceding and subsequent systems. If, as we shall show reason hereafter for asserting, the work was produced at Alexandria, and is a genuine offspring of the Jewish-Alexandrian school which took its rise in that celebrated centre of commerce and philosophy, a short space must be devoted to an investigation into the origin, tenets, and influence of that school. To trace at length its effects in producing gnosticism and other heresies in Christian times is beyond the scope of this outline, which aims only at recording its rise, and making a brief examination of the question, whether the Gospel owes any of its doctrines to this system.

If we make a distinction between Theology and Philosophy, we must say Theology has to do with faith, Philosophy with research. Philosophy claims to systematise the conceptions furnished by Theology and Science, and to provide a doctrine which shall explain the world and the destiny of man¹. The basis of Theology is revelation; this principle Philosophy ignores, and casting away the help thus offered endeavours and claims to elucidate the phenomena of the universe by analysis and generalisation.

Let us see first what progress the purely heathen

Greek Philosophy made towards solving the great problems of being, and next how it fared when combined with a belief in revelation.

The history of Greek Philosophy may be divided into three periods, the Pre-Socratic, the Socratic, and the Post-Socratic².

Involved in a polytheistic religion, the earliest Greek philosophers attempted in vain to explain the mysteries around them by the agencies of the deities in whom the poets had taught them to believe. Failing to construct any satisfactory theory out of these elements, Thales³ and the Ionic school tried other expedients. At one time water, at another time fire, at another air, became in their view the cause of life and power, the substance, as it were, of which all phenomena were only the modes. The utmost development at which these Physicists arrived was to endow this primary element, be it air or other substance, with intelligence, making it in fact equivalent to a soul possessed of reason and consciousness. Anaximander (B.C. 610) held that 'The Infinite' (*τὸ ἄπειρον*) was the origin of all things. What he meant exactly by this term it is perhaps impossible to discover; but being a mathematician, and 'prone to regard abstractions as entities,' he was led to formulate a 'distinction between all Finite Things and the Infinite All⁴.' But this 'Infinite All' was not developed into the idea of Infinite mind till the school of the Eleatics arose.

Meantime the interest of the history centres itself upon the mysterious and justly celebrated Pythagoras, the great founder of the Mathematicians. He was a lover of Wisdom for its own sake, not for the practical purposes to which it may be applied; hence it was perhaps that he adopted the study of numbers as best able to draw the mind away from the finite to the

¹ Lewes, *Hist. of Philosophy*, I. xviii. ed. 1867. In the following brief sketch of Greek Philosophy I have chiefly followed Mr. Lewes.

² Zeller, *Die Philosophie der Griechen*, i. 111 ff.

³ *Ὁ τῆς τοιαύτης ἀρχηγὸς φιλοσοφίας*. Aristot. *Met. A.* c. 3.

Thales is considered to have been born about B.C. 636. Ritter, *Hist. of Ancient Phil.* i. bk. III. chap. 3. pp. 195, ff. Eng. trans. Mosheim's trans. of Cudworth's *Intell. Syst.* i. pp. 35, 147.

⁴ Lewes, *Hist. of Philos.* i. 15.

infinite, from the sensible to the incorporeal. In them he saw the principles of things, the cause of the material existence of things¹. All numbers resolve into one: all parts can be reduced to unity. All that we see around us are only copies of numbers, and numerical existence is the only invariable existence. And as this is the farthest point to which we can conduct our speculations, One is the infinite, the absolute, the ἀρχή which is the object of the philosophers' search. We must remember that with Pythagoras numbers were not, as with us, mere symbols, but real entities²; we can thus readily conceive the meaning of his little-known theory. The doctrine of the transmigration of souls attributed to him is based on the same principle. The soul is One and perfect. Connecting itself with man it passes into imperfection; and according as one or other of its three elements, νοῦς, φρῆν, θυμός, rule, so is the man's scale in creation, rational, intelligent, sensual, so are the bodies which it may successively inhabit; but these changes are merely phenomena of the monad, the one invariable essence.

Unsatisfied with the answer to the problem of existence given by others, Xenophanes (B. C. 616) fixing his gaze on the vast heavens determined that the One is God³. The position which he maintained is found in a couplet of his which has been preserved⁴:

Εἰς θεὸς ἔν τε θεοῖσι καὶ ἀνθρώποισι μέγιστος,
οὔτε δέμας θυητοῖσιν ὁμοῖος οὔτε νόημα.

He may be considered the apostle of Monotheism, the teacher, amid the corruptions of the prevalent belief in multitudinous gods, of a faith in one perfect Being, though he could not tell who or what this being was, and looked upon all things as manifestations of this one self-existent, eternal God. His Monotheism was in fact Pantheism. But his speculations opened the

way to scepticism, led men to think that nothing could be known as certain.

Parmenides⁵ (B. C. 536) followed in his train, affirming that the only truth is obtained through reason without the aid of the senses, and that nothing really exists but the One Being. These two distinct doctrines, the latter of which was but little in advance of his predecessors, compose his system. This was supported by his pupil and friend Zeno of Elea (B. C. 500), the inventor of Dialectics, who, indeed, added nothing new, but contributed a mass of arguments, sophisms, and illustrations, many of which are more ingenious than solid, but which are valuable and interesting as being the earliest instances of that formal logic which plays so important a part in all subsequent discussions.

The immediate precursors of Socrates and his school were the Sophists, but the intermediate tenets of some other philosophers, especially of Democritus and Heraclitus, the so-called laughing and weeping philosophers, demand a passing notice. The men themselves may be mythical, but there is a germ of truth in all myths, and the story of these two represents doubtless a real step in the progress of inquiry. Heraclitus (B. C. 503) rejected the idea of reason being the sole criterion of truth, and held that the senses rightly educated are never deceived. Error springs from the imperfection of human reason, not from the falsity of the information or ideas derived from sensation. Perfect knowledge dwells with the universal Intelligence, and the more a man admits this into his soul, the more secure is he from error. The principle of all things is Fire, ever changing, moving, living, and out of the strife of contraries producing harmony. Democritus too (B. C. 460) upheld the truth of sensation, but sensation controlled by reflection (διάνοια)⁶; and he was the first to answer the question of the *modus operandi* of the senses by the sup-

¹ Τὸς ἀριθμοὺς εἶναι τῆς οὐσίας. Aristot. Metaph. i. 6. ap. Lewes, i. p. 28; Grote, Plato, i. pp. 10, ff. (ed. 1865); Mosheim's Cudworth, i. pp. 567, 570, notes.

² See the point argued against Ritter by Lewes, Hist. of Phil. i. pp. 30, ff.

³ Τὸ ἔν εἶναι φησι τὸν Θεόν. Aristot. Metaph. i. 5; Mosheim's Cudworth, i. pp. 580, ff.

⁴ Xenoph. Colophon. Fragm. illustr. S. Karsten.

⁵ Mosheim's Cudworth, i. pp. 592, ff.

⁶ Lewes, i. p. 98.

position, that all things threw off images of themselves which entered the soul through the organs of the body. The primary elements were atoms which were self-existent and possessed of inherent power of motion, from which the universe received its form and laws. The notion of a supreme Being to control these elements is foreign to his system, which is the merest materialism; destiny, to which he attributed the formation of things, being a term used to cloke ignorance. Differing somewhat from former philosophers, Anaxagoras, while holding that all knowledge of phenomena came from the senses, regarded this information as delusive because it did not penetrate to the substance of things, and needed reason to correct it; and as regards cosmology, he taught that creation and destruction were merely other names for aggregating or decomposing pre-existent atoms, the Arranger being Intelligence, *νοῦς*, the Force of the universe, not a moral or divine power, but an all-knowing unmixed and subtle principle¹. This principle Empedocles conceived to be Love, which was opposed by Hate, who however operated only in the lower world, for the one supreme power, which he termed Love, was a sphere above the world, ever calm, rejoicing, and restful. These forces are in some sort identical with good and evil; and it is the struggle between these powers that causes individual things and beings to come into existence, Hate separating the elements which are combined by Love into one all-including sphere.

To this period of Greek Philosophy belong the Sophists.

The Sophists did not form a school or sect². They taught the art of disputation, how best to use language so as to convince and persuade; but they were the natural successors of preceding speculators. Thought is sensation, said one³, 'man is the measure of all

things,' human knowledge is relative, truth is subjective; therefore a wise man will regard all truth as opinion, and study only how to make what he considers true or expedient acceptable to others. It is easy to see how such sentiments might be perverted to the overthrow of morality, and hence we can understand the reason why Plato and others regarded the Sophists with such repugnance; but there is little evidence to show that the teachers who had the name ever pushed their opinions to such dangerous consequences.

To contend against these unsatisfactory sceptics an opponent arose who in most respects was a perfect contrast to them. In his abnegation of self, in his contempt for riches and honours, in his denunciation of abuses, in his proud humility, Socrates (B.C. 469) contradicted their most cherished principles and assaulted their most esteemed practices. No flow of words could persuade him to act contrary to his sober convictions; no arguments, however speciously propounded, could confuse his sense of right and wrong; no spurious wisdom could withstand his subtle questioning. To make him the model of a sophist leader, as Aristophanes has done in his *Clouds*, is to confound his method with his principles. If his method was, in some sort, sophistical, his object was quite distinct from that of the Sophists; for while they gave up the pursuit of abstract truth as hopeless, he never ceased his quest for it, showing men how ignorant they were of real knowledge and aiding them in its acquisition. But he founded no school, never set himself up as a teacher, left no system of philosophy behind him. Physics he early surrendered as incapable of satisfactory solution; and he turned his attention to Ethics, and the right method of inquiry. In the latter subject he is properly judged to be the inventor of two important processes, Inductive reasoning and Abstract

¹ Lewes, i. pp. 78, 79, 83; Maurice, Ment. and Mor. Phil. pt. I. chap. vi. § 3.

² For the fairest view of the Sophists see Grote, Hist. of Greece, viii. 463; Lewes, pp. 105, ff.; Maurice, Philosophy, pt. I. chap. vi.

div. ii. § 1.

³ Protagoras, Ritter, pp. 573, ff.; Mosheim's Cudworth, lib. II. cap. iii.

definition¹; by the first of which 'he endeavoured to discover the permanent element which underlies the changing forms of appearances and the varieties of opinion; by the second he fixed the truth which he had thus gained.' It was a great step to force men to free the mind of half-realised conceptions and hazy notions, and to see clearly what a thing is and what it is not. And this is what the method of Socrates aimed at effecting. That it led to the common error of mistaking explanation of words for explanation of things is as true of the ages since Socrates as it was then². In his ethical deliveries he seems to have been somewhat inconsistent, maintaining at one time that virtue is knowledge, vice ignorance, and at another that virtue cannot be taught, and yet again that it is a matter of practice and natural disposition³. But he always affirmed that man had within him a faculty that discerned right from wrong; he upheld the supremacy of conscience; he considered that happiness consisted in knowing the truth and acting in accordance with it. The immortality of the soul, a doctrine so beautifully propounded in his last discourses, rested, in his view, on the beneficence of Divine Providence⁴. In his own profoundly religious mind that a voice divine (*δαιμόνιον* τε) should seem to utter warnings and advice, is what we might have antecedently expected⁵.

The method of Socrates was followed in a greater or less degree by other philosophers who have been distinguished as founders of three Schools, the Cyrenaic terminating in Epicurism, the Cynic combining to form Stoicism, and the Megarian, which contributed an important element to the speculations which in later times found their home at Alexandria⁶.

But the real successor of Socrates is Plato, his pupil,

friend, and biographer. To give an accurate description of Plato's many-sided philosophy would be a difficult matter in any case; in this present necessarily brief sketch it is impossible. Only a few salient points can here be indicated—opinions rather than a system being enunciated. And even this is only partly feasible, as he so often changes his opinions, refutes at one time that which at another he had maintained, implies doubts where he had previously stated certainties, repudiates the process which he himself often has adopted, that we are seldom sure, when we produce the views set forth in one Dialogue, whether they have not been modified or denied in another. One thing however is well assured, and that is, that in his search for truth he was severely logical. Universal propositions, abstract terms, were the materials with which he worked, and to discover these was the aim of all his teaching. To attribute to these general notions, or ideas, a substantive existence, to consider them not merely conceptions of the mind, but entities, *noumena* of which all individual things were the *phenomena*⁷, is simply an explanation of a difficulty for which he was indebted to his imaginative faculty. The soul, in his grand view, was always immortal, and before it became clogged with the body had seen Existence as it is, and had had glimpses, more or less perfect, of those ideas, those great realities, of which material things were the defective copy. Man's knowledge is a reminiscence of the verities seen in the disembodied state: sensation awakens the recollection: it is our business to encourage this memory, to strengthen it, to guide it by reason. So that the teacher's object is not so much to impart new information, as to recall previous impressions, dim and weak, but still not wholly effaced. This

¹ *Τούς τ' ἐπακτικοὺς λόγους καὶ τὸ δρίξεσθαι καθόλου.* Arist. Metaph. xiii. 4; Dict. of Bible, Art. Philosophy, by Mr. Brooke Foss Westcott.

² Lewes, i. p. 161.

³ Compare Xen. Mem. I. ii. 19; III. ix. 1; Arist. Eth. Nic. VI. xiii. 3; Top. III. i. 4; Plato, Meno, xxxvi-xxxix. pp. 96, 97; Protagoras, xl. p. 361.

⁴ Xen. Mem. I. iv.

⁵ Theages, x. xi. pp. 128, 129; Grote, Plato, i. pp. 433, 434.

⁶ Maurice, chap. vi. § 3. Compare Ueberweg, Hist. of Phil. § 35, Eng. ed.

⁷ Lewes, i. p. 241; Ritter, ii. pp. 265, ff.; Grote, Plato, iii. p. 520.

tendency to seek for the idea of everything led to the conception of the one Good, that is God; and though Plato never set himself to oppose the religious belief of his countrymen, it is plain that his speculations pointed to Monotheism. Following up the manifold ideas, he arrived at the supreme essence of all, the great Intelligence. By this power he supposed the world to have been created, arguing however at one time that God created only types of individual things from which other things of the same class proceeded¹, and at another that God fashioned Chaos after the model of these types which have an independent and eternal pre-existence². But however made, the world was an animal, and like other animals possessed a soul³, and God, who is all good, rejoiced to see the animated creature, τὸ πᾶν ζῶον⁴, and wished it to be all good likewise. Evil however dwells in this phenomenal world, which, being only a copy of the ideal world, must necessarily be imperfect, and which also, being composed of matter which is unintelligent, must be evil, for intelligence alone is good⁵. At the same time man, being endowed with free will, has his lot in his own hands, and may choose the evil or the good⁶. And on this choice depends the future destiny of the soul, which will have to pass into various bodies, undergo various transmigrations, till it return to its best and purest existence⁷.

A new epoch begins with Aristotle (B.C. 384), who was born about a century before the translation of the Hebrew Scriptures into Greek and the formation of the Alexandrian library⁸. From the calm stand-point of strict logic, this philosopher, uninfluenced by imagination, pronounced a judgment upon the speculations of his predecessors. Plato's doctrine of ideas he unhesitatingly condemned, holding that these ab-

stractions had no existence separate from their phenomena, and that error arose not from the falsity of sensuous perceptions, but from wrong interpretation thereof⁹. So in his view the great object of study was to set forth the rules and conditions under which the mind considers and discourses¹⁰, the formulas whereby it makes known its judgments. But we cannot dwell on his method and his dialectics. A few words must be said on his ethics and theology, and then we must pass on to the schools that followed, with which we are more concerned.

A less devoutly religious man than Plato, Aristotle seems scarcely to have believed in a personal God, though he uses language that may imply such belief. A first Cause is that which he seeks to find, and whose attributes he seeks to establish by logic. And having demonstrated, with more or less success, the unity of this First Principle, he, perhaps in deference to popular opinion, does not further pursue the investigation¹¹. There is no recognition of the perfection of God as the ground-work of morals, as in the Platonic doctrine; 'the absolute good' is eliminated from his system. The τέλος of mankind is Happiness, and this consists in the proper use of the highest faculties. Our faculties or energies have each their special excellence and virtue; the acts of virtue are exercised by voluntary choice, and these separate acts make habits, and habits form character. Now the best habit of the highest part of man's nature, and that which makes his life most divine, is Contemplation. But to attain to this, there is need of restraint, discipline, and education, which forces can only be properly and effectually applied in the State.

Thus we have seen that the early philosophers specu-

¹ De Rep. X. i. ii. pp. 596, 597; and v. vi. pp. 29, 30; Grote, Plato, iii. p. 248.

² Timaeus, xviii. p. 51.

³ Timaeus, vi. p. 30.

⁴ Timaeus, x. p. 37.

⁵ Lewes, i. p. 262; Ritter, ii. pp. 275, 276.

⁶ De Rep. X. xv. p. 619.

⁷ Timaeus, xiv. p. 42; Ritter, ii. p. 377.

⁸ Lewes, i. pp. 271, 272.

⁹ Aristot. De Anima, III. iii; Metaph. IV. v.

¹⁰ Maurice, Met. and Metaph. Phil. pt. I. chap. vi. p. 184, ed. 1834; Lewes, Aristotle, chap. vi. pp. 108, ff; Ueberweg, § 48.

¹¹ In Met. xii. p. 1074, Bekker, Aristotle conceives God to be eternal Thought, and that his thought is life and action. See Maurice, pt. I. chap. vi. § 6; Mosheim's edition of Cudworth, i. pp. 639, ff.

lated about nature, that Socrates turned their investigations on man, that Plato, while not wholly neglecting Physics, made this study subordinate to that of Ethics. Aristotle systematized the method of inquiry, and applied it to Physics, Metaphysics, and Ethics, paving the way for that invasion of Scepticism, which, using his instruments, exposed the vanity of philosophy¹.

The Sceptics, who next come on the stage, took their stand on the uncertainty of all knowledge. What had seemed determined in one age had failed to satisfy another: the truth of this philosopher had seemed the vainest error to that. What is the criterion of truth? Sensation? Reason? No. You cannot trust them absolutely; you cannot prove that they distinguish correctly. There is no criterion of truth: the mystery of existence cannot be penetrated; all we can do is to study *appearances*, to make a science of *phenomena*. Such a negative doctrine had little real influence; but in thus denying the certainty of all higher speculations it prepared the way for the coming Philosophy, which concerned itself with questions of practical morality.

Of the Post-Socratic School the Epicureans occupy a foremost place. Their founder Epicurus (B. C. 342) looked upon Philosophy as the Art of Life, the instructress in the method of securing happiness; and as to happiness, that, he said, is Pleasure—Pleasure regulated by common sense and experience; not momentary gratification at the cost of future pain and trouble, but a life-long enjoyment. Now this can only be secured by virtue, and to live happily means really to live in accordance with justice, prudence, and temperance. It is easy to see how such teaching might be perverted, as we know it was, to fostering sensuality on the one side and a hard indifference on the other. Its basis was an enlightened selfishness, free from all high motive; for there was no supreme Power to make men account for their actions, the gods, if there were gods, being too

much wrapped up in their own happiness to interfere with the concerns of mortals².

In startling contrast to the softness of Epicurus, Zeno the Stoic (died B. C. 263) preached a stern, spiritual morality, a life of active virtue—a life in which man realises his true manhood. Virtue is, as Socrates taught, the knowledge of good: knowledge is gained by sensation, and fashioned and utilised by reason, which is the God of the world. This, call it what you will, Reason, Fate, God, is that which gives its form to matter and the law to morals. Man bears within himself his ruling power: he should give free scope to this dominion, crush relentlessly every feeling that wars against it, rise superior to pain and suffering, and encourage that apathetic indifference which is the highest condition of humanity. If there was in this theory much that really tended to lower man's standard and to confuse his view of the object of life, it possessed at least one element which was of vital importance. It put man face to face with his conscience, bared to his sight his responsibility, and taught him to aim at an object higher than mere pleasure³.

The New Academy, which evolved itself from Platonic elements, was what in modern times would be called an agnostic system. Beginning with distinctions between probable and improbable perceptions, and between assent simple, and assent reflective, it ended with denying the possibility of the existence of any satisfactory criterion of truth. Reason and Conception depend on Sensation for their knowledge, and the Senses are defective and convey only subjective effects, not the real nature of things. So neither Reason, Conception, nor Sensation can be the desired criterion. What remains? Nothing but Common Sense, or a system of Probabilities, or utter Scepticism.

Some influence in preparation for the coming religion was exerted by these philosophies: either in the way of

¹ Lewes, i. pp. 334, 335.

² Lewes, i. pp. 342–348; Maurice, pt. I. chap. 6. div. iv. § 2; Ueberweg, § 59.

³ Lewes, i. pp. 349–360; Maurice, pp. 241, 242, ed. 1854.

contrast or by their positive tenets they were in some sort a *Praeparatio Evangelica*. If on the one hand they had originated and encouraged that scepticism which springs from pride of intellect and the scornful denial of everything beyond and above nature, on the other hand they had fostered the need of something to believe, something which should have authority over the spirit of man and on which he might rest and be at peace. They had spiritualized to some extent the popular mode of regarding religion, they had restored a certain unity in the conception of the Divine essence, and had given man hopes of redemption from the blind power of nature and an elevation to a secure and higher life¹; but here they stopped. They offered these as mere speculative opinions. The best of philosophies had yet to learn that humility which a better religion teaches; and till this was received and acquiesced in, men might argue and criticize and theorize, but they would never arrive at the truth.

So that we may still sorrowfully ask, What had been the result of ages of speculation and keenest controversy? Had the problems been solved which philosophy had so long and so confidently discussed? No; baffled and defeated philosophy had almost ceased to prosecute its researches, and was ready to doubt if any adequate reward awaited further investigations. Whence comes this universe of things? What is the science of life? Is there any rule for virtue? Is there any method of happiness? What and whence is the soul? What will its future be? Is God one or many? Is there a God at all? Reason had attempted to answer these questions and had failed to afford any certain reply. Another element was needed to give assurance to inquiring minds; and that element was faith².

3. It was at Alexandria that Philosophy first came in contact with Revelation. Of its after struggle with Christianity we are not now to speak. Our sketch is

limited to the time immediately preceding the Christian era and to the period in which it may have influenced the writers of the New Testament. No place in all the world could be more appropriate than Alexandria for the comparison of the doctrines of various schools. The population of this great city was mixed from the first, and owing to its extensive commerce, its world-famed library, the liberality of its rulers, and the advantages of its situation, it attracted to its shores all that was great and famous, learned and ambitious, in the East and West alike. The civilization of both quarters of the world here met at a common centre, and from this point sent forth an influence that extended through all countries³. It was however only by slow degrees that the rigid and unbending Oriental deigned to examine the tenets of other peoples. And when this investigation took place, the Greek did not absorb the Eastern philosophy, nor the Eastern the Greek; but from the fusion of the two a new system arose, a combination of revealed truth and speculative opinion, which has received the name of Neo-Platonism, and of which Philo Judaeus was the most eminent supporter, if not the founder. If it was a new phase of opinion among the Jews thus to view with favour the guesses of heathen philosophers, if, based as their religion was on the sure word of Revelation, the endeavour to amalgamate it with alien speculations marks a certain change in sentiment; we must remember that this people had been from the earliest times of their history always ready to introduce foreign superstitions into their religion. They never indeed fell into idolatry after their return from captivity; but short of such apostacy, the contact with other races and the intercourse with people of different faith, had influenced and modified their opinions and prejudices⁴. The Hebrew dwellers in Alexandria had been for some time gradually severing themselves from connection with their brethren in Palestine. The

¹ Neander, *Hist. of Christ. Relig.* i. p. 46 (Bohn's transl.)

² Lewes, i. p. 374; Ueberweg, § 62.

³ Vacherot, *Hist. Crit. de l'Ecole d'Alexandrie*, vol. i.

p. 101; Neander, *Hist. of Christ. Relig.* i. pp. 68, ff. (Bohn's transl.).

⁴ See Burton, *Bampt. Lect.* iii. pp. 70, ff. (ed. 1829).

translation of the Scriptures into Greek raised the barrier of language between the two bodies¹, and the separation was further strengthened by the policy of the Palestinians who, after the persecution of Ptolemy Philopator (B. C. 217), threw in their lot with the fortunes of Syria. The erection of a temple at Leontopolis² by the Egyptian Jews (B. C. 161), laying them open to the charge of schism, widened the breach; and though these still paid a nominal respect to Jerusalem, its exclusive claims and isolating prejudices had lost their influence with them. And then the atmosphere in which they dwelt, the eclecticism which they saw around them³, the lectures of various philosophers, the restless activity of scholars and teachers, the magnificent library, produced a powerful effect. The conservatism of the Oriental was not proof against the bold and energetic speculativeness of the Greek. The Hebrew became at first patient and then enamoured of Greek culture; he searched the best writings of the West with the view of discovering truths that squared with his own divine traditions; he examined the creeds of the heathen by the light of Revelation, and in Hellenic myths saw the remnants of a higher religion. The sacred books moulded and limited his faith; they did not restrain his thoughts; they did not prevent him from interpreting and developing their statements with a freedom which often approached rationalism⁴. As it was with Judaism that the first contact of Eastern and Western doctrine was concerned, so the medium, the connecting link between the two systems, was Pla-

tonism. The teachings of Aristotle and Zeno doubtless had some influence, but the assimilating principle was found in the tenets of Plato. The idealism, sublimity, richness of his philosophy struck a chord in the Hebrew breast that responded harmoniously, and from the union of these elements arose a strain which combined, more or less perfectly, the beauties of both. The writings of this period which have survived (of which the so-called 'Apocrypha' forms an important portion) are few in number, but they show unmistakable traces of Greek culture, and of the spirit of compromise which enlarged its own conceptions in order to embrace those of heathendom⁵.

Even in the Septuagint itself traces of this influence appear. Expressions that might have been misunderstood and have conveyed wrong impressions to heathen minds have been softened or altered. Thus, Exod. xxiv. 9-11, where it is said that Moses and Aaron, Nadab and Abihu, and seventy elders, went up to the mountain, and they saw the God of Israel, 'And upon the nobles of the children of Israel He laid not His hand: also they saw God, and did eat and drink;' the Greek renders: *καὶ εἶδον τὸν τόπον οὗ εἰστήκει ὁ Θεὸς τοῦ Ἰσραὴλ . . . καὶ τῶν ἐπιλέκτων τοῦ Ἰσραὴλ οὐ διεφάνησεν οὐδὲ εἶς καὶ ὥφθησαν ἐν τῷ τόπῳ τοῦ Θεοῦ, καὶ ἔφαγον καὶ ἔπιον*. Here there seems to have been a studied attempt to obviate the plain meaning of the text lest it should give occasion to anthropomorphic ideas of God⁶. In the Books of Maccabees it is studiously shown that the Lord interferes in the affairs of the world only through

¹ The Jews of Palestine observed annually a three days' fast in humiliation for the profanation offered to God's word by this version, the length of the fast being regulated by the duration of the plague of darkness in Egypt.

² See Döllinger, *The Gentile and Jew*, ii. p. 396 (English transl.).

³ Alexander the Great built temples to Egyptian divinities as well as to his own Grecian gods. Arr. Exped. Alex. iii. 1. The worship of Serapis, whose temple was one of the wonders of Alexandria, was introduced from Pontus. See Gibbon, *Decl. and Fall*, chap. xxviii. and references there. S. Aug. *De Civ.* xviii. 5.

⁴ Vacherot, i. p. 127, and 106, ff.

⁵ Among these writings, besides those in the Greek Bible, may be mentioned the works of Aristobulus, who expounded the Pentateuch allegorically. Fragments of this production are to be found in Euseb. *Praep. Ev.* vii. 13, ff.; viii. 9, ff.; xiii. 12. See Dähne, *Jüdisch-Alexandr. Relig. Philos.* ii. pp. 73, ff. Another document of this period is the collection called the Sibylline Books or Oracles. Dähne, pp. 228, ff.; Gfrörer, *Philo*, ii. pp. 71, ff. and 121, ff. These are spoken of further on.

⁶ Gfrörer, *Philo*, ii. pp. 9, ff. The Targums of Onkelos and Jonathan paraphrase the passage in much the same way as the Septuagint. See Etheridge, pp. 400, 526. Other instances are given by Gfrörer. See too Ginsburg, *The Kabbalah*, p. 6, note.

His ministers and agents. When (2 Macc. iii.) Heliodorus came to the temple at Jerusalem to pillage its treasures, the Lord ἐπιφάνειαν μεγάλην ἐποίησεν; and though a little after it is said (ver. 30) that 'the Almighty Lord appeared,' the expression is used in reference to an angelic manifestation¹.

Of philosophic connection is the expression applied to Almighty God, τῶν ὅλων, or ἀπάντων, ἀπροσδεῖς in 2 Macc. xiv. 35 and 3 Macc. ii. 9; and not in accordance with the usage of the Old Testament, which speaks (1 Kings viii. 27) of the heaven of heavens not containing God, but never employs this term derived from Greek philosophy². From the same source are derived the phrases about reason, the mind, etc., in the Fourth Book, e.g. ὁ ἱερὸς ἡγεμὼν νοῦς (ii. 23); λογισμὸς αὐτοδέσποτος (i. 1); παθῶν τύραννος (xvi. 1); ἡ τοῦ θείου λογισμοῦ παθοκράτεια (xiii. 16); and the four cardinal virtues (i. 18), which are also named in Wisd. viii. 7³.

Of the Greek learning displayed in the Book of Wisdom we have spoken further on, when noting its character and language; we may here give an instance or two of the writer's acquaintance with Western Philosophy. The term νοερὸν applied to the spirit of Wisdom (vii. 22) reflects the Stoic's definition of God as πνεῦμα νοερὸν⁴, the enumeration of the four cardinal virtues (viii. 7), Justice, Temperance, Prudence, Courage, is quite Platonic⁵. That the world was created ἐξ ἀμόρφου ὕλης (xi. 17) is an orthodox opinion couched in Platonic language; it is a philosophical expression for that 'earth without form and void' from which this our

globe was evolved⁶. The pre-existence of souls was a theory common to many systems of philosophy as well as to Platonism; and the author, in saying (viii. 19, 20): 'I was a witty child and had a good soul; yea, rather, being good, I came into a body undefiled,' showed that he was well acquainted with this opinion of the schools, while his statement was grounded on the language of Scripture⁷.

If we cast our eyes upon writings outside the sacred volume we shall find the same blending of Greek and Hebrew notions. In spite of Valckenær's Diatribe⁸ there seems no good reason to doubt that Aristobulus, of whose works Eusebius and Clemens Alex. have preserved considerable fragments, is that Jewish priest, 'king Ptolemaeus' master' (2 Macc. i. 10), who is addressed by Judas Maccabaeus as the representative of the Jews in Alexandria. The Ptolemy, whose teacher or counsellor (διδάσκαλος) he was, was Ptolemy Philometor (A.D. 150), and the work, remains of which have reached us, was an allegorical exposition of the Pentateuch, after the form with which we are familiar in the writings of Philo and the Alexandrian Fathers, Origen and Clement. In this treatise, perhaps with the hope of winning the king over to the Jewish faith, he labours to prove that the Law and the Prophets were the source from which the Greek philosophers, and specially the Peripatetics, had derived their doctrines. To this end he cites Orpheus, who, in one of his sacred legends (ἱεροὶ λόγοι), speaks of God as the Creator, Preserver, and Ruler of all things, accom-

¹ Gfrörer, ii. p. 55. But see Grimm, Comment. in 2 Macc. iii. 30. Dähne, ii. pp. 181, ff. Compare 3 Macc. ii. 9.

² Dähne, ii. p. 187, and i. p. 120; Grimm, in 2 Macc. xiv. 35.

³ See more, ap. Dähne, i. p. 194. The Fourth Book of Maccabees is not printed in Tischendorf's edition of the Septuagint: it will be found, in Field, Apel, and Fritzsche.

⁴ Plut. Plac. Philos. vi. (p. 535); Zeller, Phil. d. Griech. iii. p. 72.

⁵ Plato, de Rep. iv. pp. 444, ff.; Ritter, Hist. of Philos. ii. p. 407 (Eng. transl.).

⁶ See note on ch. xi. 17.

⁷ Compare Isai. xlix. 1, 5; lvii. 16; Jer. i. 5, and notes on

ch. viii. 19, 20.

⁸ Diatribe de Aristobulo, 1806. See Dähne, ii. pp. 73, ff.; Gfrörer, Philo, ii. pp. 71, ff.; Vacherot, i. pp. 140, ff.; Art. Aristobulus, in Smith's Dict. of Bible, by Professor Westcott; Matter, Hist. de l'École d'Alex. iii. pp. 153, ff.; Eusebius entitles Aristobulus' work, Βίβλους ἐξηγητικὰς τοῦ Μωσέως νόμου (Hist. Eccl. vii. 32), or, Τὴν τῶν ἱερῶν νόμων ἐρμηνείαν (Praep. Ev. vii. 13). The quotations in Clem. Alex. (Strom. i. p. 304; v. p. 595; i. p. 342; vi. p. 632) are all found in Euseb. Praep. Ev. See Dähne, p. 89. Eusebius' Fragments are found, vii. 13, 14; viii. 6, 8, 10; ix. 6; xiii. 12, pp. 663, ff. See also Döllinger, The Gentile and Jew, ii. p. 397 (Eng. transl.).

modating what is said of Zeus to the Lord of the Hebrews: in his view the letter of Holy Scripture is not to be pressed: Moses' imagery is only figurative: the transactions on Mount Sinai are only emblematic statements of great truths. He unhesitatingly sacrifices the literal meaning of the sacred story, and explains and allegorises till nothing historical remains. In the same way he treats the Greek myths, making them symbolise revealed truths, and striving to find for them a divine origin and a place in the Biblical records.

The letter of Aristæus¹, giving the well-known account of the production of the Septuagint translation, seems to have been the work of an Alexandrian Jew living at this period, though the writer, the better to maintain his assumed character, professes himself to be of another nation. In it he speaks of the Jews worshipping the same God as the Greeks adored under the name of Zeus, but is careful to guard against Pantheism by maintaining that God's power and influence are through and in all things²; he explains away the peculiar laws concerning meats clean and unclean, as symbolising purity and separation; he shows that all vice and evil springs from man's nature, all good from God, using the terms *ἀρετή*, *ἀδικία*, *ἐγκράτεια*, *δικαιοσύνη*, in a truly philosophic manner. These sayings are supposed to be answers of the seventy-two elders to questions of the king; but as the whole story is fictitious, the doctrines asserted may well be taken to represent the views prevalent among the Jews in Alexandria in the century before Christ.

The Sibylline Books³, which have come down to us, seem, on the best evidence, to be the production of

Alexandrian Jews, and contain signs of their place and time of birth. Thus in the Proëmium we read⁴:

Εἷς Θεός, ὃς μόνος ἄρχει ὑπερμεγέθης, ἀγέννητος,
παντοκράτωρ, ἀόρατος, ὁρῶν μόνος αὐτὸς ἅπαντα,
αὐτὸς δ' οὐ βλέπεται θνητῆς ὑπὸ σαρκὸς ἀπάσης,
τίς γὰρ σὰρξ δύναται τὸν ἐπουράνιον καὶ ἀληθῆ
ὀφθαλμοῖσιν ἰδεῖν Θεὸν ἄμβροτον, ὃς πόλον οἰκεῖ; . . .
αὐτὸν τὸν μόνον ὄντα σέβεισθ' ἡγήτορα κόσμου,
ὃς μόνος εἰς αἰῶνα, καὶ ἐξ αἰῶνος ἐτύχθη,
αὐτογενής, ἀγέννητος, ἅπαντα κρατῶν διὰ παντός
πᾶσι βροτοῖσιν ἐνὼν τὸ κριτήριον ἐν φάει κοινῷ . . .
οὐρανοῦ ἡγείται, γαίης κρατεῖ, αὐτὸς ὑπάρχει.

Here the expressions about God are wholly in accord with the Alexandrian philosophy, and seem also to embody a protest against the idolatry of Egypt.

Thus we see the progress of the attempt to reconcile Hebrew doctrine with Greek philosophy, to accommodate the one to the other, to read revealed truths in time-honoured myths, and to obtain, from a profound investigation into the inner sense of the sacred volume, ground for believing that the chief dogmas taught by the wisest of philosophers were contained therein.

But all these attempts are not comparable to what was effected by Philo Judæus, whose voluminous works afford the most complete examples of the doctrine of the Jewish-Alexandrian school⁵. Himself a resident in Alexandria, and from his early youth a devoted student, he was admirably fitted to examine the tenets of the philosophers before him and to combine them, if such combination were loyally possible, with those which he had received from his fathers and which he had no intention of disparaging or repudiating⁶. Studious

¹ Gallandi, Bibl. Patr. ii. 771; Gfrörer, Philo, ii. pp. 61, ff.; Dähne, ii. pp. 205, ff.; Hody, De Bibl. Text. Orig.

² Μόνος ὁ Θεός ἐστι, καὶ διὰ πάντων ἡ δύναμις τοῦ αὐτοῦ ἐστι. φανερὰ γίνεται [ἐν πάντα αὐτῷ], πεπληρωμένον παντὸς τόπου τῆς δυναστείας. This seems to favour the theory of the Neo-platonists concerning the Anima Mundi.

³ See Dähne, ii. pp. 228, ff.

⁴ Ap. Theophil. Ad Autol. ii. 36; Gfrörer, Philo, ii. p. 123.

⁵ For Philo's doctrine, see Gfrörer, Philo, i.; Dähne, i.; Vacherot, i. pp. 142-167; Ritter, Hist. Phil. iv. pp. 407, ff. (Eng. transl.).

Of Philo's works the best edition is that by Mangey, 2 vols. fol., 1742; but this does not contain the treatises discovered by Mai and Aucher. That by Richter (Lips. 1828-1830) comprises all that is attributed to Philo. There is a translation of his works in Bohn's Ecclesiastical Library. For Philo's influence on succeeding theology see Mosheim's notes on Cudworth's Intellectual System, translated by Harrison, 1845; Kingsley, Alex. and Her Schools, p. 79, ff.; J. Bryant, The Sentiments of Philo. Cambr. 1797.

⁶ Vit. Mos. iii. 23 (ii. p. 163 M.): οὐκ ἀγνοῶ ὡς πάντα εἰσι

rather than original, more fanciful than profound, he was incapable of forming a complete system of theology, and being led away by side issues and verbal niceties, he is often inconsistent with himself, fails to convey a distinct impression, because he has but vague notions or unrealised conceptions to offer. Of his piety and earnestness there can be no doubt; equally certain it is that, owing to his want of logical method and division, his expressions are indefinite; and to frame any regular doctrine from his works is a matter of extreme difficulty, if it be possible.

The predominant idea of Philo was to present the Jewish religion in such a form as to make it acceptable to the Greek intellect. How to reconcile Revelation and Philosophy—this was the task to which he applied all the powers of his mind and all the stores of his learning. His great resource was allegory. In his hands the facts of history lost their reality and became only the embodiment of abstract truths, and the simple monotheism of Scripture was adapted to the refinements of Greek science¹.

First, as to the knowledge of God: Philo maintains

that this is unattainable by man. He may know what God is not; he may know of His existence (*ὑπαρξίς*), he can know nothing of His proper existence (*ἰδία ὑπαρξίς*) or essence². What we do know of God is that He is superior to the Good, more simple than the One, more ancient than the Unit³; He is unchangeable⁴, eternal⁵, uncompounded⁶, wanting nothing⁷, the source of all life⁸, exclusively free⁹ and exclusively blessed¹⁰; He fills all things¹¹, He is ever working¹²; His love, justice, and providence are over all His works¹³.

Such being the nature of God, so ineffable and unapproachable, what communication can there be between the Creator and the creature? It is true that man ought to strive with all his powers to know God, but of himself he cannot attain to this knowledge. He cannot rise to God: God must reveal Himself to him¹⁴. Now there are two kinds of revelation which God uses in His communications with men. The first and most perfect is bestowed only on some favoured seers, who, elevated above the condition of finite consciousness, become, as it were, one with Him whom they contemplate¹⁵. For the majority of men there remains only that in-

χρησμοὶ ὅσα ἐν ταῖς ἱεραῖς βίβλοις ἀναγέγραπται, χρησθέντες δι' αὐτοῦ κ.τ.λ. His views on inspiration are collected by Gfrörer, i. pp. 54, ff.

¹ On Philo's reference of all that was best in Greek Philosophy to Moses see Quod omnis prob. 8. (ii. p. 454); De Jud. 2. (ii. p. 245); Quis rer. div. haer. 43. (i. p. 503); De conf. ling. 20. (i. p. 419); De Vit. Mos. ii. 4. (ii. p. 137).

² De Praem. et Poen. 7. (ii. p. 415).

³ De Vit. Cont. i. (ii. p. 472): τὸ ὄν, ὃ καὶ ἀγαθοῦ κρείττον ἐστί, καὶ ἐνὸς εἰλικρινέστερον, καὶ μονάδος ἀρχεγονώτερον, where we may observe, that, while exalting God above the conceptions of philosophers, Philo says nothing of His Personality, substituting τὸ ὄν for ὃ ὦν of Exod. iii. 14.

⁴ Quod Deus immut. § 5. (i. p. 276): τί γὰρ ἂν ἀσέβημα μείζον γένειο τοῦ ὑπολαμβάνειν τὸ ἀτρέπτον τρέπεσθαι;

⁵ De Caritate, 2. (ii. p. 386): γενητὸς γὰρ οὐδεὶς ἀληθείᾳ Θεός, ἀλλὰ δόξῃ μόνον, τὸ ἀναγκαῖοτατον ἀφηρημένος, αἰδιότητα.

⁶ Leg. Alleg. ii. 1: ὃ δὲ Θεὸς μόνος ἐστί, καὶ ἐν, οὐ σύγκριμα, φύσις ἀπλῇ . . . οὐδὲ ἐκ πολλῶν συνεστὼς, ἀλλὰ ἀμυγῆς ἄλλω (i. p. 66).

⁷ Quod det. potiori insid. 16. (i. p. 202): δέεται γὰρ οὐδενὸς ὃ πλήρης Θεός. So Quod Deus immut. 12. (i. p. 281): ὃ δὲ Θεὸς ἄτε ἀγέννητος ὦν, καὶ τὰ ἅλλα ἀγαθῶν εἰς γένεσιν, οὐδενὸς ἐδεήθη

τῶν τοῖς γεννήμασι προσόντων.

⁸ De Profug. 36. (i. p. 575): ἡ μὲν γὰρ ὕλη, νεκρόν· ὃ δὲ Θεὸς πλέον τι ἢ ζωῇ, πηγὴ τοῦ ζῆν, ὡς αὐτὸς εἶπεν, ἄενναος.

⁹ De Somn. 38. (i. p. 692): καὶ γὰρ ὁ Θεὸς ἐκούσιον.

¹⁰ De Septenar. 5. (ii. p. 280): μόνος γὰρ εὐδαίμων καὶ μακάριος, πάντων μὲν ἀμέτοχος κακῶν, πλήρης δὲ ἀγαθῶν τελείων.

¹¹ De Confus. ling. 27. (i. p. 425): ὑπὸ δὲ τοῦ Θεοῦ πεπληρωται τὰ πάντα, περιέχοντος, οὐ περιεχομένου, ᾧ πανταχοῦ τε καὶ οὐδαμοῦ συμβέβηκεν εἶναι μόνω.

¹² Leg. Alleg. i. 3. (i. p. 44): παύεται γὰρ οὐδέποτε ποιῶν ὁ Θεός, ἀλλ' ὥσπερ ἱδιον τὸ καλεῖν πυρὸς, καὶ χιόνος τὸ ψύχειν, οὕτω καὶ Θεοῦ τὸ ποιεῖν.

¹³ De Vict. offer. 3. (ii. p. 253): τὸν εὐεργετὴν καὶ σωτῆρα Θεόν. Fragm. ii. p. 685 M.: βασιλεὺς ἡμερῶν καὶ νόμιμον ἀνημμένος ἡγεμονίαν, μετὰ δικαιοσύνης τὸν σύμπαντα οὐρανὸν τε καὶ κόσμον βραβεύει. Ib. ἀπάντων μὲν τῶν λογισμῶν μεμοιραμένων κήδετα, προμηθεῖται δὲ καὶ τῶν ὑπαιτιῶς ζώντων, ἅμα μὲν καιρὸν εἰς ἐπανόρθωσιν αὐτοῖς διδοῦς κ.τ.λ.

¹⁴ De Abrah. 17. (ii. p. 13): διὸ λέγεται, οὐχ ὅτι ὁ σοφὸς εἶδε Θεὸν, ἀλλ' ὅτι ὁ Θεὸς ὥφθη τῷ σοφῷ· καὶ γὰρ ἦν ἀδύνατον καταλαβεῖν τινὰ δι' αὐτοῦ τὸ πρὸς ἀλήθειαν ὄν, μὴ παραφύκναις ἐκείνου ἑαυτὸ καὶ παραδείξαντος.

¹⁵ De Abrah. 24. (ii. p. 19); De Poster. Cain. 5. (i. p. 229);

ferior apprehension of God derived through some mediate existence or existences. This mediator in the first place is the Word (*λόγος*), the interpreter of God's will, and the God to imperfect beings, as the Lord or true God is God only to wise and perfect men¹. This Logos is described as the image and firstborn of God², the archangel and high priest of the world³, not the complete representative of the Supreme Being, but His figure and shadow⁴, the ideal type of human nature, as it were, a celestial Adam⁵, and God's instrument in the creation of the world. But there is a want of uniformity in Philo's doctrine of the Logos, the description being sometimes of a personal, sometimes of an impersonal, being⁶. He seems to have grasped the idea of a personal mediator, and yet to have shunned to enunciate it on every occasion, as though it were too earthly a conception for his soaring philosophy; and he takes refuge in abstractions whenever, if his terms are precisely weighed, the concrete comes too prominently to the surface.

The Logos, in Philo's view, is not the direct organ of communication between the Supreme God and His creatures. This office is discharged by inferior minis-

ters, angels, and incorporeal existences, who pass between heaven and earth, and move in the minds of those who are still imperfect⁷. But his doctrine of angels is full of inconsistencies, as he calls by this name all the forces of nature, as well as divine powers, and introduces them on all occasions, and under various conditions, to suit his allegorising explanations of Holy Writ.

With regard to Creation, the simple cosmogony of the Hebrews was much modified and altered to bring it into harmony with philosophic speculations. In one place Philo says that God, who begat all things, not only, like the sun, brought to light hidden things, but even created what before had no existence, being not only the architect of the world, but the founder⁸. At another time he speaks of the impossibility of anything being generated out of nothing⁹, and assumes an unformed and lifeless mass of matter, brought into shape and order by the spirit of God¹⁰. But he does not consider creation as a single act, that took place once for all; rather, God never ceases from making; it is His property to be always creating¹¹. Only, His act is limited to willing; the act of creation is carried out by

48. (i. p. 258); Quis rer. divin. haer. 13 and 14. (i. p. 482). See Art. Philosophy by Professor Mansel in Kitto's Cyclopaedia.

¹ Leg. Alleg. iii. 73. (i. p. 128): οὗτος γὰρ [ὁ ἐρμηνεύς λόγος] ἡμῶν τῶν ἀτελῶν ἂν εἴη Θεός, τῶν δὲ σοφῶν καὶ τελείων, ὁ πρῶτος.

² De Confus. ling. 28. (i. p. 427): τῆς ἀδίδου εἰκόνας αὐτοῦ, λόγου τοῦ ἱερωτάτου· Θεοῦ γὰρ εἰκὼν λόγος ὁ πρεσβύτατος. Ἰη. τὸν πρωτόγονον αὐτοῦ λόγον, τὸν ἄγγελον πρεσβύτατον, ὡς ἀρχάγγελον πολυάννυμον ὑπάρχοντα.

³ De Somn. i. 37. (i. p. 653): ἀρχιερεὺς, ὁ πρωτόγονος αὐτοῦ θεὸς λόγος.

⁴ Leg. Aleg. iii. 31. (i. p. 106): σκιὰ Θεοῦ ὁ λόγος αὐτοῦ ἐστίν, ᾧ καθάπερ ὀργάνῳ προσχρησάμενος ἐκκοσμοποιεῖ αὐτὴ δὲ ἡ σκιὰ καὶ τὸ ὡσανεὶ ἀπεικονίσμα ἐτέρων ἐστὶν ἀρχέτυπον· ὡσπερ γὰρ ὁ Θεὸς παράδειγμα τῆς εἰκόνης, ἣν σκιὰν νυνὶ κέκληκεν, οὕτως ἡ εἰκὼν ἄλλων γίνεται παράδειγμα.

⁵ To the question why it is said, 'in the image of God made He man' and not 'in His own image,' Philo answers: θνητὸν γὰρ οὐδὲν ἀπεικονισθῆναι πρὸς τὸν ἀνωτάτω καὶ πατέρα τῶν ὅλων ἐδύνατο, ἀλλὰ πρὸς τὸν δεύτερον Θεὸν, ὅς ἐστιν ἐκείνου λόγος. Fragm. ii. p. 625 M.

⁶ See the question argued in Gfrörer, Philo, i. pp. 176, ff.;

Dorner, Person of Christ, i. pp. 27, ff. (Engl. transl.); Jowett, Epp. of S. Paul, i.

⁷ De Somn. i. 22, 23. (i. p. 643): ταῖς δὲ τῶν ἐτι ἀπολουσμένων, μήπω δὲ κατὰ τὸ παντελὲς ἐκνιψαμένων τὴν ρυτίδων καὶ κεκληιδωμένην σώμασι βαρέσι ζῶν, ἄγγελοι, λόγοι θεοῦ [ἐμπεριπατοῦσι], φαιδρύνοντες αὐτὰς τοῖς καλοκάγαθις ὁμμασιν. See Vacherot, i. pp. 152, 153.

⁸ De Somn. i. 13. (i. p. 632): ἄλλως τε ὡς ἥλιος ἀνατείλας τὰ κεκρυμμένα τῶν σωμάτων ἐπιδείκνυται, οὕτω καὶ ὁ Θεὸς τὰ πάντα γεννήσας, οὐ μόνον εἰς τὸ ἐμφανὲς ἤγαγεν, ἀλλὰ καὶ ἅ πρότερον οὐκ ἦν, ἐποίησεν, οὐ δημιουργὸς μόνον ἀλλὰ καὶ κτίστης αὐτὸς ὢν.

⁹ De Incorr. Mundi, 2. (ii. p. 488): ἐκ τοῦ γὰρ οὐδαμῇ ὄντος ἀμήχανόν ἐστι γενέσθαι τι.

¹⁰ De Plantat. i. (i. p. 829); De Cherub. 35. (i. pp. 161, 162); De Victim. offer. 13. (ii. p. 261): ἐξ ἐκείνης γὰρ [ὑλης] πάντ' ἐγέννησεν ὁ Θεός, οὐκ ἐφαπτόμενος αὐτὸς· οὐ γὰρ ἦν θέμις ἀπείρου καὶ πεφυρμένης ὑλης ψαύειν τὸν ἰδμονα καὶ μακάριον, ἀλλὰ ταῖς ἀσωμάτοις δυνάμεσιν, ὧν ἔτυμον ὄνομα αἱ ἰδέαι, κατεχρήσατο πρὸς τὸ γένος ἕκαστον τὴν ἀρμύττουσαν λαβεῖν μορφήν. Cf. De Mund. Opif. 2.

¹¹ Leg. Alleg. i. 3. (i. p. 44): quoted above, p. 12, note 12.

the Word. As the pattern on which the world was formed Philo conceived the Platonic notion of a spiritual world composed of ideas or spiritual forms; and the powers which operated in the sensible creation he likened to the rays that proceed from a central light, the nearer (including in this idea the Logos) being the brightest effulgence, and the more distant, fainter and more imperfect reflections. That this is one germ of the later Gnostic doctrine of Emanations seems undoubted¹. In pursuing his cosmology Philo now teaches that the world (*ὁ νοητὸς κόσμος*) is nothing else but the Reason (*λόγος*) of God the Creator². Thus the *λόγος ἐνδιάθετος*, Thought, as embracing all ideas, becomes *λόγος προφορικὸς*, Thought realised; the living word, the power of Jehovah manifested, is the archetypal idea of things, 'the supreme unity of the primitive forms of the created world.' 'Some persons affirm,' he says³, 'that the incorporeal ideas are an empty name, void of all reality, thus removing the most necessary of all essences from the number of existing things, while it is in fact the archetypal model of all things which have the distinctive qualities of essence, which are form and measure.' This twofold notion of the Word combined with the belief in the Supreme God foreshadows, not the Christian Trinity, the three Persons in one God, where the Divine Three are equal and consubstantial, but the three Principles of the later Alexandrian school as they are found in Plotinus⁴. Tending to a similar result is the comment on the three mysterious visitants to Abraham in the plain of Mamre⁵. 'The one in the centre is the Father of the Universe,' he says, 'Who is

called in the Scriptures "I am that I am;" and the beings on each side are those most ancient powers and nearest to Him Who is, one of which is called the creative, the other the kingly, power. And the creative power is God; for by this He made and arranged the universe; and the kingly power is the Lord; for it is meet that the Creator should rule and govern the creature⁶.' But on this subject Philo is incoherent and inconsistent, and it is vain to attempt to construct a regular system from his bewildered speculations.

As to psychology, Philo, after Aristotle, distinguishes the three parts or characters of the soul, the rational, the vegetative, and the appetitive⁷, sometimes dividing the rational part into *αἴσθησις*, *λόγος*, and *νοῦς*, at another into *λόγος*, *θύμος*, and *ἐπιθυμία*⁸. The soul is immaterial and pre-existent, dwelling in the upper air till it sojourns in a mortal body; and those souls only which are earthly in desires and have a love for mortal life are thus embodied; others of higher aims and nobler ambition never assume a corporeal nature, but soar upwards to the vision of the Almighty, being what men call angels or demons⁹.

Such is a very brief account of the philosophical theology of Philo. The attempt to combine philosophy and faith, however skilfully executed, appears to have been in his hands a failure: philosophy gained little by it, faith suffered great loss. The simple narrative of Genesis was not improved or explained by imagining a twofold Logos, as concerned in the creation, the one being the archetypal idea, the other the sensible world; and Plato's cosmogony, which recognised three

¹ De Mund. Opif. 4, 6, 7. (i. pp. 4, 5); De Somn. i. 19. (i. p. 638); Dähne, i. pp. 240, ff.; Burton, Bampton Lect. iv. note 49.

² De Mund. Opif. 6. (i. p. 5): *εἰ δέ τις ἐβελήσκει γυμνοτέροις χρῆσασθαι τοῖς ὀνόμασιν, οὐδὲν ἂν ἕτερον εἶποι τὸν νοητὸν εἶναι κόσμον, ἢ Θεοῦ λόγον ἤδη κοσμοποιούντος*. See Gfrörer, i. p. 177; Lewes, i. p. 379; Vacherot, i. pp. 158, 159.

³ De Vict. offer. 13. (ii. p. 261).

⁴ For Plotinus see Vacherot, i. pp. 360, ff., and specially pp. 431, ff.

⁵ De Abraham. 24. (ii. p. 19).

⁶ See another analogous fancy, De Cherub. 9. (i. pp. 143, 144).

⁷ Aristot. Ethic. Nicom. I. xiii.; Philo, De congr. erud. grat. 6. (i. p. 523); Fragm. ii. p. 668; Leg. Alleg. i. 22. (i. p. 57). See Gfrörer, i. pp. 382, ff.; Dähne, i. pp. 288, ff.

⁸ De congr. erud. grat. 18. (i. p. 533); De Victim. 6. (ii. p. 243); De Concupisc. 2. (ii. p. 350).

⁹ De Somn. i. 22. (i. pp. 641, 642); Quaest. in Gen. iii. 10. (vii. pp. 14, 15, Richt.).

independent existences, the Demiurge, Matter, and the Idea, was not corrected by a theory which left Matter as eternal as God, and merely assigned Scriptural appellations to heathen notions.

4. It has been confidently asserted that Christianity owes its prominent doctrines to Philo and the Alexandrian School; some writers have even not scrupled to maintain that the religion of Christ is simply a product of the allegories of Philo and his imitators¹. The chief point with most of the writers who make such assertions is S. John's doctrine of the Logos, which is said to have been derived entirely from Philo's writings. Now we must distinguish between a doctrine and the language in which it is expressed. A writer may employ terms previously in existence to denote an opinion very different from that which other teachers have used it to signify. There are limits to language, especially to philosophic language, and without the invention of new words it would have been impossible for Christianity to avoid fixing a different sense to many of the words and phrases which it adopted. This has been the case with the term *Λόγος*. The Hebrew equivalent (*Memra*) had been employed in the Scriptures in a more or less personal sense: the angel of the Lord, the angel of the covenant, was identified in the popular expositions of the Sacred Books with the *Memra*²: the Books of Ecclesiasticus and Wisdom had further developed the idea of the Personality of the Word: the term Logos had been heard in the speculations of heathen and Jew: it contained a mighty truth which had been obscured by a mass of error; what wonder if S. John was directed to make use of this term in order to set forth the doctrine of our Lord's Person, and at the same time to correct the mistakes and heresies which had gathered around it? Familiar with the true dogma, knowing the false notions of the

Alexandrian School, the apostle thus tacitly rebuked the error by assigning a correct idea to that term which had been the subject of so much disputation, and whose meaning had been so greatly distorted³. 'In the beginning was the Logos, and the Logos was with God, and the Logos was God.' The language is philosophic and Alexandrian, the notion is solely Christian; and that notion, to use the words of Canon Liddon⁴, is this: 'The divine Logos is God reflected in His own eternal Thought; in the Logos God is His own object. The infinite Thought, the reflection and counterpart of God, subsisting in God as a Being or Hypostasis, and having a tendency to self-communication,—such is the Logos. The Logos is the Thought of God, not intermitting and precarious like human thought, but subsisting with the intensity of a personal form.' And He is eternal, *ἐν ἀρχῇ*, and not merely *παρὰ τῷ Θεῷ*, but *πρὸς τὸν Θεόν*, a phrase which implies not only 'co-existence and immanence, but also perpetuated inter-communion.' And more, the Logos is 'not merely a divine Being, but He is in the absolute sense God,' *Θεὸς ᾧν ὁ Λόγος*.

Philo did not say this. He has certain vague notions of a personal mediator, and at times seems to state the doctrine without reserve; but he is not stable in this opinion. He is always fluctuating and hesitating and modifying; and is very far from holding in its full meaning S. John's simple enunciation, 'The Word was God.' There is a grave difference between one who is dimly feeling after a truth which he has not realised and could not define, and one who is finding language to denote a doctrine revealed to him and enshrined in his heart.

Judging from Philo's language alone in certain passages one would say, without hesitation, that he maintained the Divinity and Personality of the Word, and

¹ Grossman, *Quaest. Philon.* p. 3, and among others of the German school, Ernesti, Lücke, De Wette, Straus; Grätz, *Geschichte*, iii. 217; Baur, *Paul. u. Christenth.*; Schwegler, *Nachap. Zeitalt.*

² See Etheridge, *The Targums of Onkelos, etc. on the Pentateuch*, *Introd.* pp. 17, ff.

³ See Liddon, *Bampton Lectures*, v. pp. 338, ff. (ed. 1866).

⁴ *Bampt. Lect.* p. 341.

attributed to Him that nature and those offices and qualities which are assigned to Him by the New Testament writers. Further investigation would considerably modify and correct this view. It would be seen that the teaching of the Jew and the Christian was similar in form only, not in substance: that while using the same language they held very different ideas. If Philo calls the Logos, the image of God¹, His first-begotten Son², the second deity Who is the Word of the Supreme deity³, he speaks of Him also, as we have seen, in quite other terms, which are not consistent with the belief in His perfect divinity⁴. Thus in stating that the world was made according to the image of the Word, the archetypal model, the idea of ideas⁵, he plainly cannot mean that this Word is of the same nature as Almighty God, otherwise he would be guilty of a materialistic conception, which would be entirely repugnant to his religious views; whereas, if the Word is merely an exemplar produced in the mind of the Supreme Being, this entirely evacuates the expression of all personal meaning and reduces it to an architectural design subsequently carried out⁶. Besides this, the best and inmost part of God is regarded as incommunicable; in the inmost divine sphere the Absolute does not admit of distinctions, but has only a circle of rays in which it is reflected, so that in this sense also, the Logos, the revelation of God, is not itself partaker of divinity⁷.

Certainly, as we have before noticed, Philo has no fixed belief in His Personality; he cannot conceive the

notion of His incarnation; and the glorious hopes and aspirations which surround the Messiah he completely ignores. Of Christ's two natures he has no notion whatever. He speaks indeed of the mediatorial character of the Logos⁸, but by this he means something very different from the Christian doctrine, as we shall see further on.

It was doubtless under divine guidance that S. Paul, S. John, and other writers of the New Testament employed, in enunciating the truths which they had to promulgate, terms and expressions already used and partially understood. Here were already provided words which were capable of conveying the thought which they purposed to imprint on the mind of their hearers. The same terminology with which the converts had been familiarised in the Septuagint, the Greek philosophical writings, and the sapiential Books, needed only to receive a new modification of meaning to qualify it for the higher office of containing the form of Christian theology. The Greek language had already been forced into the service of Jewish thought⁹: it was now translated into a still nobler sphere, and under inspired manipulation learned to connote Christian ideas and revealed mysteries.

In Christian hands the term Logos was employed to express two definite ideas, that the Word was a Divine Person, and that He became incarnate in Jesus Christ¹⁰. Thus the vague conception of pre-Christian teachers, which never advanced beyond the idea of the Logos as the undefined manifestation of the invisible God,

¹ De Mund. Opif. 8. (i. p. 6). See Bryant, The Sentim. of Philo, p. 17, ff., who maintains that Philo derived many of his views from S. Paul.

² De Agric. 12. (i. p. 308); De conf. ling. 28: τὸν πρωτόγονον αὐτοῦ λόγον . . . ἀρχὴ καὶ ὄνομα Θεοῦ καὶ λόγος.

³ Fragm. (ii. p. 625).

⁴ De Leg. Alleg. iii. 73. (i. p. 128): quoted above, p. 13, note 1.

⁵ Quaest. et Sol. (ii. p. 625): *θυγτὸν γὰρ οὐδὲν ἀπεικονισθῆναι πρὸς τὸν ἀνωτάτω καὶ πατέρα τῶν ὅλων ἐδύνατο, ἀλλὰ πρὸς τὸν δεύτερον Θεόν, ὅς ἐστιν ἐκείνου λόγος. Ἐδεῖ γὰρ τὸν λογικὸν ἐν ἀνθρώπῳ ψυχῇ τύπον ὑπὸ θείου λόγου χαραχθῆναι· ἐπειδὴ ὁ πρὸ τοῦ λόγου Θεὸς κρείσσων ἐστὶν ἢ πᾶσα λογικὴ φύσις· τῷ*

δὲ ὑπὲρ τὸν λόγον, ἐν τῇ βελτίστη καὶ τινι ἐξαιρέτῳ καθεστῶτι ἰδέα, οὐδὲν θέμις ἦν γενητὸν ἐξομοιοῦσθαι. Euseb. Praep. Ev. vii. 13.

⁶ Cudworth, Intell. Syst. transl. by Harrison, ii. pp. 329, ff. note.

⁷ Dorner, Person of Christ, vol. i., note A (Clarke's transl.). See also Introduction, pp. 22, 23.

⁸ Quis rer. div. haer. 42. (i. p. 501): *ὁ δ' αὐτὸς ἐκείνης μὲν ἐστὶ τοῦ θυγτοῦ κηραίνοντος αἰὲ πρὸς τὸ ἀφθαρτον, πρεσβευτῆς δὲ τοῦ ἡγεμόνος πρὸς τὸ ὑπήκοον.*

⁹ Jowett, on Ep. to Galat. p. 452.

¹⁰ Bishop J. B. Lightfoot, on Ep. to Coloss. i. 15.

received precise and exact signification; and it seems impossible to resist the conclusion that, although the Jewish and the Christian writers use the same language and have certain ideas in common, their doctrines are very far from being identical, and that S. John may be regarded rather as one who is correcting and defining the vague notions of the Alexandrian school, than as one who is influenced by that philosophy and dependent upon its teaching.

To turn for a moment to another portion of the same subject, the interpretation of Scripture, and to compare the treatment to which Philo subjected the historical statements of Holy Writ with the method pursued, for instance, by the author of the Epistle to the Hebrews and S. Paul: can any two processes be more distinct? In one case you have always a straining after allegorical interpretation, far-fetched and fanciful, a verbose exposition of details without regard to consistency or truth; in the other you find the chief attention concentrated on principles involved with little special reference to words and terms. Philo deals with the facts of revelation and history as *media* for mystical, spiritual, and allegorical interpretation, and as in a great measure not real history, but parables of heavenly or moral truths. The Christian writer treats his facts as events that happened in the sphere of God's Providence, that were transacted on the stage of this world in the fulfilment of the Creator's will and carrying out His plans, leading on to the Incarnation of the Divine Son and His exaltation to the heaven of heavens. Let us take one instance where Philo and S. Paul have treated the same subject, and compare the method employed on either side. S. Paul, Gal. iv. 22-31, has expounded the history of Hagar and Sarah allegorically. In doing this he first gives the facts, states them as true records of events that really happened, and then elicits from them a spiritual sense, shows what is their spiritual

signification. 'It is written,' he says, 'that Abraham had two sons, one by the bondwoman, the other by the freewoman; but he who was of the bondwoman was born after the flesh, but he of the freewoman was by the promise.' This is the history. Then follows the allegorical interpretation¹. These women represent two different covenants, the first given from Mount Sinai, which brings forth children unto bondage, inasmuch as it is Hagar. For Hagar represents Mount Sinai in Arabia, and answers to the earthly Jerusalem, which with all her children is still in bondage. But the other covenant, inasmuch as it is Sarah, bears free children and answers to the heavenly Jerusalem, which with all her children is free. Philo² takes many pages to allegorise the history, and he executes his purpose in a verbose, pointless, unauthorised way, as different as possible from the terseness, strictness, and directness of S. Paul. Sarah, 'my principedom,' is the wisdom, justice, temperance, and all the other virtues which govern me, he says. She indeed is always bringing forth good reasonings, blameless counsels, and praiseworthy actions, but she does not bring them forth for me unless I first call in the aid of her handmaid which is the encyclical knowledge of logic and music obtained by previous instruction. For Hagar is the emblem of grammar, geometry, astronomy, rhetoric, music, and all other rational objects of study, which one must pass in order to arrive at virtue. And these are, as it were, infantile food prepared for the soul, till it is ready for the virtues of the perfect man. The handmaid is an Egyptian, that is, 'earthly,' because the man who delights in encyclical learning has need of all his external senses to profit by what he learns; and her name is Hagar, that is, 'emigration,' because virtue is the only native citizen of the universe, and all other kinds of instruction are strangers and foreigners. 'The same relation that a mistress has to her handmaiden, or a wife, who

¹ Ἀτινά ἐστιν ἀλληγορούμενα. Not 'which things are an allegory,' but as Vulg. 'Quae sunt per allegoriam dicta.' The narrative contains an inner meaning. See Wordsw. in loc.;

Picon. Tripl. Expos.; Dr. J. B. Lightfoot, Ep. to Galat. pp. 189, ff.

² De congr. erud. grat. 1-5. (i. pp. 519, ff.).

is a citizen, to a concubine, that same relation has virtue, i.e. Sarah, to education, i.e. Hagar; so that very naturally, since the husband, by name Abraham, is one who has an admiration for contemplation and knowledge, virtue, i.e. Sarah, would be his wife, and Hagar, i.e. all kinds of encyclical accomplishments, would be his concubine. Whoever, therefore, has acquired wisdom from his teachers, would never reject Hagar. For the acquisition of all the preliminary branches of education is necessary¹. This is really a favourable specimen of Philo's allegorising treatment of Holy Scripture; and it is obvious that the arbitrary, fanciful transference of plain facts to force a moral lesson which has no connection with the history, is an extreme contrast with the method of S. Paul, where the history is the framework on which the allegory depends for its applicability, coherence, and usefulness. The fancy (for it is nothing more) that the apostle derived his method of treating Holy Scripture from the Alexandrian school is very far from the truth, and could hardly have been upheld by any one who had studied the two systems with common attention or a mind free from prejudice².

Take another doctrine which Philo is said to have taught the Christian Church. In a certain passage³ he calls the Son of God *παράκλητος*, and herein is seen the source where S. John (1 Ep. i. 2) derived the term as applied to Christ. But what are the facts? 'It was necessary,' says Philo, 'that one ministering to the Father of the world should use as Advocate the Son most perfect in virtue both for the forgiveness of sins and the supply of the richest blessings.' He is speaking of the dress of the high-priest, and explains the vestment as representing the world which was thus,

as it were, brought into the temple whenever the priest entered to perform his sacred offices. And then he proceeds as above, thus showing that by the Son he means the world⁴, and implies, as does likewise the author of the Book of Wisdom (xviii. 24), that the very sacrificial garments themselves were regarded as a means of intercession. What is there in this ceremonial figure to teach S. John the doctrine of the Advocacy of Jesus Christ the righteous, the propitiation for man's sin? There is another passage in Philo⁵ bearing on the same subject, where he says, that the Father has given to His archangel and most ancient Logos a pre-eminent gift to stand on the confines and separate the created from the Creator. And this Logos is continually a suppliant to the immortal God in behalf of the mortal race, and is also the ambassador sent by the Ruler of all to the subject man. There is a similarity here to the verse of S. Paul (1 Tim. ii. 5). 'There is one God and one Mediator between God and man, the man Christ Jesus;' but the coincidence is not essential. In Philo the Logos is a mean between the good and the evil, as the cloud between Israel and the Egyptians, neither being uncreated as God, nor created as man, but being like a hostage to both parties, a pledge to God that the whole race would not rebel entirely, and to 'man that God will never overlook the work of His hands. That Christ partakes of both natures, and is the only Mediator between God and man, is quite beyond the Jew's idea, who has mingled the particle of truth which he possessed with the Aristotelian notion of the mean and the Pythagorean theory of contrasts.

There is throughout all such occasional coincidences the fundamental distinction between the ideal Logos of the Jewish philosopher and the one Christ, God and

¹ Bohn's transl., ii. p. 162.

² See The Apostle Paul and the Christian Church at Philippi. By Rev. J. F. Todd, London, 1864. Here will be found a painstaking endeavour to show the contrast between the teaching and method of Philo and S. Paul. Burton's Bampton Lectures, note 93, &c.; Dörner, Person of Christ, i. 22-41 (Clarke's ed.).

³ De Vit. Mos. iii. 14. (ii. p. 155): ἀναγκαῖον γὰρ ᾗν τὸν ἱερω-

μένον τῷ τοῦ κόσμου πατρὶ παρακλήτῳ χρῆσθαι τελειοτάτῃ τὴν ἀρετὴν υἱῷ, πρὸς τε ἀμνηστείαν ἀμαρτημάτων καὶ χορηγίαν ἀφθονωτάτων ἀγαθῶν.

⁴ Philo calls the Logos κόσμος αὐτός. De Mund. Opif. 48. (i. p. 33).

⁵ Quis rer. div. haer. 42. (ii. p. 501). See Jowett, Ep. to Galat. p. 482.

man, of the Christian. With a writer who saw in matter the source of all evil, the idea of the Incarnation was inconceivable, was indeed repugnant to his conception of God and God's relation with the world. That the term Logos was well understood is evident, e.g. from the abrupt commencement of S. John's Gospel; but none of the philosophers or theologians who were familiar with the expression would have admitted the statement that 'The Logos became flesh.' Such an assertion was utterly irreconcilable with their principles. With Philo the Logos is rather 'Reason' than 'Word,' metaphysical rather than personal, speculative rather than moral. With the Apostle the reverse is the case. The Personality of the Word, His historical manifestation, are the points brought out. And in the full Christian doctrine we trace the truth for which preceding revelations had prepared the way, that the Son of God is that Angel of the Covenant who guided the ancient patriarchs, that Word who executed the Father's will, that Wisdom which was with God and was over all His works.

Besides Philo and his school there are other sources whence Christianity is said to have derived its tenets and practices. Not satisfied with the opinion that Christianity is the ordained religion for which Judaism prepared the way, being itself the proper development of the earlier form, critics have, with a perseverance that might be better employed, sought to trace Christ's doctrines to human opinions prevalent in the age preceding his own, and to state precisely whence they were borrowed or adopted.

Among the heralds of Christianity have been reckoned the Essenes¹, many of whose tenets and practices are said to have prepared the way for the reception of a

purser and more definite faith. They were indeed the saintly liyers among the Jews in all ages of their history. From the time of Moses to the captivity, from the return to the era of the Maccabees and thence onward to Christian days, there had always been holy men, led by the Spirit of God, who, whether living in communities or solitary, kept in many respects to the strictest traditions of their faith, and by purity, unworldliness, and the practice of many virtues anticipated no few of the Christian doctrines. Doubtless there were many excesses in their religion: they often showed as mere fanatics, often espoused philosophical tenets alien from and inconsistent with revelation; but as their name connects them with the Chasidim, the holy², so all their rules and tenets and practices were intended to produce holiness. Of the analogy between their precepts and many of Christ's commands or of the usages of the early Christians, it is easy to judge³. Thus, the Essenes commended the poor in spirit, peacemakers, the merciful, the pure in heart; they contemned the laying up riches; they had all things in common, called no man master, sold their possessions and divided them among the poor; they swore no oaths, but their communication was yea, yea, nay, nay. They believed that by prayer and fasting they could cast out devils; that a man should abstain from marriage for the sake of the kingdom of heaven; that by living a life of holiness and purity their bodies would become temples of the Holy Ghost and they would be able to prophesy (1 Cor. xiv. 1, 39). That Christianity derived any of its doctrines and practices from the Essenes is an unproved assertion; but that finding their principles and customs prevailing, Christ and His Apostles recognised what was good and right in them, while rejecting their excesses,

¹ The accounts of the Essenes are found in Philo, Quod omn. prob. lib. 12, 13. (ii. pp. 457-460); Fragm. ii. pp. 632, ff., Mang.; Joseph. Bell. Jud. ii. 8; Antiq. xiii. 5; xv. 10; xviii. 1; Solinus, Polyhist. xxv. 7, ff.; Porphy. *περὶ ἀποχ. τῶν ἐμβύχ.*, p. 381, ed. 1620; Epiphan. Adv. Haer. i. 10. p. 28, ed. 1682; i. 19. p. 39; κατὰ Ὁσσηνῶν; Pliny, Hist. Nat. v. 17. See Dr. Ginsburg's Essay, The Essenes: their History and Doctrines, London,

1864; Gfrörer, Philo, ii. pp. 299, ff.; Dähne, i. pp. 469, ff.

² See Art. Chasidim, in Kitto's Bibl. Cyclop. This derivation is the subject of much dispute. See Lightfoot's Essay.

³ The following comparison is based on Dr. Ginsburg's most complete and interesting Essay, where the whole literature of the subject is fully treated, and Dr. J. B. Lightfoot's Essay in his edition of S. Paul's Ep. to Coloss.

is certainly possible¹. And the very existence of this sect, if it was a sect, or of these saintly persons, was doubtless one of those providential preparations for the triumph of the Gospel which the Christian student has at all times loved to trace. But much more has been made of the importance of these religionists than is warranted by their history or the tenets which are attributed to them.

The fact is that the Essenes were an insignificant body, and played no prominent part in the national life of the Jews. There is no evidence that any intercourse existed between Essenism and Christianity, and to assume that Christ Himself, John the Baptist, and James the Lord's brother were members of this sect, as some authors do, is to read into history preconceived views, not to base theories on well-established facts. The coincidences of practice and teaching between the two are only so far connected as all high morality may be said to be derived from one source, or as the special points mentioned may be considered as the growth of the same country, climate, and circumstances. In many of their opinions and customs they directly contravened the Mosaic law, as for instance in their abstention from animal sacrifices², and no more marked opposition to Christianity could be found than in their persistent denial of the Resurrection of the body.

From what has been said we may gather these inferences. The Jewish-Alexandrian philosophy was not the origin of any of the doctrines of the New Testament; nor was the allegorical method of interpreting certain parts of the historical Scriptures derived from or identical with that employed by Philo and his school. The two allegations to the contrary are based on verbal similitudes, sometimes accidental, sometimes intentional, but with no affinity in thought. But using the

language current at the time as the vehicle of Christian truth, the Apostles explained their meaning intelligibly, suggested the origin of the erroneous speculations then prevalent, and at the same time corrected these mistakes. For it was indeed incumbent on them to notice the prevailing theories which were to become the parents of future heresies in the Christian Church. It is beyond our design to trace the course of these deductions from the faith, but we may state briefly the effect of this Judaic-Alexandrian philosophy on one or two points of Christian dogma.

The Arian heresy may reasonably be referred to the Logos doctrine of the Alexandrian school. This error gathered into one view all that had hitherto tended to lower the divinity of the Second Person of the Divine Trinity. The Logos, regarded by Philo often as not personal, sometimes as personal, but not so *per se*; the denial of any duality of Divine Persons; the separation of the Logos from the divine sphere, His subordination to God, and His creation in time; these and such-like opinions were a preparation for the notion that the Son was a creature begotten not eternally and not consubstantial with the Father.

Again, the Sabellian doctrine which substituted three names or conceptions of God in place of three Persons, which regarded the Trinity as different modes of the existence of God, had its prefigurement in the dream of Philo concerning the threefold perfections of God. The trinity of Plato, as it is called, the discussions of philosophers respecting the three great principles of things, with which the schools of Alexandria had familiarised him, led to a theory, which, while it retained the great dogma of Monotheism, embraced the idea of a triad of operations or virtues in the divine nature³. Vague and indeterminate as was Philo's conception of this

¹ That S. John the Baptist belonged to this order is argued from his ascetic life, and from the fact that Christ announced him to be Elias, which would be equivalent to saying that he had arrived at the highest degree among the Essenes. See Dr. Ginsburg's Art. The Essenes, Ap. Kitto's Cyclop.; Grätz, Gesch. d. Jud. iii. p. 217. The same opinion has been held concerning James, the Lord's brother, and even Christ Himself.

See the refutation in Lightfoot.

² This has been denied by Neander, Hist. of Christ. Relig. i. p. 67 (Bohn's transl.); but see Lightfoot, p. 134.

³ Cudworth, Intell. Syst. ii. 333, note (transl. by Harrison); Philo, De Cherub. 9 (i. p. 143); De Abrah. 24 (ii. p. 19); De Mut. Nom. 4 (i. p. 582).

trinity, it was the germ of that error which used the term while it destroyed the Christian connotation.

And once more, that Judaizing Platonism, which with certain additions merged into Gnosticism, derived some of its chief elements from these Alexandrian theologasters, as Erasmus would have called them. This widely penetrating system, which formed the chief danger of early Christianity, was the natural offspring of Oriental mysticism. Gnosticism furnished no essentially new speculations; it gave a new emphasis to truths already held, it combined them in new relations, but it did not create or invent novel theories and produce an altogether fresh system. Of the elements that contributed to this philosophy Alexandrian Judaism was one of the most important. If we may trace some of its factors to oriental Pantheism or Parsism, we are constrained to acknowledge the supreme influence of the school of Alexandria, and to look upon this as the medium by which the tenets of the various religions which composed it were held together and consolidated. The distinction between the highest God and the Demiurgus, the derivation of evil from an evil principle called matter (ὑλη), the doctrine of emanation, the representation of the visible world as an image of the world of light, the arbitrary allegorising of Scripture, and the notion of a secret doctrine which belonged only to the highest intellects, all these were the direct product of the Jewish-Alexandrian philosophy.

To this school also we may trace many of the opinions and much of the method of the early Christian Fathers. In defending and developing Christian doctrines they were necessarily brought face to face with Alexandrian teachers, and were constrained either to accept or oppose their statements. With the writings of Philo Justin Martyr was well acquainted, and he adopts many of the Jew's opinions and uses his language. In his idea of God he is much more in accord-

ance with Philo than with the Catholic Creed, conceiving the Father, the Word, and the Spirit, not as three Persons of one divine substance, but as three Principles of differing rank¹. After Philo's example also he endeavours to reconcile the cosmogony of Plato with that of Moses; and at another time he introduces thoughts concerning the soul from the Stoics and other Greek philosophers².

Of the deep influences of the Graeco-Jewish philosophy upon the Alexandrian Fathers every student is aware. 'Any one,' say Vacherot³, 'who desires to understand Clement and Origen, must keep in mind the three sources from which they drew their thoughts, Gnosticism, Philoism, and Platonism.'

Clemens Alexandrinus regarded Greek Philosophy as a mere plagiarism from the Jewish Scriptures⁴. In his *Stromata* his chief object is to furnish materials for the construction of a Christian philosophy on the basis of faith in revealed religion; and in carrying out this design he shows how in various particulars the heathens were indebted to Hebrew sources for their wisdom, thus following up the investigation in which Philo had led the way. Nor does he confine himself simply to the truths which philosophy has to teach: from her he borrows his method of inquiry; he calls to his aid dialectics, geometry, arithmetic and other sciences, to contribute their support to his theological speculations. All, in his view, have their part in this supreme science, which is Knowledge, Gnosis⁵; and the end and object of this is union with God through the Word.

In Origen we see the allegorising method of interpreting the Scriptures reduced, as we may say, to a system. This great teacher seems to revel in the obscurities and dark sayings of the divine oracles. He finds in them subjects worthy of his deepest thought. It was in his opinion an error fraught with much evil to adhere to the external, the carnal part of Scripture;

¹ Apol. Prim. p. 51; Vacherot, i. p. 230.

² Apol. Prim. p. 78; Cum Tryph. Dial. p. 221.

³ Ib. i. p. 248.

⁴ Strom. xi. 1.

⁵ Strom. vi. 10; Vacherot, i. p. 251.

in every portion we should seek hidden and mystic meanings which are the spirit of the Word of God and its veritable substance. The letter leads astray and brings little benefit¹. Consistently with this theory he lays comparatively little stress on the historical facts connected with Christ's life, and seeks to rise to the contemplation of the essence of the Logos, as He is in Himself, using the life and character of the historical Jesus as a symbol of the agency of the Divine Logos, seeing in all Scripture the incarnation of the Word². Like Philo, he explained the earthly events narrated in the Bible and the temporary enactments recorded there as symbolical veils of spiritual mysteries. The outer husk he deemed to be suitable food for the uninstructed multitude; the higher truths were to be reserved for those who had arrived at the most perfect condition. If there were any persons standing between these two states, for them the allegorical sense was suitable, as best conveying to their capacities moral instruction and edification. There are many other points in which both Origen and Clement exhibited remarkable affinity in doctrine to Philo. In their language concerning God and the Word and the Holy Spirit and the destiny of man they are in close accord with the Jewish writer. They also owed much to Greek Philosophy; in their cosmology, their psychology, their ethics they introduced the ideas of Stoics and Platonists; and although, in the case of Origen, these foreign elements were developed into formal heresy, yet they were on the whole serviceable to the cause of Christianity, and formed a part of that Providential arrangement which prepared the way for the acceptance and dissemination of the true faith³.

These writers and their followers had the high merit of introducing Christianity in the only form in which it would be likely to find acceptance with cultivated and scientific intellects; and if they exhibited a tendency to merge practice in speculation, to make men think

rather than act, still both of these elements are necessary for all education, and we must not decry the merits of those who taught the one if they failed sufficiently to supply the other. The *argumentum ad hominem* which they were thus enabled to use was eminently serviceable to them in conciliating opponents and in establishing the doctrines which they laboured to disseminate. They could show how philosophers had long been feeling after a Trinity in the Divine nature, how the Word of God had been an object of abundant speculation for many a day. The very terms with which their adversaries were familiar could convey the instruction which they desired to give; the very dogmas which heathen sages had announced were echoes of revealed truths; and those who had set these forth were guided by that Holy Spirit whom Christians adored.

Before concluding this brief and necessarily imperfect sketch there is one other result of the Jewish-Alexandrian teaching which we must mention. An earnest pagan, when he turned his attention to the conclusions attained by his most eminent philosophers, and saw how empty, unsatisfactory and barren of issue were their speculations, naturally longed for something better, some completer solutions of the questions by which his mind was agitated. And, looking around on the varying faiths of the nations, he endeavoured to calm his disquiet and quench his longing by elaborating an eclectic philosophy which should combine in one the best points of heathenism and Oriental religion. In this connection it was impossible to avoid following in the steps of Philo and his school. In attempting to breathe into the expiring heathendom a new breath of life, a method, which had already more or less successfully glorified and exalted ancient myths and philosophic theories by conceding to them a place in the shrine of revealed religion, was the very element needed to inspire new zeal in behalf of the old rites, and to form the basis of polemical and apologetic

¹ Orig. in Ep. ad Rom. lib. viii. 8. p. 633 Ben.

² See Neander, Hist. of Christ. Relig. ii. p. 257, ff. (Bohn's transl.)

³ Vacherot, i. p. 294, ff.

discussion. Successful opposition to Christianity could only be offered by a spiritualizing of the polytheistic religion which would conceal its grossness and soften the contrast between the popular superstitions and the pure doctrines by which they were being undermined and supplanted. This antagonistic system is known as the later Neo-Platonism. Its struggles with Christianity and its utter defeat form an interesting episode in Church history which it is beyond our scope to describe.

If then we allow that there is token of immediate

connection between the Jewish-Alexandrian philosophy and the early Fathers, and if we concede that the attempt to conciliate philosophy and religion led the way to that new phase of doctrine which was so bitterly hostile to Christianity, we have shown that we dissent heartily and altogether from the opinion that any prominent doctrines of Christianity are derived from any alien sources, and we can see no ground for such opinion but certain verbal similarities which are capable of another and more reasonable explanation.

II.

Title.—Plan.—Contents.

THE Book which we are about to consider has generally gone by the name of The Wisdom of Solomon. It is so entitled in the earliest Manuscripts. Thus the Sinaitic Codex calls it *Σοφία Σολομωντος*, the Vatican *Σοφία Σαλωμων*, and the Alexandrian *Σοφία Σολομωντος*: the early translations have usually given it the like appellation, the Syriac terming it 'The Book of the Great Wisdom of Solomon,' and the Arabic 'The Book of the Wisdom of Solomon, the son of David.' But by many of the Greek Fathers, and by Western writers since the time of SS. Jerome and Augustine, the name of Solomon has been dropped. Epiphanius and Athanasius cite it under the designation of *Πανάρητος Σοφία*, 'All-virtuous Wisdom,' a title also applied to Proverbs and Ecclesiasticus. Clement of Alexandria¹ and Origen² called it *Ἡ θεία Σοφία*. The Latin Vulgate prefixes the title 'Liber Sapientiae,' and

Augustine³ names it 'Liber Christianae Sapientiae,' and says it is improperly termed Solomon's. That it had no claim to be considered a production of the royal author whose name it bore⁴ was generally felt, though some few writers in uncritical times maintained the contrary. Jerome, in his preface to the Books of Solomon, says: 'Fertur et Panaeretus Jesu Filii Sirach liber, et alius *pseud-epigraphus*, qui Sapientia Salomonis inscribitur,' intending probably by this epithet to shew merely that in his judgment it was wrongly attributed to King Solomon. Elsewhere he refers to it as 'The Wisdom that is ascribed to Solomon, if any one thinks proper to receive the Book,' Augustine in his *Retractions*⁴ remarks: 'Salomonis duo hi libri a pluribus adpellantur propter quamdam, sicut existimo, eloquii similitudinem. Nam Salomonis non esse nihil dubitant quique doctiores.' That the

¹ Strom. iv. 16. p. 515.

² In Ep. ad Rom. vii. 14.

³ Ep. 130; De Doctr. Christ. ii. 8; Specul. p. 1127, C. D.; De Civitat. Dei, xvii. 20: 'Alii vero duo, quorum unus Sapientia, alter Ecclesiasticus dicitur, propter eloquii nonnullam

similitudinem, ut Salomonis dicantur, obtinuit consuetudo; non autem esse ipsius, non dubitant doctiores; eos tamen in auctoritatem, maxime occidentalis, antiquitus recepit Ecclesia.'

⁴ ii. 4. Cf. Spec. de lib. Sap.

author assumes the name of Solomon is of course apparent. Such a use of fiction has been common in all ages without any suspicion of fraud being attached to the writer. Plato and Cicero in their Dialogues introduce real characters as vehicles for supporting or opposing their own views. If it could be proved that any of the Psalms ascribed to David were written after his time, we might reasonably suppose that they had his name prefixed to them, as being composed in his spirit or in that form of sacred poetry employed by him. So all the Sapiential Books, though some of them were confessedly of much later date, were commonly attributed to Solomon, as being himself the ideal of the personification of Wisdom and the author *par excellence* of works on this subject. And when the writer introduces Solomon himself speaking, this is not done with any intention of leading his readers to believe that the work was a genuine production of the Son of David. Written, as we shall see, at a period many centuries removed from the palmy days of Israel, at a place far distant from Jerusalem, in a language and style unfamiliar to the Hebrew king, the Book could never have claimed for itself the authority of that royal name except by a fiction universally understood and allowed. An analogous use of fiction is found in the Books of Tobit and Judith, where under circumstances professedly historical, but which in many particulars do violence to history, moral and political truths are forcibly enunciated. There is this further reason for the use of the name of Solomon in the title of the Book, namely, that many of the sentiments and much of the language found therein are derived from the genuine works of the royal author, as will be seen in the Commentary.

¹ See Liddon, Bampton Lectures, ii. pp. 89-95, ed. 1867. Christ 'is stated, according to His earthly nature, to be "the firstborn of every creature"; a passage which bears out the opinion of S. Athanasius [Orat. II Contr. Arian. 47], that the reference to the creation of Wisdom in the Book of Proverbs is designed, among other things, to set forth the Incarnation of our Lord, as the head and pattern of humanity. S. Athanasius, following the Septuagint [Κύριος ἐκτίσέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ],

The plan and contents of the Book have next to be considered. And first we must ask, What is meant by Wisdom (Σοφία) of which it treats? Dismissing from our minds later definitions of the term, and taking our stand on the Old Testament Scriptures, we see that it is used chiefly in two pregnant senses. First, it signifies that quality, so named, which is an attribute of the Godhead, or the thought of God which has its expression in the Logos, the Son; secondly, it denotes the habit of mind infused in angels and men by God Himself, and the rules and dictates of religion and practical godliness. In the latter sense it is equivalent to what is elsewhere called the knowledge of God, a term which includes the high contemplation of glorified saints and angels, as well as the religious culture and practice of devout men on earth. As to the Divine Wisdom, this originally resides in God. As Job says (xii. 13), 'with Him are Wisdom and strength;' 'God understandeth the ways thereof, and He knoweth its place' (xxviii. 23). And then more definitely in the Book of Proverbs it is said of Wisdom: 'The Lord possessed me in the beginning of His way, before his works of old. I was set up from everlasting, from the beginning or ever the earth was. I was by Him, as one brought up with Him, and I was daily His delight, rejoicing always before Him' (ch. viii). Though we do not here see Wisdom actually distinguished as a Person of the Godhead, yet it is shown as more than a mere abstraction or poetical personification; it is shown at least as uncreated and as coeternal with God. Thus much we may gather from the canonical Scriptures of the Old Testament¹. In the Book of Ecclesiasticus a further advance is made. 'Wisdom comes from the Lord and is with Him for ever' (i. 1); She is indeed said to be

and expressing the Hebrew with more exactness than is done in our translation, renders Prov. viii. 22, "The Lord created me a beginning of His ways," which is equivalent, he observes, to the assertion that the Father prepared me a body, and He created me for man, on behalf of their salvation.' Wilberforce, Incarnat. chap. ii. pp. 24, 25. ed. 1852. The Revised Bible translates, 'The Lord possessed [or, prepared, marg.] me in the beginning of His way.'

created, 'created before all things' (i. 4), but she is also said to be 'poured out upon all God's works' (ver. 9), 'and never to fail' (xxiv. 9), 'but to have her habitation in Jacob, and to take root in the inheritance of the Lord' (ib. 8, and 12). And thus we are led on to the doctrine of the Logos, the expression of the thought of God, and the manifestation of Wisdom among mankind and in all creation. In the Book of Wisdom this idea has become more definite and precise. The nature and sphere and operation of Wisdom are clearly stated. She is the breath of the power of God and a pure influence flowing from the glory of the Almighty, the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of His goodness. Being One she can do all things, remaining immutable herself she maketh all things new, and in all ages entering into holy souls she maketh them friends of God and prophets. She is privy to the mysteries of God, sits by His throne, loves His works, was present when He formed the world, and gives to men all the virtues which they need in every station and condition of life¹.

As regards Wisdom in its human aspect we may say generally that, as used in the Sapiential Books, the term expresses the perfection of knowledge showing itself in action, whether in the case of king or peasant, statesman or artisan, philosopher or unlearned. Its contradictory is Folly (*ἄνοια*), which signifies all wilful ignorance, sinfulness and carelessness, every act and habit opposed to the love of God and the practice of holiness. Professor Huxley remarks in one of his essays: 'The only medicine for suffering, crime, and

all the other woes of mankind, is Wisdom.' And though his notion of wisdom is very different from that of him who is called 'Pseudo-Solomon,' and involves no principle of divine revelation, yet taken as it stands the statement contains a great truth. The habit of making a right choice, of using aright the knowledge and powers given, is enforced alike by the Jewish teacher and the modern philosopher. That gift of God the Holy Spirit which is called Wisdom directs men to seek God as the end and object of their life and faculties, to give themselves up to His guiding hand, to know and to do His will. The Jew was not a speculative philosopher; he did not employ his mind on abstruse theories concerning the mutual connection and interdependence of nature and spirit. Abstract investigation had little charm for him. All his views were based on revealed truths; it was from reflection on past revelations that his literature arose. Thus with him Wisdom embraces what a Greek would call virtue, a habit of choosing the good and excellent way; but it comprises also the notion of a deep knowledge, an appropriation of the history of God's dealings with His people, and a thorough trust in the divine aid which is never refused to the prayer of the faithful.

In the Book before us Divine Wisdom is presented under two aspects: sometimes as the Spirit, sometimes as the Word of God, different operations being attributed to each². As the Spirit of God, Wisdom fills the world, is the means by which the Divine omnipresence is effectuated and expressed, and inspires men to be prophets; as the Word of God, Wisdom made the world, and is the executor of God's commands both

¹ Wisd. vii, viii, ix; Vacherot, i. pp. 134, 135; Dähne, pp. 154, ff.; Gfrörer, Philo, i. pp. 243, ff.; ii. pp. 216, ff.

² Thus, chap. i. 4-6: 'Into a malicious soul wisdom shall not enter, nor dwell in the body that is subject to sin. For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding. Wisdom is a loving spirit.' 'For the Spirit of the Lord filleth the world; and that which containeth all things hath knowledge of the voice,' ver. 7. Compare also ix. 17. Here Wisdom is identified with the Holy Spirit. In the following passages it assumes the character of the Word:

vii. 22, 'Wisdom, which is the worker of all things, taught me;' xviii. 15, 'Thine Almighty word leaped down from heaven out of Thy royal throne, as a fierce man of war . . . and brought Thine unfeigned commandment;' ix. 1, 2, 'O God of my fathers, Who hast made all things with Thy Word, and ordained man through Thy Wisdom.' In Philo also the conception of Wisdom is not consistent or uniform. Some passages expressly identify the Logos and Wisdom; elsewhere Wisdom is represented as the spouse of God, and again as the mother of the Logos.

in the reward and punishment of His creatures. By personifying Wisdom in the former view the author prepares the way in a most remarkable manner for the full doctrine of the Personality of the Holy Ghost, which was not plainly revealed till later times; and by his personification of the Word he adumbrates the true Christian doctrine expressed by S. John.

Human Wisdom is portrayed as that gift of God to men which is the guide and aim of all good conduct in life, and which leads to a happy immortality. This gift contains all virtues, moral, physical, and intellectual, holy living, manual dexterity, cultivated understanding. In developing this principle the author is in advance of many of the books of the Old Testament in regard to the Providence of God, the immortality of the soul, and the future judgment, thus lighting the way to the full knowledge of Christianity. Incidentally, or it may be formally, he refutes the pernicious doctrines of Epicureans and materialists; he shews the superiority of the Hebrew religion to heathen philosophy in its purity and strictness, in its faith in a future life, in its trust in Divine Providence, and tacitly confutes many of those arguments alleged by Pagans both then and afterwards against Hebraism. And, further, as in the inspiration of his genius, and fired by the majesty of his subject, a poet is often led to give utterance to thoughts which have a meaning and a fulness far beyond anything that he intended, so the author of the Book of Wisdom, if not directly inspired by God as were the writers of the earlier Scriptures, has exhibited a deep knowledge of divine things, and a forward reach into mysteries still unrevealed, which seem greater than have been elsewhere displayed beyond the limits of Scripture. Those magnificent encomiums of Wisdom wherein our Book abounds seem to illustrate and glorify Him Who is the Wisdom of God. Nothing can be more appropriate to Christ than the grand personification of this attribute of Deity. In such passages as the following the writer seems to

have been guided beyond his own thought to indicate the operations and attributes of the second Person of the Holy Trinity. 'O God of my fathers, and Lord of mercy, Who hast made all things by Thy Word' (ix. 1). 'For it was neither herb, nor mollifying plaister that restored them [the people bitten by fiery serpents] to health; but Thy Word, O Lord, which healeth all things.' 'That Thy children, O Lord, whom Thou lovest, might know that it is not the growing of fruits that nourisheth man; but that it is Thy Word which preserveth them that put their trust in Thee' (xvi. 12, 26). 'While all things were in quiet silence, and night was in the midst of her swift course, Thine Almighty Word leaped down from heaven out of Thy royal throne, as a fierce man of war in the midst of a land of destruction, and brought Thine unfeigned commandment as a sharp sword' (xviii. 14-16). As regards the second passage here quoted, our Lord Himself has explained the allegorical import of the 'serpent lifted up in the wilderness.' The last passage has for ages been applied by the Latin Church to the Incarnation, and is interwoven into her offices for Christmas and Epiphany. And once more, that language which the author puts into the mouth of the wicked persecuting the righteous is more true of the mockery heaped upon the Saviour as He hung upon the Cross¹. 'He professeth to have the knowledge of God, and he calleth himself the child of God... He maketh his boast that God is his Father. Let us see if his words be true: and let us prove what shall happen in the end of him. For if the just man be the Son of God, He will help him, and deliver him from the hand of his enemies.'

The Book itself may be broadly divided into two parts, the first nine chapters treating of Wisdom under its more speculative aspect, exhorting men to strive after it, and describing its origin, and its moral and intellectual effects; the last ten chapters being confined to the historical view, showing how Wisdom has displayed its power in the lives of the Fathers and in its

¹ Wisd. ii. 13, 16-18; S. Matt. xxvii. 42, 43. The words in Ps. xxii. 8, are not so full or so similar.

dealings with the Israelites in connection with Egypt. Herein incidentally are answered many of the heathen cavils against Hebraism; and that problem which Job found impossible to explain, the difficulties which occur to any one who reflects upon the moral government of the world, is in a measure resolved, and the faithful believers are comforted with the assurance that

although they suffer here and the wicked prosper, yet a day of retribution is at hand, and in another life all shall be adjusted and rectified,—a fact, the truth of which, as regards individuals, may be inferred from God's dealings with nations which have no future, but are rewarded and punished in this world.

III.

Language and Character.

THE language and style of the Book are very remarkable. Compared with the Septuagint version of the canonical Scriptures, it is seen at once to be no mere translation from the Hebrew, but an original work of high character and of marked peculiarity. S. Jerome was quite justified in the opinion expressed in his Preface to the Books of Solomon: 'Secundus apud Hebraeos nusquam est, quin et ipse stylus Graecam eloquentiam redolet.' It is indeed written in the purest form of Alexandrian Greek, free from the Hebraisms and anomalies of the Septuagint, and full of passages which combine the richest vocabulary with genuine rhetorical eloquence. The originality of the work is seen in many particulars. We may remark the many unusual compound words and novel and combined expressions with which it abounds; such are, *κακόμοχθος* (xv. 8); *ὑπέρμαχος* (xvi. 17); *ἀκηλίδωτος* (iv. 9); *ἀναποδισμός* (ii. 5); *εἰδέχθεια* (xvi. 3); *γενεσιάρχης* (xiii. 3); *εὐδράνεια* (xiii. 19); *νητιοκτόνος* (xi. 7); *βραχυτελής* (xv. 9). Many expressions in this Book have become, as it were, household words among us, others exhibit a remarkable felicity which has given them a general currency.

Mediaeval illuminations on the walls of Churches or in devotional manuals show how deeply the heart of the religious had imbibed the notion that 'the souls of the righteous are in the hand of God' (iii. 1). Materialistic and rude as such representations may seem to modern eyes, they preach a great truth which is clearly set forth in Wisdom. Many a man quotes or hears the words 'a hope full of immortality' (iii. 4) without knowing the source of this noble expression. 'They are Thine, O Lord, Thou Lover of souls,' *δέσποτα φιλόψυχε* (xi. 26). Here is an old term with a new and beautiful sense affixed to it, the classical notion of 'loving life too well,' and hence of being cowardly, being elevated into an attribute of Almighty God Who hateth nothing that He hath made. Modern science is fond of talking about Protoplasm and the Protoplast, little imagining that it is indebted to Wisdom for the word¹: 'I myself am a mortal man . . . the offspring of him that was first made of the earth,' *γηγενούς ἀπόγονος πρωτοπλάστου* (viii. 1; x. 1). That saying of our Lord, 'Whoso committeth sin is the servant of sin,' and still more that of S. Paul, 'We are debtors not to the flesh

¹ Forgetting this, Wilberforce writes (Doctr. of Incarnat. chap. iii. p. 49, ed. 1852): 'Wherein did the Protoplast, as Bishop Bull calls him, after S. Irenaeus, differ from us all?' as

though the latter were the originator of the expression in its application to Adam.

to live after the flesh,' had already been shadowed forth by our author where he speaks of Wisdom not dwelling in the body pawned, pledged, bound over to sin, *κατάχρεω ἀμαρτίας*¹. Classical Greek knows a verb *ρέμβω*, *ρέμβομαι*, to roam, be restless or unsteady; it remained with the author of the Book of Wisdom (iv. 12) to use the noun *ρέμβασμός* to express the wandering desire of man, the restlessness of unchecked concupiscence, the giddiness and moral vertigo caused by passion.

As we have already seen, the author shews many traces of acquaintance with Greek thought and philosophy, and many of his expressions are couched in the phraseology of Plato and the Stoics. The phrase applied to the material of which the world was formed, *ἕλη ἄμορφος* (xi. 17), is Platonic, so are the terms *πρόνοια* (xiv. 3), *πνεῦμα νοερόν* (vii. 22).

To Greek literature and customs are owed many allusions and terms. Thus the manna is called ambrosial food (xix. 21); revellers are crowned with garlands (ii. 8); victors in athletic games are rewarded with a wreath (iv. 2); men have their household gods and ships their tutelary divinities (xiii. 15; xiv. 1).

From these circumstances the treatise presents a closer analogy to profane writings than any other book contained in the Greek Bible, and its language is consequently richer and more varied.

There are other points to remark in the form and character of the work. It is modelled in some degree on the ancient Hebrew poetry. That rhythm of thought, and parallelism of members, which are the distinguishing form of Hebrew poetry, are also conspicuous features in Wisdom. This is more carefully managed in the first portion, the latter part of the book being more rhetorical in construction. But that the whole was written in what has been called 'verse rhythm' is obvious, and the Alexandrian MS. has transmitted it

to us in this form, in which it will be found printed in the text. Epiphanius² too speaks of Wisdom as written stichometrically, and critics³ have ascertained that it is divided in our present Greek MSS. into 1098 stiches, while Nicephorus found 1100 verses in his codices. Hence it is argued⁴ that one or two of the Vulgate additions are probably grounded on ancient authority. Be this as it may, the writer of Wisdom, while employing the familiar parallelism to give force and emphasis to his periods, has also availed himself of some other appliances more or less foreign to Hebrew poetry. Sometimes he seems to have adopted almost the strophe and antistrophe of the Greek poets; at other times he has condescended to paronomasias, alliterations, and assonances for the sake of giving greater effect to his contrasts or prominence to his verbal expressions. Some of these forms of parallelism may be observed in the very beginning of the Book.

Ἀγαπήσατε δικαιοσύνην οἱ κρίνοντες τὴν γῆν,
φρονήσατε περὶ τοῦ Κυρίου ἐν ἀγαθότητι,
καὶ ἐν ἀπλότῃ καρδίας ζητήσατε αὐτόν·
ὅτι εὑρίσκεται τοῖς μὴ πειράζουσιν αὐτόν,
ἐμφανίζεται δὲ τοῖς μὴ ἀπιστοῦσιν αὐτῷ.

Here are seen the verbal artifice in the words *ἀγαπήσατε*, *ζητήσατε*, *φρονήσατε*, *ἀγαθότητι*, *ἀπλότῃ*, and the parallelism of thought in the various members of the sentence; *μὴ ἀπιστοῦσι* and *μὴ πειράζουσι* are parallel to *ἐν ἀπλότῃ* and *ἐν ἀγαθότητι*, *εὑρίσκεται* answer to *ζητήσατε*, *ἐμφανίζεται* to *φρονήσατε*.

Take the noble passage descriptive of Wisdom, vii. 24 ff. :—

More active than all action is Wisdom;
And she passes and goes through all things by reason
of her purity.
For a vapour is she of the power of God,
And a pure effluence of the glory of the Almighty,

¹ S. John viii. 34; Wisd. i. 4; Rom. vi. 16, 20; viii. 12.

² Epiph. De Mens. et Pond. iv: αἱ γὰρ στιχῆραι δύο βιβλοὶ, ἦτε τοῦ Σολομῶντος, ἢ πανάρητος λεγομένη, καὶ ἡ τοῦ Ἰησοῦ τοῦ υἱοῦ Σιράχ κ.τ.λ.

³ Credner, Geschichte des Kanon. pp. 108, 120; Thilo, Specimen exercit. crit. p. 34.

⁴ See Grimm on ch. i. 15.

Therefore falleth unto her naught defiled;
For a reflection is she of Eternal Light;
And a mirror unspotted of the majesty of God,
And an image of His goodness.'

Or again, mark the delicate balancing of sentences in the language put into the mouth of the sensualist, (ch. ii):—

'Short is our life and full of pain,
And there is no healing for the death of man,
And none was ever known to have returned from the grave.
For we were born at all adventure,
And hereafter shall be as though we never had been;
For smoke is the breath in our nostrils,
And thought is a spark at the beat of our heart,
And when this is quenched the body shall turn to ashes,
And the spirit shall be dispersed as empty air;
And our name shall be forgotten in time,
And no man shall remember our works;
And our life shall pass away as track of cloud,
And shall be scattered abroad as a mist
Chased away by the beams of the sun
And by his heat oppressed.
For the passage of a shadow is our life,
And there is no return of our death,
For it is fast sealed, and no man cometh back.'

As an instance of another kind of parallelism exhibiting great ingenuity may be mentioned the famous Sorites in chap. vi, whereby the writer proves that the desire of Wisdom leads to a kingdom¹:—

'The desire of Wisdom is the beginning of Wisdom,
And the truest beginning of Wisdom is the desire for instruction,
And the care for instruction is love,
And love is the keeping of her laws,
And attention to her laws is assurance of immortality,
And immortality maketh us to be near unto God,
Therefore the desire of Wisdom leadeth unto a kingdom.'

The first member of the argument is not expressed, but is virtually contained in the preceding verse, and the

final premiss before the conclusion might be, 'To be near unto God is to reign.' The wording of some of the clauses is a little varied, otherwise the Sorites is complete, and the predicate of the last of the premisses is predicated of the subject of the first in accordance with the rules of Logic.

Instances of verbal refinement meet us in every page. Thus, *οἱ φυλάξαντες ὁσίως τὰ ὅσια ὁσιωθήσονται* (vi. 11); *οὖς—θροῦς* (i. 10); *παισὶν—ἐμπαιγμὸν—παιγνίοις* (xii. 25, 26); *ἀργὰ—ἔργα* (xiv. 5), are examples of artificial adornment which, though not so frequent in other Greek authors, are not without example in either of the Testaments². But it must be confessed that the straining after such effects sometimes degenerates into turgidity, and seems to be below the dignity of the subject. But while the contrasts are occasionally forced and the treatment is unequal, the general tenour of the work is highly pleasing, rising often into grand eloquence and expressing the noblest thought in the choicest diction.

There is another connection in which the language of the Book is most interesting and valuable. Its utility in the study of the New Testament is undoubted. Many phrases that are commonly found in the later Scriptures can be traced to, or are illustrated by their use in, the Book of Wisdom. These are mentioned in the Commentary as they occur, but a few may be noticed here. When the author of the Epistle to the Hebrews would express the co-eternity and consubstantiality of the Son with the Father, he uses the remarkable term *ἀπαύγασμα τῆς δόξης*—a phrase which is not found in the Old Testament elsewhere but in Wisdom vii. 26, where Wisdom is called *ἀπαύγασμα φωὸς αἰδίου*. The expression *χάρις καὶ ἔλεος*, familiar to us in the New Testament (e.g. 1 Tim. i. 2), is used more than once in our Book³; so *σημεῖα καὶ τέρατα* (S. John iv. 48) occurs viii. 8, and x. 16. That mysterious

¹ See note on vi. 18.

² Cf. 2 Cor. i. 3, 4, where S. Paul accumulates *παρακαλεῖν* and its derivatives. For such verbal refinements in Wisdom see Grimm, *Einleit.*, p. 7. For examples of play on words in the New Testament see Phil. iii. 2, 3, *κατατομή, περιτομή*: Gal. v.

ii. 12, *περιτομήν, ἀποκόψονται*: Rom. i. 29, 30, 31, *πορνεία, πονηρία; φθόνου, φόβου; ἀσυνέτους, ἀσυνθέτους*. Comp. notes in Bishop Wordsworth's Greek Test., Matt. xxvi. 2. and 2 Thess. iii. 11; and Jowett, on Rom. i. 28.

³ Chap. iii. 9; iv. 15.

phrase, of which so much has been made in modern controversy, *εἰς τὸν αἰῶνα* (1 John ii. 17) is used (ch. v. 15) in speaking of the just man's life beyond the gate of death. More than once in the Revelation we meet with the words, *ἀξιοὶ γὰρ εἶσι*¹: these are illustrated by the text in Wisdom: 'God proved them and found them worthy of Himself,' *ἀξίους ἑαυτοῦ*. 'The

day of visitation,' *ἐν ἡμέρᾳ ἐπισκοπῆς*, of 1 S. Peter (ii. 12) is explained by the similar phrase in Wisd. iii. 7, *ἐν καιρῷ ἐπισκοπῆς*. The New Testament expressions, *ἐξοδος* meaning 'death'; *παιδεία* 'suffering'; *παράπτωμα* 'transgression'; *ἀμίαντος* 'undefiled'; *ἐπιτιμία* 'punishment'; are all illustrated by their use in this Book.

IV.

Place and date of Composition.—Author.

BEFORE we attempt to investigate the authorship of the Book of Wisdom, it will be necessary to settle the place and approximate date of its composition. With regard to the former we can have no hesitation in assigning it to Alexandria. In no other locality could a Jew, as the author confessedly is, have written such a work. A Palestinian Hebrew, at the era when we shall shew reason to suppose it to have been composed, would scarcely have possessed so thorough a command of the Greek language as the author displays. Such a passage as that in chap. xiii. 3, which speaks of the beauty of material objects and calls Almighty God 'the first author of beauty,' is essentially different from purely Hebrew thought and points to a Hellenistic writer². Josephus himself confesses³ that his countrymen had no taste for the study of foreign tongues, and were especially averse from Greek culture and education. The intimate acquaintance with Greek thought and philosophy displayed in this Book is superior to anything found at Jerusalem. The dogmas of the Old Testament were never developed in the form herein exhibited till the Jewish system came in contact with western philosophy, and thence drew terms,

modifications, and contrasts before unknown. Where could this close contact have occurred but at Alexandria? and who but an Alexandrian Jew could have clothed the results in the only language that could adequately express them? Alexandria in the time of the Ptolemies was filled with Jews. It is computed that they numbered nearly one third of the whole population. Living thus in the very centre of heathen culture they could not fail to be influenced by the spirit of the place, and to compare their own imperishable belief and their own divine revelation with the restless speculations and manifold traditions which were presented to their notice by the heathens among whom they dwelt. Here they saw that Epicurean indifference, that luxurious selfishness, that gross materialism, that virtual denial of Providence, which are so sternly and eloquently rebuked in the Book of Wisdom. Here they witnessed that bestial idolatry, and that debased revolt against the pure worship of God, which meet with such severe handling in this work. A man who had these things daily before his eyes, whose righteous soul was continually vexed with this opposition to all his cherished beliefs, would naturally thus deliver his

¹ Rev. iii. 4; xvi. 6; Wisd. iii. 5.

² Gfrörer, *Philo und die Alexandr. Theosophie*, ii. p. 212.

³ Ant. xx. 12.

testimony, and brand the surrounding heathenism with the fire of his words. The modes of worship thus assailed, the local colouring of details, the political allusions, are distinctively Egyptian, point conclusively to an Alexandrian author, are too personally antagonistic, and shew too familiar an acquaintance with the whole subject, to be the word of one who, living at a distance, merely described past events and gave an unbiassed judgment upon them. They lead irresistibly to the conclusion that the writer composed his work amid the people and the scenes to which he continually refers. Some persons¹ have thought that the Book ends abruptly, and that the present is only a portion of a larger treatise which carried on the author's historical view of the operations of divine wisdom down to the latest times of the Jewish commonwealth. But if we consider that the author is writing in Egypt, and partly with the purpose of exposing the corruptions of its idol worship in contrast with the pure religion of the Israelites, it is seen at once that in bringing his comparison down to the time of the Exodus and the judgment executed on the gods of Egypt, he leaves his subject at the most appropriate conclusion, and that a survey of succeeding events, in which that country had no concern, would rather have diminished than increased the effect of the contrast.

As we can assume Alexandria to be the birthplace of our Book, so by internal evidence we can approach the date of its production. Disregarding the fictitious name of Solomon adopted merely for literary purposes, we have two facts which limit the period during which it must have been composed. First, it contains evident traces of the use of the Septuagint version of the Scriptures, and must therefore have been written subsequently to that translation. Thus in ch. ii. 12 the ungodly are made to use the words of Isa. iii. 10:

δῆσων [ἐνεδρεύσων Wisd.] τὸν δίκαιον, ὅτι δύσχευτος ἡμῖν ἐστι, where the Hebrew has something quite different; and in xv. 10 the author writes σποδὸς ἡ καρδία αὐτοῦ, which is a quotation from the Septuagint of Isai. xlv. 20 where the variation from the Hebrew is remarkable². Now the Septuagint version was begun at least in the time of the earlier Ptolemies about B.C. 280, and was continued at various intervals. When it was concluded is quite uncertain. For our purpose it is enough to fix a date earlier than which Wisdom could not have been written, and this limit we may set at B.C. 200. The second limitation is derived from the fact that the Book contains no trace of distinctively Christian doctrine. The Incarnation, the Atonement, and the Resurrection of the body, find no place in its teaching. It is true that some commentators³ have satisfied themselves that there are passages which could only have come from a Christian hand, but as these are allowed by them to be interpolations, (though there is no evidence of the fact and the passages themselves are in accordance with the rest of the work), we may leave this opinion out of our consideration.

But in addition to these *data*, there is another fact to be inferred from the treatise which defines the period during which it could have been composed. Its language in many places points to a time of oppression wholly inappropriate to the era of Solomon. Such statements as these: 'The souls of the righteous are in the hand of God, and there shall no torment touch them' (iii. 1); 'Then shall the righteous man stand in great boldness before the face of such as have afflicted him' (v. 1); seem to be the utterances of one who was consoling himself and others under persecution and affliction. Hence the author inveighs against unrighteous rulers, and threatens them with heavy

¹ Eichhorn, Einleit. in d. Apokryph.; Grotius, Annot. in libr. Apocryph.

² Other instances of reference to the Septuagint version are found in the following: vi. 7; xi. 4; xii. 8; xvi. 22; xix. 21.

³ Noack, Der Ursprung des Christenthums, i. p. 222, ff.; Kirschbaum, Der Jüd. Alex. p. 52; Grotius, in Comm.; Grätz, Gesch. der Jud. iii. p. 495; Erasmus, De Ratione Concion. iii. (vol. v. p. 1049).

judgment (vi. 5, 9); speaks of present sufferings and chastisements (xii. 22, 23); and connects these things with the diatribe against idolatry and the deification of man (xiv. etc.).

Now under the earlier Ptolemies the Jews in Alexandria enjoyed the utmost peace and prosperity, had all the privileges of Macedonian citizens, were in high favour at court, and exercised their own peculiar worship without restraint¹. Such too was their condition under the later kings down to the time of the Christian era. The only persecutions which they suffered took place in the reigns of Ptolemy Philopator (B.C. 221–204), and Ptolemy VII or Physcon (B.C. 170–117). The sufferings of the Jews under the latter are mentioned by Josephus². They had their rise in the inhuman and sanguinary temper of the king, and extended not merely to the Hebrews, but to all the inhabitants, insomuch that the populace in general fled from the scene of blood, and the city was almost deserted. The only special persecution of the Jews in the period of which we are speaking was that which raged under Ptolemy Philopator. This monarch on his return from the defeat of Antiochus (B.C. 217) passed through Jerusalem, and being repulsed in an attempt to penetrate, against the High Priest's remonstrances, into the Most Holy Place of the Temple, conceived an implacable hatred for the Jews, and on his return to Egypt revenged himself for his humilia-

tion by the most atrocious persecutions. It is thought that the highly coloured account in the third Book of Maccabees refers to this occurrence. But be that as it may, without any undue assumption, and leaving undecided the special tribulation to which the writer of Wisdom refers, we may safely date the production of the Book between B.C. 217 and B.C. 145, that is between the epoch marked by the religious oppression under Philopator, and that rendered memorable by the enormities of the bloated sensualist Physcon.

If we come now to consider the question of the author of the Book, we are at once launched into a controversy which, with our present information, knows no possible settlement. It is easy to find objections to all the writers to whom the work has been attributed: to fix on a more probable name is beyond our power. We can here only very briefly indicate the line which this fruitless inquiry has taken.

We have seen already that the name of Solomon was assumed by the author for literary purposes³, but many in old time⁴ and some in later years⁵ have contended for the Solomonic authorship. However, the language, the style, the development of doctrine, the local colouring, the quotations from the Septuagint, entirely preclude the notion of the writer being David's son. And as to the work being a translation from the Hebrew, or (as the critic⁶ who attributes it to Zerubbabel suggests,) the Chaldee, considerations have already

¹ Joseph. Ant. xii. 1; Contr. Ap. ii. 4.

² Contr. Ap. ii. 5. See also Athenaeus, iv. p. 184; vi. p. 252, ed. Casaub.; Justin. Hist. xxxviii. 8, 9.

³ Thus Eusebius, quoting vi. 24, says: *καὶ τὰτα δὲ πῇ ἐξ αὐτοῦ λέγεται τοῦ προσώπου* (i.e. personifying Solomon); Praep. Evang. vii. 12. (xxi. p. 544, Migne).

⁴ E.g. Clem. Alex. Strom. vi. 11 (p. 786, Pott.), quoting xiv. 2, 3, says: *ἐπειτα δὲ οὐκ ἀνέγνωσαν τὸ πρὸς τοῦ Σολομῶντος εἰρημένον*, S. Cyr. Exh. Mart. xii.; Orig. Hom. in Jer. viii. (xiii. p. 337, M.): *φησὶν ἡ Σοφία ἡ ἐπιγεγραμμένη Σολομῶντος*. So Holkot in his Commentary. Didymus attributes the book to Solomon, De Trin. ii. 6. (xxxix. p. 536, M.): *ὡς Σολομῶν λέγει· φείδῃ δὲ πάντων*, xi. 26; and De Spir. § 54, he refers to vii. 18, 20, as showing that Solomon knew 'violentias spirituum, rapidos ventorum flatus.' De Trin. i. 16. (xxxix. p. 337, M.): *Σολομῶν γὰρ λέγει· ἀναλόγως τῶν*

κτισμάτων ὁ γεν. θεωρ., xiii. 5. Eusebius, Hist. Eccl. iv. 13, blames Clem. Alex. because in his Stromata he cites as Scripture 'some books which are impugned by many, ἀπὸ τῶν ἀντιλεγόμενων γραφῶν, as the Book of Wisdom which is attributed to Solomon, the epistles of Barnabas and Clement,' etc. Hippol. Rom. Demonstr. adv. Jud. p. 67. (ed. Lagarde): *πάλιν Σολομὼν περὶ Χριστοῦ καὶ Ἰουδαίων φησὶν ὅτι ὅτε στήσεται ὁ δίκαιος . . . πάντα ὡς σκιά*. Tertullian, De Praescript. 7, refers to a passage in Wisdom thus: 'Nostra institutio de porticu Salomonis est, qui et ipse tradiderat Dominum in simplicitate cordis esse quaerendum.' (i. 1).

⁵ Schmidt, Das Buch der Weisheit; Azariah de Rossi, Meor Enajim, p. 281 b. ed. 1829.

⁶ Faber, Ap. Grimm, Einleit., pp. 8, 18. See Huetius, Demonstr. Evangel. p. 250, ed. 1722.

been adduced which render this theory untenable. S. Jerome, in his Preface to the Books of Solomon¹, asserts that some ancient writers consider the author to be Philo Judaeus; and many in later times have adopted this opinion, referring the persecutions of which the text gives intimations to the oppressive acts of the Romans, culminating in Caligula's attempt to erect his statue in the Temple at Jerusalem, which was the occasion of Philo's legation to the Emperor². But this idea fails to command assent on internal evidence, even if there were not many reasons already mentioned which render the date of that learned Jew inapplicable. Roman Catholics, who are bound by the decrees of the Council of Trent to believe in the inspiration of the Book of Wisdom, have a summary method of dismissing Philo's claim. Living at the time of our Lord he must be regarded as one of the unbelieving Jews, and to suppose such a man inspired by the Holy Spirit would be sacrilegious. 'Quis enim credat,' asks Corn. a Lapide, 'hominem Judaeum, jam abrogato Judaismo, infidelem et perfidum, esse auctorem libri canonici et sacri³?' But without adopting this very formidable argument, there are such great differences in style, in doctrine, in treatment, that we cannot for a moment acquiesce in the theory which identifies Philo with the author of the Book of Wisdom. Leaving the question of style, which is a matter more to be felt by readers than discussed on paper, we will notice a few discrepancies which are found in these two writers. In Wisdom⁴ the serpent who tempted Eve is identified with the devil; but Philo ignores that evil power, and terms the serpent a symbol of pleasure, which speaks

with seductive voice to men, and draws them away from temperance and obedience to law. In the same way the latter interprets the Brazen Serpent as σωφροσύνη or καρτερία: in Wisdom the matter is treated in its plain historical sense⁵. And in general the treatment of Scriptural narratives by the two authors presents a very marked contrast, Philo always straining after spiritual, anagogical, recondite interpretations, and losing the reality of the history in the fanciful lessons evolved from it, the author of Wisdom taking the facts as they stand and meditating religiously upon them, with no attempt to explain away their obvious meaning. It would be entirely alien to the method and treatment of the latter to introduce the Pythagorean doctrine of numbers in speaking of the six days of creation, as Philo does⁶, or to resolve the four rivers of Paradise into the four cardinal virtues⁷, or to explain the manna as God's word⁸. Philo scarcely ever refers to the Psalms and Prophets; in Wisdom the allusions to these writings and especially to Isaiah are numerous and important. In his desire to maintain the absolute perfection of God, and looking on matter as the source of evil, Philo conceives the Logos as the mediate cause of the world, assisted by other powers, angels and demons. The Book of Wisdom enters into none of these abstruse speculations, and is satisfied with the avowal that God made all things by His word (ix. 1). Where, if he held the opinion, the author might naturally have introduced the doctrine of ideas⁹, which forms so prominent a feature in Philo's philosophy, we find no trace of the same. The Egyptian darkness is said in Wisdom (xvii. 14) to have 'come upon them out of the bottoms

¹ 'Nonnulli Scriptorum veterum hunc esse Judaei Philonis affirmant.' This opinion has been maintained by Lyranus, Postill.; Luther, in the introduction to his translation of the Book; Cosin, Hist. of the Canon; and many others. See an ingenious conjecture by Dr. Tregelles in reference to a corrupt passage of the Muratorian Canon, where the Latin text reads, 'Sapientia ab amicis Salomonis scripta,' and which he imagines may have been in the original ὑπὸ Φίλωνος instead of ὑπὸ Φίλων; Journal of Philol., 1855, p. 37.

² Joseph. Ant. xviii. 8, 1; Philo, De Leg. ad Caium.

³ In Sap. libr. xv. 14.

⁴ Chap. ii. 24; Philo, De Mund. Opif. 56. (i. p. 38); De Agric. 22. (i. p. 315).

Wisd. xvi. 5, 7; Philo, Leg. Alleg. ii. 20; De Agric. 22.

⁶ De Mundi Opif. 3. (i. p. 3).

⁷ Philo, De Poster. Caini 37. (i. p. 250).

⁸ Philo, Leg. Alleg. iii. 60. (i. p. 121).

⁹ E. g. i. 3; vii. 22; viii. 19, ff.; ix. 15.

of inevitable hell;' whereas Philo¹ attributes it to an eclipse of the sun. The description of the origin of idolatry in Wisdom and in Philo's works could never have been written by the same author, as there are many points discrepant and contradictory².

Such differences might be greatly extended, but enough has been said to show that the opinion which makes Philo the author of the Book of Wisdom is untenable; if indeed more proofs of the same were wanting, they might be found in contrasting the ideas of the two authors as to divine Wisdom, which will be found to be irreconcilable.

The theory³ which assigns the work to Aristobulus, the favourite of Ptolemy Philometor, fails to satisfy for these reasons: the little that is known of his writings is quite different in style and treatment from Wisdom, and at any rate is too insignificant, even if we grant its genuineness, to support the notion; secondly, in his time the Jews were in great prosperity, and not suffering from the persecutions to which we have seen allusions in our Book; and thirdly, being a courtier and a king's favourite minister, Aristobulus is not likely to have inveighed against kings and tyrants, and to have proffered unpalatable advice.

Despairing of finding a single author to whom to attribute the Book, some writers⁴ have impugned its unity. That perverse criticism which is always straining after startling effects, and which is never satisfied except it evolve new theories, and on very insufficient grounds uproot long-established convictions, has seen in the structure of this Book evidence of the handiwork of two or more authors. Solomon and his translators, according to Houbigant, have shared the work between them. Four Jews of varying sentiments, and one of them belonging

to Christian times, seem to Bretschneider to have composed the treatise. Nachtigal finds herein a collection of sentences, or a kind of Psalm in praise of Wisdom, which two sets of Rabbis sung antiphonally at three separate sittings of the sacred company. Eichhorn, if he is not quite clear as to the work being the production of two different writers, assures himself that it was composed in a most peculiar fashion, the second part (from chap. xi.) being the offspring of the author's younger days, before he had learned to free himself from the shackles of Jewish prejudices and had enlarged his mind by the study of Greek Philosophy, the first portion giving token of riper years and maturer knowledge. For these theories of a plurality of authors there is really no evidence of any weight⁵. Uncertain as all such subjective criticism must be, it is remarkably ill-placed on this occasion, as we have seen that the Book presents an unity of design and an identity of treatment which imply the work of a single author, and which indeed would be marvellous if it were the production of two or more writers composing at different periods and under different circumstances. A theory started by Noack⁶, attributing the authorship to Apollos, has recently been maintained by Professor Plumptre, who in two articles in *The Expositor*⁷ claims this apostle as the writer of Wisdom and of the Epistle to the Hebrews, the former being the production of the author while unconverted, the latter the fruit of his mature Christianity. The hypothesis is attractive, but it rests on no secure basis, there being nothing in its favour except that Apollos was an eloquent Jew of Alexandria and might have written the Book. The argument is supported chiefly by a certain coincidence of phraseology in the two writings; and it is certain that there are many

¹ Vita Moys. i. 21. (ii. p. 100): ἵσως μὲν καὶ ἡλίου γενομένης ἐκλείψεως τῶν ἐν ἔθει τελειοτέρας. Ginsburg, ap. Kitto's Cyclop., Art. Wisdom of Solomon.

² Comp. Wisd. xii. xiii. and Philo, De Monarch. i. 1-3. (ii. pp. 212-216).

³ Lutterbeck, Die Neutest. Lehrbegr. i. 407, ff.

⁴ Houbigant, Proleg. in Not. Crit. i. pp. ccxvi, ccxxi; Eichhorn,

Einleit. in d. Apokr. p. 142, ff.; Bretschneider, De libr. Sap. parte priore; Nachtigal, Das Buch Weisheit.

⁵ The refutation of these dreamings *seriatim* may be seen in Grimm, Einleit. See also Migne, Script. Sacr. Curs. Compl. Prolegom. in libr. Sap.; Dähne, ii. p. 154, ff.

⁶ Der Ursprung des Christenth. i. p. 222.

⁷ Vol. i. pp. 329, ff. and 409, ff.

words and expressions common to both. But this correspondence may prove nothing more than the fact that the Christian author was acquainted with the Alexandrian work, or that they both drew from some common source. To any unprejudiced mind the contrast between the two is most marked; the difference of style is too great to be reasonably attributed to different phases of the same intellect. There is nothing in Wisdom like the continuous interweaving of Old Testament Scriptures which is found in the Epistle; there is no exhibition in the Epistle of the acquaintance with pagan learning which is so prominent a feature of the earlier work. The resemblances in language may be paralleled from Philo, and might be equally well used to support his claim to the authorship of either. For those who hold the Pauline origin of the Epistle to the Hebrews, no other argument is needed to discredit this

theory; for those who leave the question about the Epistle doubtful, it is enough to say that the date of Apollos does not coincide with what we have shown to be the probable date of our Book, that we know absolutely nothing of that apostle's writings, that the verbal similarities are capable of another explanation, and that the scope and objects of the two writings are wholly different.

The authorship of the Book of Wisdom is a problem which will never be solved; and we may be well content to let it rest. The name of the writer could add little to the importance of the work; and we may believe that he, like the author of *De imitatione Christi*, would pray: 'Da mihi omnibus mori quae in mundo sunt, et propter Te amare contemni, et nesciri in hoc saeculo.'

V.

History, authority, and relation to the Canon of Scripture.

WE must now speak of the history of the Book, of its recognition as inspired, and its relegation to those which are called the Apocryphal writings. It seems to be quoted by no pre-Christian writer¹. Neither Philo nor Josephus notice or refer to it. There is however, as we have already hinted², evidence to show that some of the authors of the New Testament were acquainted with, if they did not quote, its language. Allusions to its phraseology are frequent in S. Paul's Epistles. That noble passage in the fifth chapter of Wisdom seems to be the groundwork of the grand description of the

Christian's armour in Ephesians (vi. 13-17). 'He shall take to him his jealousy for complete armour,' *λήψεται πανοπλίαν*: 'Take unto you the whole armour of God,' *ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ*. 'He shall put on righteousness as a breastplate,' *ἐνδύσεται θώρακα δικαιοσύνης*: 'Having on the breastplate of righteousness,' *ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης*. 'And true judgment instead of a helmet. He shall take holiness for an invincible shield:' 'above all taking the shield of faith . . . and take the helmet of salvation.' The passage too about the potter in Rom. ix. is an echo

¹ Vacherot (*Hist. de l'École d'Alexandr.* i. p. 134) says that Wisdom is quoted by Aristobulus, but I have not been able to identify the passage. The author has probably misappropriated a citation from Clemens, which occurs in Eusebius, immediately

contiguous to a passage from Aristobulus.

² Prolegom. § iii. A copious list of supposed citations or references is given in Grimm, *Einleit.* p. 36, note 2. See also an article by Bleek, in *Theol. Stud. und Krit.* 1853, pp. 339, ff.

of a similar sentiment in Wisd. xv. 'Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour?' says St. Paul. 'The potter tempering soft earth,' we find in Wisdom, 'fashioneth every vessel with much labour for our service; yea, of the same clay he maketh both the vessels that serve for clean uses and likewise all such as serve to the contrary; but what is the use of either sort, the potter himself is the judge.' We have already spoken of the remarkable expression ἀπαύγασμα applied (Heb. i. 3) to the divine Son, being the 'brightness of the Father's glory and the express image (χαρακτήρ) of His Person,' which is found nowhere else in Scripture but in the description of Wisdom (chap. vii. 26), 'She is the brightness (ἀπαύγασμα) of the everlasting light, the unspotted mirror of the power of God, and the image of His goodness.' The similarity here is too close to be accidental. Desiring to indicate the consubstantiality and co-equality of the Son with the Father, the writer was guided to use the language with which he was familiar in the Book of Wisdom, and which has now been formulated in the Nicene Creed, Θεὸς ἐκ Θεοῦ, φῶς ἐκ φῶτος. It seems very probable¹ that St. Paul in writing to the Romans has many references to Wisdom. Thus, when he is showing the wilful wickedness of the Gentiles in not understanding the invisible things of God from the things that are made, he had, it may be, in his mind the passage in Wisdom, 'Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know Him that is².' S. Paul's words in verses 24-27 of the same chapter, when he describes the iniquities of the heathen, read like a commentary on Wisd. xiv. 21: 'The worshipping of

idols not to be named is the beginning, the cause and the end of all evil.' Rom. ii. 4, τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας, is like Wisd. xv. 1, σὺ δὲ ὁ θεὸς ἡμῶν χρηστὸς καὶ ἀληθής, μακρόθυμος καὶ ἐν ἐλέει δικαίων τὰ πάντα; Rom. xi. 32, ἵνα τοὺς πάντας ἐλέησῃ, corresponds with Wisd. xi. 24, ἐλεείς πάντας, ὅτι πάντα δύνασαι, καὶ παρορᾷς ἀμαρτήματα ἀνθρώπων εἰς μετάνοιαν. The passage Rom. ix. 22, 23 has many striking parallelisms with Wisd. vii. 22-24; and these coincidences of thought and expression might be largely multiplied³; but enough has been said to show that there is great probability that some of the New Testament writers were well acquainted with our Book.

The first direct quotation with which we are acquainted (though in this case the writer himself does not name the author whose words he cites), is found in Clemens Rom. Ep. I. ad Cor. xxvii. 5, where we read: τίς ἐρεῖ αὐτῷ· τί ἐποίησας; ἢ τίς ἀντιστήσεται τῷ κράτει τῆς ἰσχύος αὐτοῦ; Now although the words τίς ἐρεῖ αὐτῷ· τί ἐποίησας are found in Job xi. 12, the second question τίς ἀντιστήσεται occurs nowhere but Wisd. xi. 22 and xii. 12; and Clement, quoting from memory, has mingled the two passages together⁴. That Irenaeus made use of the Book is testified by Eusebius (Hist. v. 8), who tells us that he cited certain passages therefrom, viz.: δρασὶς Θεοῦ περιποιητικὴ ἀφθαρσίας, which does not occur, and ἀφθαρσία δὲ ἐγγὺς εἶναι ποιεί Θεοῦ, which is found in Wisd. vi. 20⁵. He also adds (v. 26) that he has seen another work of Irenaeus, βιβλίον τι διαλέξεων διαφόρων, in which are inserted quotations from the Epistle to the Hebrews and τῆς λεγομένης Σοφίας Σολομώντος. From the time of Clemens Alexandrinus it is cited continually by the Fathers, often under Solomon's name, and often as inspired. With Clemens Alexandrinus⁶ it is usually

¹ See Bleek, *ubi supr.* p. 340, ff.

² Rom. i. 20: ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν. Wisd. xiii. 1: μάταιοι γὰρ πάντες ἄνθρωποι κ.τ.λ.

³ Compare also 1 Cor. vi. 2 with Wisd. iii. 8; 2 Cor. v. 4 with Wisd. ix. 15; S. John xvii. 3 with Wisd. xv. 1, 3; S. Matt. xiii. 43 with Wisd. iii. 7; Rev. ii. 10 with Wisd. v. 16.

⁴ Wisd. xi. 22: κράτει βραχίονός σου τίς ἀντιστήσεται; xii. 12: τίς γὰρ ἐρεῖ, τί ἐποίησας, ἢ τίς ἀντιστήσεται, τῷ κρίματί σου. Grimm. Einleit. p. 36.

⁵ This passage is found in Irenaeus' work, Adv. Haer. iv. 38, 3.

⁶ Strom. iv. 16. p. 609 Pott.; v. p. 699; vi. p. 795.

called ἡ θεία σοφία; S. Athanasius calls it ἡ σοφία, but cites it as Scripture¹; thus too Eusebius², after transcribing the passage vii. 22 — viii. 1, ends with the words ταῦτα μὲν ἡ Γραφή. S. Cyprian³ introduces Wisd. v. 1–9 with the words: ‘Secundum Scripturae sanctae fidem.’ S. Augustine⁴ too on some occasions classes it with Scripture. The high regard in which it was held may be inferred from the frequent use made of it by Origen, Didymus, Ephraem Syrus, Hippolytus Romanus, Chrysostom⁵, and other Fathers, who appeal to it in proof of doctrine as to the rest of the Bible. For those writers who knew the Word of God only as presented to them in the Greek language, it was natural to accord to the Book of Wisdom this high position. If we may judge from the Manuscripts that have come down to us, it would be impossible for anyone, looking merely to the Septuagint version and its allied works, to distinguish any of the Books in the collection as of less authority than others. There is nothing whatever to mark off the canonical writings from what have been called the deutero-canonical. They are all presented as of equal standing and authority, and if we must make distinctions between them, and place some on a higher platform than others, this separation must be made on grounds which are not afforded by the arrangement of the various documents themselves. The place which the Book of Wisdom occupies in the MSS. which contain it is not in all cases identical, but in none is it relegated to a position apart from the universally allowed canonical Books. In the Sinaitic

and Alexandrian Codices it stands between the Song of Solomon and Ecclesiasticus, in the Vatican MS. Job stands next before it; and it must be observed that Isaiah and the other prophets are arranged after these, the Sapiential Books holding an intermediate position between the Historical and the Prophetical. The copies of the Greek Scriptures in use among the Jews at the time of our Lord contained the Books thus arranged without any distinctive mark; and, as far as we know, neither Christ nor His Apostles, in citing the Septuagint (which they continually do)⁶, ever gave any warning against what we call the Apocryphal writings, many of which formed an integral part of the volume.

That the Book of Wisdom was not included among the twenty-two volumes of the Hebrew canon is obvious⁷. Its language alone would render its admission impossible. The first public recognition of its claims is said to have been made by a canon of the Council of Carthage, A.D. 397, though the same canon had already appeared in a provincial Council at Hippo four years previously⁸. This verdict is not confirmed by the Apostolic Canons, which place Ecclesiasticus in a secondary rank, but omit all mention of Wisdom. Very few of the private catalogues of Scripture class our Book with the canonical writings. S. Augustine⁹ includes it in his list, but seems elsewhere to speak somewhat apologetically thus: ‘Liber Sapientiae, qui tanta numerositate annorum legi meruit in Ecclesia Christi:’ it is also found in the catalogues of Innocentius¹⁰,

¹ S. Athan. Apol. de Fuga, 19. (p. 262 Ben.): ὡς εἶπεν ἡ Σοφία, quoting Wisd. iii. 5, 6; Contr. Gent. 11. (p. 9) he introduces Wisd. xiv. 12–21 with ἡ Γραφή λέγουσα. But in the Fest. Ep. 39, he excludes it from the Canon.

² Praep. Ev. vii. 12. (p. 322 Ben.) and xi. 14. (p. 532).

³ Ad Demetr. p. 224 (ed. Paris, 1726); so, quoting Wisd. iii. 4–8, he calls it ‘Scriptura divina,’ Ep. 81.

⁴ De Civit. Dei, xi. 10, 1, he quotes ‘Spiritus sapientiae multiplex’ (Wisd. vii. 22), as being ‘in Scriptura sacra.’ See also in Ps. lvii. 1.

⁵ Numerous quotations will be found in the Commentary. To

have inserted half that I have collected would have indeed enriched my notes, but at the same time would have swelled their dimensions unreasonably.

⁶ See Grinfield, Nov. Test. ed. Hellen.

⁷ Joseph. Contr. Ap. i. 8; Euseb. Hist. Eccl. iv. 26.

⁸ Cosin, Hist. of Canon, § 82; Smith’s Bible Dict., Art. Canon; Labb. Conc. iii. p. 891, wherein are enumerated as canonical ‘Salomonis libri quinque.’ Hefele, Hist. of Councils, ii. p. 400 (Clarke).

⁹ De Doctr. Christ. ii. 8. Compare De Praedest. i. 27. (x. p. 807).

¹⁰ Ep. ad Exsup. ap. Galland. viii. pp. 56, ff.

Cassiodorus¹, and Isidorus². But individual writers continued to deny its claims to canonicity, while they maintained its importance and utility in moral teaching. Thus S. Jerome³, after naming the twenty-two Books of the Hebrew Canon, proceeds: 'Hic prologus, Scripturarum quasi galeatum principium, omnibus libris quos de Hebraeo vertimus in Latinum, convenire potest, ut scire valeamus, quidquid extra hos est, inter apocrypha esse ponendum. Igitur Sapientia, quae vulgo Salomonis inscribitur, et Jesu filii Sirach liber, et Judith, et Tobias, et Pastor⁴, non sunt in Canone.' And of the two Sapiential Books he says⁵: 'Sic et haec duo volumina legat [Ecclesia] ad aedificationem plebis, non ad auctoritatem ecclesiasticorum dogmatum confirmandam.' Similar sentiments are to be found in various authors down to the time of the Council of Trent, which put an end to all differences of opinion among the members of the Roman Catholic Church by decreeing the canonicity of this Book⁶. This hasty and uncritical enactment ordered all the Books of which a list was given, including Wisdom, to be received 'pari pietatis affectu,' on pain of incurring anathema.

The early Greek Church was naturally influenced by the use of the Septuagint version in its reception of the Book of Wisdom. But later the Confession of Cyril Lucar⁷ confirmed the Catalogue of the Council of Laodicea⁸, held between A. D. 343 and 381, in which our Book is wanting⁹. The same verdict is given in the Confession of Metrophanes Critopulus, the friend of Lucar, who enumerates the twenty-two books of the Hebrew Canon, and then adds: *τὰ λοιπὰ δὲ βιβλία, ἀπὸ τινὲς βούλονται συγκαταλέγειν τῇ ἀγίᾳ γραφῇ οἷον . . . Σοφίαν*

τοῦ Σολομῶντος . . . ἀποβλήτους μὲν οὐχ ἡγούμεθα πολλά γὰρ ἡθικά, πλείστον ἐπαίνου ἄξια, ἐμπεριέχεται ταύταις. ὡς κανονικὰς δὲ καὶ αἰθεντικὰς οὐδέποτε ἀπέδεξατο ἡ τοῦ Χριστοῦ ἐκκλησία . . . Διὸ οὐδὲ τὰ δόγματα ἡμῶν περὶ ὧν παραστήσαι¹⁰. The Orthodox Confession, which was put forth with authority A. D. 1643, merely refers the Canon to the decision of Oecumenical synods, but does not name the volumes which compose it¹¹. On the other hand, the Synod of Jerusalem, A. D. 1672, introduced Wisdom and the other deuterocanonical Books to a place in Holy Scripture, and, following the lead of the Patriarch Dositheus, inveighed strongly against the Confession of Cyril Lucar which was of no authority in the Oriental Church. Having endorsed the Laodicean Canon of Scripture, the Council says: *καὶ πρὸς τούτοις ἀπὸ ἀσυνέτως καὶ ἀμαθῶς εἶτ' οὖν ἐβηλοκακούργως ἀπόκρυφα κατανόμασε [ὁ Κύριλλος] τὴν Σοφίαν δηλαδὴ τοῦ Σολομῶντος . . . ἡμεῖς γὰρ μετὰ τῶν ἄλλων τῆς θείας γραφῆς γνησίων βιβλίων καὶ ταῦτα γνήσια τῆς γραφῆς μέρη κρίνομεν*¹². In the Longer Catechism of the Russian Church, which gives the Catalogue of the Old Testament according to the Hebrew Canon, the question is asked, Why are not the Books of Wisdom and Ecclesiasticus mentioned in this list? The answer is: Athanasius says, that they have been appointed by the Fathers to be read by proselytes who are preparing for admission into the Church, but they are excluded from the catalogue because they do not exist in the Hebrew¹³. The present view of the rest of the Greek Church is in accordance with the verdict of the Synod of Jerusalem.

From the time of the Reformation Protestant Churches have always, following the example of

¹ De Instit. Div. Litt. xiv.

² De Orig. vi. 1.

³ Prol. Galeat. in libr. Reg. See Bleek, Theol. Stud. u. Krit. 1853, pp. 270, ff.

⁴ The Shepherd of Hermas is meant. This is found at the end of the Codex Sinaiticus.

⁵ Praef. in libr. Salom.; Orig. *περὶ Ἀρχ.* iv. 33, says: 'Qui utique liber non ab omnibus in auctoritate habetur' (p. 193 Ben.).

⁶ Concil. Trid. Sess. iv.; Sarpi, p. 139, ff. (ed. 1655).

⁷ Kimmel, Monum. Fid. Eccles. Orient. P. lxxxviii; Bleek, ubi supr. p. 277.

⁸ Kimmel, ib. i. p. 42.

⁹ Hefele, Hist. of Conc. ii, p. 323 (Clarke).

¹⁰ Kimmel, ii. p. 105, 106.

¹¹ Kimmel, i. p. 159, and Proleg. p. lv; Blackmore, Doctr. of Russ. Ch. pp. xvi, ff.

¹² Kimmel, ii. p. 467; Migne, Dict. des Conc.

¹³ Blackmore, Doctr. of Russ. Church, pp. 38, 39.

Luther¹, separated the so-called Apocryphal Books from the rest of the Scripture. The verdict of the Anglican Church is found in her Sixth Article; at the same time, with an inconsistency occasioned doubtless by the general use of the Latin Vulgate, she continually in her authorised Homilies quotes Wisdom as Scripture. Thus in the Homily Of Obedience, pt. i.², she introduces a citation with the words, 'the infallible and undeceivable word of God;' and in another place, 'as the word of God testifieth³.'

With regard to the position and authority of the Book of Wisdom we may sum up our opinion in the following terms. Written anterior to Christianity, it is entirely in accordance with the mind of the Spirit as expressed in the Canonical Scriptures: many coincidences of thought and expression, designed or undesigned, exist between it and the writings of the New Covenant: it exhibits views and doctrines in advance of those found in the Old Testament: it shows in a marked manner the effect of the union of Jewish and Greek ideas, and in many respects anticipates the dogmas and the language which Christianity introduced. And further, it has been commonly quoted as Scripture by some Fathers and Councils, and is considered in

this light by the Eastern and Roman Churches. On the other hand, it is certain that Wisdom was never included in the Hebrew Canon, was distinctly repudiated by many early writers, is wanting in evidence of general reception, and is rejected by the Anglican and all reformed Churches as inspired. We therefore regard as probable and safe the *dictum* of the Sixth Article, at the same time acknowledging that the absence of sufficient proof of canonicity, and not any internal marks of error or inferiority, is the chief ground for assigning to this work a lower place than the other writings of the Old Testament. Whether we consider its high tone, its moral and religious teaching, its devotional spirit, its polished diction, and its perfect accordance with the word of God⁴, or whether we regard it as supplementary to the Old Testament, as filling a gap in the intellectual and religious history of God's people, as bridging over a space which would otherwise be left unoccupied, it is worthy of all respect, and claims an honour and a reverence which, with perhaps the exception of Ecclesiasticus, no other book, exterior to those universally acknowledged as divine Scripture, can be said to possess.

VI.

The Text.

THE authorities for the Text of the Book of Wisdom are chiefly the following Uncial Manuscripts.

1. The Codex Sinaiticus (S), discovered by Tischendorf at the Monastery on Mount Sinai in 1844 and

1859, written, as he supposes, (though others have seen reason to doubt this opinion,) in the middle of the fourth century, now in the possession of the Emperor of Russia, and of which a facsimile edition was published in 1862.

¹ Luther, in his translation of 'The Apocrypha,' assigned an inferior position to these Books. See Credner, *Gesch. d. Kan.* pp. 291, ff.

² P. 97. ed. Oxf. 1844.

³ Peril of Idolatry, pt. iii. p. 220; comp. p. 216 and pt. i. p. 164.

⁴ The charges of Platonism, heathenism, and false teaching, brought against the Book by various writers, are noticed in the Commentary on the various passages referred to.

It contains the whole of Wisdom, but has not been used by Tischendorf, except in a chapter or two, in his own latest edition of the Septuagint. Since his death an edition (the sixth) has been published (1880) containing a collation of S and V by E. Nestle. The corrections in the MS. are in my edition noted S¹ and S².

2. The Codex Alexandrinus (A), written about the middle of the fifth century, presented to King Charles I in 1628 by Cyril Lucar, Patriarch of Constantinople, and now preserved in the British Museum. It contains the whole of the Book of Wisdom. A facsimile edition was published by Baber, Lond. 1816-1828. The various readings of this MS. are very accurately given by Tischendorf. It forms the foundation of the Society for Promoting Christian Knowledge edition of the Lxx, ed. Field, though the learned editor has in some instances admitted doubtful corrections of the text, even where the reading of the original was quite intelligible. As above, A¹ and A² denote corrections in the MS. by first or second hand. So in V below.

3. The Codex Vaticanus (V), the most valuable of all the MSS. for antiquity and accuracy, now in the Vatican Library, written about the middle of the fourth century. It contains the whole of our Book. It was published, but very incorrectly, by Cardinal Mai in 1857; and has now been re-edited with great care by Vercellone and Cozza (Romae, 1868-1874), the types used in the magnificent facsimile of the Sinaitic Codex being employed. Tischendorf's last edition of the Septuagint gives a fairly accurate reprint of this text.

4. The Codex Ephraem rescriptus (C). This is a MS. of certain portions of the text over which a work of S. Ephraem had been written. The original has been restored by a chemical process. Its date is probably the middle of the fifth century, and it contains the following portions of Wisdom: viii. 5-xii. 10; xiv. 19-xvii. 18; xviii. 24-xix. 22. Its readings are noted by Tischendorf.

5. Codex Venetus Marcianus (Ven.). This is a MS. of the eighth or ninth century in the library of S. Mark at Venice. It was collated for Holmes and

Parsons' edition of the Lxx, and numbered by them (23) on the erroneous supposition that it was written in cursive characters. Its readings in the majority of instances support the Vatican.

The cursive MSS. which contain the Book of Wisdom collated by Holmes and Parsons are of later age and much inferior authority. They are numbered 55, 68, 106, 155, 157, 248, 253, 254, 261, 296. The best of these is 68. The Complutensian edition chiefly follows 248. Besides the above, a partial collation of some Paris MSS. was published by I. C. Thilo in his *Specimen exercitation. critic. in Sapient. Sal. Halis, 1825*. These are numbered A, Aa, B, C, D, E, F, H, I; they are of little critical value.

The two first editions of the Lxx have a peculiar interest though founded on inferior MSS. They are the Complutensian Polyglot of Cardinal Ximenes, 1517, and the Aldine, 1518. The former seems to have been the text generally used by the translators of the English Version.

A valuable assistance to the criticism of our Book has been put forth by F. H. Reusch, *Observationes Criticae in Librum Sapientiae. Friburgi in Brisgovia, 1861*. In this little work (which he designed as a companion volume to his edition of the Greek and Latin texts), he not only gives a selection of various readings, but a copious account of the passages quoted by the Fathers and early writers, which are of manifest utility in the confirmation and correction of the text.

The best edition of the text is that by O. F. Fritzsche, *Libri Apocryphi Veteris Testamenti Graece. Lipsiae, 1871*. This text is an original one, formed from a careful review of all attainable sources, the various readings being accurately given with a fulness to be found in no other edition of these Books.

The edition by Apel (*Libri Vet. Test. Apocryphi Graece. Accurate recognitos brevique diversarum lectionum delectu instructos, ed. H. E. Apel. Lipsiae, 1838*) is of little critical value.

The groundwork of the present edition is the Vatican MS. as edited by Vercellone and Cozza, from which I

have departed in very few instances, which are duly noted. The stichometrical arrangement of the text is from the Alexandrian MS. The critical apparatus contains the variations of the uncial MSS.: those of the cursive, given by Holmes and Parsons, and partially reprinted by Fritzsche, as of less importance, I have not thought it necessary to exhibit in their entirety.

The references to the Septuagint are to Tischendorf's last edition. This is mentioned as in some Books the

chapters and verses are differently numbered. The references to the Old Testament are chiefly to the Greek text. In quoting from Philo I have added in brackets the volume and page of Mangey's edition. In the references to the Fathers, where any difficulty was likely to arise, I have generally given the volume and page of the Benedictine editions. The editions of other writers used are mentioned as they occur.

VII.

Versions, Editions, and Commentaries.

Of the Versions, the Latin contained in the Vulgate is the most important for antiquity and literalness. It is really the old Italic rendering of the second or third century, and was left untouched by S. Jerome when he re-edited the rest of the Bible. In his Preface to the Books of Solomon he says: 'In eo libro, qui a plerisque Sapientia Salomonis inscribitur . . . calamo temperavi, tantummodo canonicas Scripturas vobis emendare desiderans.' Although this version has been authorized by the Council of Trent, and declared to be the very Word of God, impartial criticism will detect in it many errors arising from misunderstanding of the original, and many obscurities of expression which only tend to 'darken knowledge.' There are also some additions to the text which are plainly not sanctioned by the original. But, with due allowance for these defects, it probably represents the reading of MSS. earlier than any that have come down to us, and, in this respect, at any rate, is of great critical value, while its language is interesting as presenting provincialisms and phrases

which point to an African origin. These are noted in the commentary as they occur. In their elucidation much use has been made of a work by H. Röscher, *Itala und Vulgata*. Marburg, 1875.

Other versions are the Syriac and Arabic, given in Walton's Polyglot, and the Armenian. The former (Peschito) has been republished by Lagarde. (*Libri Veteris Testamenti Apocryphi e recognitione P. Ant. de Lagarde*. Lips., 1861.) It is too free and paraphrastic to be of much critical use, but it often supplies a traditional rendering which is serviceable in the exegesis of the text. Much the same account may be given of the Arabic, which however seems not to be older than the seventh century. The Armenian Version is of higher antiquity and of much greater accuracy. So close is it to the original that it is easy to see what reading the translator has followed. The variations are noted by Reusch in his *Observ. Crit.* The Book of Wisdom in Armenian, Greek, and Latin was published by the Mechitarists in 1827. (Reusch).

COMMENTARIES.

The following is a fairly complete list of the chief Commentaries on the Book of Wisdom, wherein Germany, as usual, is very copious, and England, till quite lately, has contributed scarcely anything. In early times we have these :

Rabanus Maurus : *Commentariorum in Libr. Sap. libri tres.* Migne, Patrol. Lat. cix.

Walafrid Strabo : *Glossa Ordinaria.* Migne, 113, 114.

Anselm, Episc. Laudunensis : *Glossa interlinearis.* Basil., 1502, etc.

Matthaeus Cantacuzenus : *Scholia in Libr. Sap.* Migne, Patrol. Graec. clii. The fragments are given in Tom. c. pp. 395, 411, 418, 447, 489.

Bonaventura : *Expositio in Libr. Sap. Opp. vol. i.* Romae, 1588 ; Venetiis, 1574.

Hugo a Sancto Caro : *Postillae, sive breves commentar. in univ. Bibl.* Basil. 1487, 1504 ; Lugd. 1669.

Nicolas Lyranus : *Postillae in univ. Bibl.* Romae, 1471-1472.

Robert Holkot (†1340), an English Dominican : In *Libr. Sap. Praelectiones cexiii.* pub. in 1481, 1511, 1586, 1689.

Since the Reformation, among Roman Catholics, the following are the chief Commentaries :

Dionysius Carthusianus : In *quisque Libr. Sapient. Salom.*, Paris, 1548.

P. Nannius : *Sap. Salomonis una cum Scholiis, Petro Nannio interprete.* Bas. 1552.

Corn. Jansen, Bishop of Ghent : *Adnotationes in Libr. Sap. Sol. Duac.* 1577, 1660. *Paraphrasis in omnes Psalmos David, etc. ac in Sapientiam Notae.* Antv. 1614. This Comm. is given in Migne's *Script. Sacr. Curs. Compl. Tom. xvii.*

Hier. Osorius : *Paraphrasis in Salomonis Sapientiam.* Boulogn. 1577.

Joann. Lorinus : *Commentar. in Sap.* Lugd. 1607, 1624.

De Castro : *Comm. in. Sap. Sal.* Lugd. 1613.

Corn. a Lapide : *Commentar. in Libr. Sap.* Antv. 1638. Often reprinted.

Joh. Maldonatus : *Comm. in Sap. Sal.* Paris. 1643.

Pet. Gorsius : *Explicatio in Lib. Sapientiae.* Par. 1655.

Joh. Menochius : *Brevis Explicatio sensus literalis totius Scripturae.* Ant. 1678.

De Sacy : *La Sainte Bible.* Par. 1692. (Vol. 14 contains a commentary on Wisdom.)

Augustin Calmet : *Commentaire littéral.* Par. 1724.

Jac. Tirinus : *Comment. in S. Scripturam*, in the *Biblia Magna* of De la Haye, where are also the notes of Estius, Sa, and others.

Duguet et d'Asfeld : *Explication du livre de la Sagesse.* Paris, 1755.

Weitenauer : *Job, Psalm., Salom., Siracides . . . explic.* 1768.

F. W. Smets : *Sapientia Vulg. edit. Vers. Belgica notis Grammat. etc.* Antv. et Amst. 1749.

Du Hamel : *Salomonis Libri tres . . . item Liber Sap. et Ecclesiasticus.* Par. 1703.

C. F. Houbigant : *Notae criticae in univ. Vet. Test. libros, etc.* Francof. 1777.

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THE GREEK TEXT AND CRITICAL APPARATUS, WITH THE ANGLICAN VERSION AND THE LATIN VULGATE.

LIBER SAPIENTIAE.

CAPUT I.

1 DILIGITE justitiam, qui judica-
tis terram. Sentite de Domino
in bonitate, et in simplicitate
2 cordis quaerite illum; quoniam
invenitur ab his, qui non ten-
tant illum, apparet autem eis
qui fidem habent in illum.
3 Perversae enim cogitationes se-
parant a Deo; probata autem
4 virtus corripit insipientes. Quo-
niam in malevolam animam non
introibit sapientia, nec habita-
bit in corpore subdito peccatis.
5 Spiritus enim sanctus disciplinae
effugiet fictum, et auferet se a
cogitationibus quae sunt sine in-

ΣΟΦΙΑ ΣΑΛΩΜΩΝ.

ΚΕΦΑΛΑΙΟΝ Α'.

1 ἈΓΑΠΗΣΑΤΕ δικαιοσύνην οἱ
κρίνοντες τὴν γῆν,
φρονήσατε περὶ τοῦ Κυρίου ἐν
ἀγαθότητι,
καὶ ἐν ἀπλότῃ καρδίας ζητή-
σατε αὐτόν·
2 ὅτι εὐρίσκεται τοῖς μὴ πειρά-
ζουσιν αὐτόν,
ἐμφανίζεται δὲ τοῖς μὴ ἀπι-
στοῦσιν αὐτῷ.
3 σκολιοὶ γὰρ λογισμοὶ χωρίζου-
σιν ἀπὸ Θεοῦ,
δοκιμαζομένη τε ἡ δύναμις ἐλέγ-
χει τοὺς ἄφρονas.
4 ὅτι εἰς κακότεχνον ψυχὴν οὐκ
εἰσελεύσεται σοφία,
οὐδὲ κατοικήσει ἐν σώματι κα-
τάχρεω ἁμαρτίας.
5 ἅγιον γὰρ πνεῦμα παιδείας
φεύζεται δόλον,
καὶ ἀπанаστήσεται ἀπὸ λογι-
σμῶν ἁσυνέτων,

THE WISDOM OF SOLOMON.

CHAPTER I.

1 LOVE righteousness, ye that be
judges of the earth: think of
the Lord with a good (heart),
and in simplicity of heart seek
2 him. For he will be found of
them that tempt him not; and
sheweth himself unto such as do
3 not distrust him. For froward
thoughts separate from God:
and his power, when it is tried,
4 ¹ reproveth the unwise. For ¹ or,
into a malicious soul wisdom ^{maketh}
manifest.
shall not enter; nor dwell in
the body that is subject unto
5 sin. For the holy spirit of
discipline will flee deceit, and
remove from thoughts that are

Titulus: Σοφία Σαλωμων V. Σ. Σολομωντος A. Σ. Σαλωμωντος S. I. 2. μη ἀπιστουσιν αὐτῷ S. V. μη πιστευουσιν α. A. τοῖς πιστευουσιν 261 et fors. Vulg. Syr. 3. τε V. A. δε S. 4. ἁμαρτίας Omnes Codd. ἁμαρτίας Eus. in Ps. 159; Ath. ii. 42, 378. Vulg. Syr. 5. παιδείας V. S. Ven. Vulg. Syr. Ar. σοφίας A. Arm. ἀπанаστήσεται, ἀποστήσεται S².

¹ Or, *is rebuked*, or, *sheweth itself*.

without understanding, and ¹ will not abide when unrighteousness
6 cometh in. For wisdom is a loving spirit; and will not acquit a blasphemer of his ² words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his
7 tongue. For the Spirit of the Lord filleth the world: and that which ³ containeth all things hath knowledge of the voice.
8 Therefore he that speaketh unrighteous things cannot be hid: neither shall vengeance, when it punisheth, pass by him.
9 For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord for the manifestation ⁴ of
10 his wicked deeds. For the ear of jealousy heareth all things: and the noise of murmurings
11 is not hid. Therefore beware of murmuring, which is unprofitable; and refrain your tongue from backbiting: for there is no word so secret, that shall go for nought: and the mouth that believeth ⁵ slayeth the

³ Or, *upholdeth*.

⁴ Or, *reproving*.

⁵ Or, *slandereeth*.

καὶ ἐλεγχθήσεται ἐπελθούσης
ἀδικίας.
6 φιλάνθρωπον γὰρ πνεῦμα σοφία,
καὶ οὐκ ἀθώσκει βλάσφημον
ἀπὸ χειλέων αὐτοῦ,
ὅτι τῶν νεφρῶν αὐτοῦ μάρτυς
ὁ Θεός,
καὶ τῆς καρδίας αὐτοῦ ἐπίσκοπος
ἀληθής,
καὶ τῆς γλώσσης ἀκουστής.
7 ὅτι πνεῦμα Κυρίου πεπλήρωκε
τὴν οἰκουμένην,
καὶ τὸ συνέχον τὰ πάντα γινώσκει
ἔχει φωνῆς.
8 διὰ τοῦτο φθεγγόμενος ἄδικα
οὐδεὶς μὴ λάθῃ,
οὐδὲ μὴ παροδεύσῃ αὐτὸν
ἐλέγχουσα ἡ δίκη.
9 ἐν γὰρ διαβουλίῳ ἀσεβοῦς
ἐξέτασις ἔσται,
λόγων δὲ αὐτοῦ ἀκοὴ πρὸς
Κύριον ἥξει
εἰς ἔλεγχον ἀνομιμάτων αὐτοῦ.
10 ὅτι οὗς ζηλώσεως ἀκροᾶται τὰ
πάντα,
καὶ θροῦς γογγυσμῶν οὐκ ἀπο-
κρύπτεται.
11 φυλάξασθε τοίνυν γογγυσμὸν
ἀνωφελῆ,
καὶ ἀπὸ καταλαλιᾶς φείσασθε
γλώσσης.
ὅτι φθέγμα λαθραίου κενὸν οὐ
πορεύεται,
στόμα δὲ καταψευδόμενον
ἀναιρεῖ ψυχὴν.

tellectu, et corripitur a super-
6 veniente iniquitate. Benignus
est enim spiritus sapientiae, et
non liberabit maledicum a labiis
suis, quoniam renum illius testis
est Deus, et cordis illius scru-
tator est verus, et linguae ejus
7 auditor. Quoniam spiritus Do-
mini replevit orbem terrarum;
et hoc, quod continet omnia,
8 scientiam habet vocis. Propter
hoc qui loquitur iniqua non
potest latere, nec praeteriet il-
9 lum corripiciens judicium. In
cogitationibus enim impii in-
terrogatio erit; sermonum au-
tem illius auditio ad Deum
veniet, ad correptionem iniqui-
10 tatum illius. Quoniam auris
zeli audit omnia, et tumultus
murmurationum non absconde-
11 tur. Custodite ergo vos a mur-
muratione quae nihil prodest,
et a detractatione parcite linguae,
quoniam sermo obscurus in va-
cuum non ibit, os autem quod
mentitur occidit animam.

5. ἀδικίας Codd. ἀνομίας Compl. 248.

αθώσκει S. A. V¹. ἀληθής S. V. A. Ven. ἀληθινός 106. 261. τῆς γλώσσης αὐτοῦ ακ. A. Ar. Arm.

επληρώσεν A.

8. οὐδε μὴν V. οὐδε μὴ S. A. Ven. οὐδεὶς οὐ μὴ 106. 253. 261. παροδεύσῃ S. V. al.

παροδεύει S².

9. αὐτοῦ ἀκοή V. A. al. ακ. αὐτῆς S. ἀνομιμάτων S. V. al. ἀσεβημάτων 248.

11. κενὸν V. A. al. καινὸν S. οὐ πορεύεται om. S. add. cor.

7. πεπλήρωκε S. V.

παρελευσεται Compl.

10. οὗς ζηλώσεως S¹.

12 Nolite zelare mortem in errore vitae vestrae, neque acquiratis perditionem in operibus
 13 manuum vestrarum. Quoniam Deus mortem non fecit, nec laetatur in perditione vivorum.
 14 Creavit enim, ut essent omnia; et sanabiles fecit nationes orbis terrarum; et non est in illis medicamentum exterminii, nec inferorum regnum in terra.
 15 Justitia enim perpetua est, et
 16 immortalis. Impii autem manibus et verbis accersierunt illam; et aestimantes illam amicam, defluerunt, et sponsiones posuerunt ad illam; quoniam digni sunt qui sint ex parte illius.

CAPUT II.

1 Dixērunt enim cogitantes apud se non recte: Exiguum, et cum taedio est tempus vitae nostrae, et non est refrigerium in fine hominis, et non est qui agnitus sit reversus ab inferis.

12 Μὴ ζηλοῦτε θάνατον ἐν πλάνῃ ζωῆς ὑμῶν, μηδὲ ἐπισπᾶσθε ὄλεθρον ἔργοις χειρῶν ὑμῶν·
 13 ὅτι ὁ Θεὸς θάνατον οὐκ ἐποίησεν, οὐδὲ τέρεται ἐπ' ἀπωλεία ζώντων.
 14 ἔκτισε γὰρ εἰς τὸ εἶναι τὰ πάντα, καὶ σωτήριοι αἱ γενέσεις τοῦ κόσμου, καὶ οὐκ ἔστιν ἐν αὐταῖς φάρμακον ὀλέθρου, οὔτε ἄδον βασιλείου ἐπὶ γῆς.
 15 δικαιοσύνη γὰρ ἀθάνατός ἐστιν·
 16 ἀσεβεῖς δὲ ταῖς χερσὶ καὶ τοῖς λόγοις προσεκαλέσαντο αὐτὸν, φίλον ἡγησάμενοι αὐτὸν ^{πρὶν} ἐτάκησαν, καὶ συνθήκην ἔθεντο πρὸς αὐτὸν, ὅτι ἄξιοί εἰσι τῆς ἐκείνου μερίδος εἶναι.

ΚΕΦΑΛΑΙΟΝ Β'.

1 Εἶπον γὰρ ἐν ἑαυτοῖς λογισάμενοι οὐκ ὀρθῶς· ὀλίγος ἐστὶ καὶ λυπηρὸς ὁ βίος ἡμῶν, καὶ οὐκ ἔστιν ἴασις ἐν τελευτῇ ἀνθρώπου, καὶ οὐκ ἐγνώσθη ὁ ἀναλύσας ἐξ ἄδου.

12 soul. Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands.
 13 For God made not death: neither hath he pleasure in the
 14 destruction of the living. For he created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon
 15 the earth: (For righteousness is
 16 immortal.) But ungodly men with their works and words called *it* to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

CHAPTER II.

1 For the *ungodly* said, reasoning with themselves, but not aright, Our life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave.

12. ἐργοις S. V. ἐν ἐργοις A. Vulg.
 14. οὐ γὰρ ἐκτίσεν εἰς γὰρ εἰς το εἶναι S'. οὐτε ἄδου V. S. οὐδε α A. Compl. ἐπὶ γῆς V. S. ἐπὶ τῆς γῆς A.
 A. V. S. al. δικ. δε 248. Compl. 16. λόγοις S A. V. λογισμοὶ 248. II. 1. ἐν εαυτ. A. S. V. Ven. Ald. Compl.

13. ἐπ' ἀγγελία S. V. al. ἐπ' ἀγγελία A. ἐν ἀπωλείᾳ Ald. Orig. iii. 137.
 15. δικ. γὰρ

2 For we are born at all adventure : and we shall be hereafter as though we had never been : for the breath in our nostrils is as smoke, and a little spark in the moving of our heart :

3 Which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as

¹ Or, moist. 4 the soft¹ air, And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, that is driven away with the beams of the sun, and overcome² with the heat thereof.

5 For our time is a very shadow that passeth away ; and after our end there is no returning : for it³ is fast sealed, so that no

6 man cometh again. Come on therefore, let us enjoy the good things that are present : and let us speedily⁴ use the creatures like as in youth. Let us fill ourselves with costly wine

2 ὅτι αὐτοσχεδῶς ἐγεννήθημεν, καὶ μετὰ τοῦτο ἐσόμεθα ὡς οὐχ ὑπάρξαντες·

ὅτι καπνὸς ἡ πνοὴ ἐν ρίσιν ἡμῶν,
καὶ ὁ λόγος σπινθὴρ ἐν κινήσει καρδίας ἡμῶν,

3 οὗ σβεσθέντος τέφρα ἀποβήσεται τὸ σῶμα,
καὶ τὸ πνεῦμα διαχυθήσεται ὡς χαλνὸς ἀήρ.

4 καὶ τὸ ὄνομα ἡμῶν ἐπιλησθήσεται ἐν χρόνῳ,
καὶ οὐθεὶς μνημονεύσει τῶν ἔργων ἡμῶν·

καὶ παρελεύσεται ὁ βίος ἡμῶν ὡς ἔχνη νεφέλης,
καὶ ὡς ὁμίχλη διασκεδασθήσεται,

διωχθεῖσα ὑπὸ ἀκτίνων ἡλίου καὶ ὑπὸ θερμότητος αὐτοῦ βαρυνθεῖσα.

5 σκίας γὰρ πάροδος ὁ καιρὸς ἡμῶν,
καὶ οὐκ ἔστιν ἀναποδισμὸς τῆς τελευτῆς ἡμῶν,

ὅτι κατεσφραγίσθη, καὶ οὐδεὶς ἀναστρέφει.

6 δεῦτε οὖν καὶ ἀπολαύσωμεν τῶν ὄντων ἀγαθῶν,
καὶ χρυσώμεθα τῇ κτίσει ὡς νεότητι σπουδαίως.

7 οἴνου πολυτελοῦς καὶ μύρων πλησθώμεν,

2 Quia ex nihilo nati sumus, et post hoc erimus tanquam non fuerimus ; quoniam fumus flatus est in naribus nostris, et sermo scintilla ad commovendum cor

3 nostrum ; qua extincta, cinis erit corpus nostrum, et spiritus diffundetur tanquam mollis aër, et transibit vita nostra tanquam vestigium nubis, et sicut nebula dissolvetur, quae fugata est a radiis solis, et a calore illius

4 aggravata ; et nomen nostrum oblivionem accipiet per tempus, et nemo memoriam habebit ope-

5 rum nostrorum. Umbrae enim transitus est tempus nostrum, et non est reversio finis nostri ; quoniam consignata est, et nemo

6 revertitur. Venite ergo, et fruamur bonis quae sunt, et utamur creatura tanquam in

7 juventute celeriter. Vino pretioso et unguentis nos implea-

2. ὡς οὐχ Vulgo. ὡς μὴ 157. ὑπαρξαντες Vulgo. υπάρχοντες S¹. καπνὸς ἡ πνοὴ A. V. al. καπνὸς ἐν ρίσιν ἡ πνοὴ ἡμῶν S. ἡ πνοὴ ἐν ρ. S¹. ὁ λόγος Vulgo. ὀλίγος Compl. C. Par. 3. σβεσθέντος V. σβενσθέντος A. σβενθέντος S. διαχυθήσεται V. S. διαχυνθήσεται A. διαλυθήσεται 55. 248. 254. 4. μνημονεύσει V. A. al. μνημονεῖ S. μνημονεῖ S¹. παρελ. Vulgo. πορευεῖται 106. 261. βαρυνθεῖσα Vulgo. μαρυνθεῖσα 106. 5. καιρὸς A¹. S. V². Compl. Ald. Vulgo. βίος V. Vulgo. ἀναπ. A. V. al. ἀναποδισμὸς S. 6. οὖν καί. A. om. καί. νεότητι V. Ven. νεότητος A. S. νεότητει S². ἐν νεότητι Compl. al. Athan. ad Matt. ii. 8.

mus; et non praetereat nos flos
 8 temporis. Coronemus nos rosis,
 antequam marcescant; nullum
 pratum sit quod non pertrans-
 9 eat luxuria nostra. Nemo nos-
 trum exsors sit luxuriae nos-
 trae; ubique relinquamus signa
 laetitiae; quoniam haec est pars
 10 nostra, et haec est sors. Op-
 primamus pauperem justum, et
 non parcamus viduae, nec vete-
 rani revearemur canos multi
 11 temporis. Sit autem fortitudo
 nostra lex iustitiae; quod enim
 infirmum est inutile invenitur.
 12 Circumveniamus ergo justum,
 quoniam inutilis est nobis, et
 contrarius est operibus nostris,
 et impropere nobis peccata legis,
 et diffamat in nos peccata
 13 disciplinae nostrae. Promittit
 se scientiam Dei habere, et
 14 filium Dei se nominat. Factus
 est nobis in traductionem cogi-
 15 tationum nostrarum. Gravis
 est nobis etiam ad videndum,

καὶ μὴ παροδυσάτω ἡμᾶς ἄν-
 θος ἔαρος.
 8 στεψάμεθα ῥόδων κάλυξι πρὶν
 ἢ μαρανθῆναι·
 9 μηδεὶς ἡμῶν ἄμοιρος ἔστω τῆς
 ἡμετέρας ἀγερωχίας,
 πανταχῇ καταλίπωμεν σύμ-
 βολα τῆς εὐφροσύνης,
 ὅτι αὕτη ἡ μερίς ἡμῶν καὶ ὁ
 κλῆρος οὗτος.
 10 καταδυναστεύσωμεν πένητα διέ-
 καιον,
 μὴ φεισώμεθα χήρας,
 μηδὲ πρεσβύτου ἐντραπώμεν
 πολὺς πολυχρόνιους.
 11 ἔστω δὲ ἡμῶν ἡ ἰσχὺς, νόμος
 τῆς δικαιοσύνης,
 τὸ γὰρ ἀσθενὲς ἄχρηστον
 ἐλέγχεται.
 12 ἐνεδρεύσωμεν τὸν δίκαιον, ὅτι
 δύσχρηστος ἡμῖν ἐστι,
 καὶ ἐναντιοῦται τοῖς ἔργοις
 ἡμῶν,
 καὶ οὐκ ἐιδίξει ἡμῖν ἁμαρτήματα
 νόμου,
 καὶ ἐπιφημίζει ἡμῖν ἁμαρτή-
 ματα παιδείας ἡμῶν.
 13 ἐπαγγέλλεται γνῶσιν ἔχειν
 Θεοῦ,
 καὶ παῖδα Κυρίου εἶναι τὸν ὀνο-
 μάσει.
 14 ἐγένετο ἡμῖν εἰς ἑλεγχον ἐν-
 νοιῶν ἡμῶν.
 15 βαρὺς ἐστὶν ἡμῖν καὶ βλεπό-
 μενος,

and ointments: and let no
 flower of the spring pass by
 8 us: Let us crown ourselves
 with rosebuds, before they be
 9 withered: Let none of us go
 without his part of our¹ volup¹ Or, jollity.
 tuousness: let us leave tokens
 of our joyfulness in every place:
 for this is our portion, and our
 10 lot is this. Let us oppress the
 poor righteous man, let us not
 spare the widow, nor reverence
 the ancient grey hairs of the
 11 aged. Let our strength be the
 law of justice: for that which
 is feeble is found to be nothing
 12 worth. Therefore let us lie
 in wait for the righteous; be-
 cause he is not for our turn,
 and he is clean contrary to our
 doings: he upbraideth us with
 our offending the law, and ob-
 jecteth to our infamy the trans-
 13 gressings of our education. He
 professeth to have the know-
 ledge of God: and he calleth
 himself the child of the Lord.
 14 He was made to reprove our
 15 thoughts. He is grievous unto
 us even to behold: for his life

7. ἡμᾶς. με S. sed cor.¹ ἡμας εαρος A. 55. 106. 157. 261. 296. Arm. Vulg. αερος V. S. al. 9. ἔστω. εστε S. καταλιπ.
 S. V. καταλειπόμεν A. ουτος S. V. ημων A. 10. πρεσβυτου V. S. πρεσβυτερου A. πολυχρονιους S. A. V. πολυ-
 χρονιου Ven. 12. ενεδρ. δε V. om. δε A. S. (S' addit.) τα αμαρτ. νομ. S. παραπτωματα 248. παιδειας V.
 παιδιας S. A.

is not like other men's, his
 16 ways are of another fashion. We
 are esteemed of him as counter-
 feits¹: he abstaineth from our
 ways as from filthiness: he
 pronounceth the end of the just
 to be blessed, and maketh his
 boast that God is his father.
 17 Let us see if his words be true:
 and let us prove what shall
 happen in the end of him.
 18 For if the just man be the son
 of God, he will help him, and
 deliver him from the hand of
 19 his enemies. Let us examine
 him with despitefulness and tor-
 ture, that we may know his
 meekness, and prove his pa-
 20 tience. Let us condemn him
 with a shameful death: for by
 his own saying he shall be re-
 21 spected. Such things they did
 imagine, and were deceived:
 for their own wickedness hath
 22 blinded them. As for the mys-
 teries of God, they knew them
 not: neither hoped they for the
 wages of righteousness, nor dis-
 cerned² a reward for blameless
 23 souls. For God created man to

ὅτι ἀνόμιος τοῖς ἄλλοις ὁ
 βίος αὐτοῦ,
 καὶ ἐξηλλαγμένοι αἱ τρίβοι
 αὐτοῦ.
 16 εἰς κίβδηλον ἐλογίσθημεν αὐτῷ,
 καὶ ἀπέχεται τῶν ὁδῶν ἡμῶν
 ὡς ἀπὸ ἀκαθαρσιῶν·
 μακαρίζει ἔσχατα δικαίων,
 καὶ ἀλαζονεύεται πάτερα Θεόν.
 17 Ἰδῶμεν εἰ οἱ λόγοι αὐτοῦ ἀληθεῖς,
 καὶ πειράσωμεν τὰ ἐν ἐκβάσει
 αὐτοῦ.
 18 εἰ γὰρ ἔστιν ὁ δίκαιος υἱὸς
 Θεοῦ, ἀντιλήψεται αὐτοῦ
 καὶ ῥύσεται αὐτὸν ἐκ χειρὸς
 ἀνθεστηκότων.
 19 ὕβρει καὶ βασάνῳ ἐτάσωμεν
 αὐτόν,
 ἵνα γνῶμεν τὴν ἐπιείκειαν αὐτοῦ
 καὶ δοκιμάσωμεν τὴν ἀνεξι-
 κακίαν αὐτοῦ.
 20 θανάτῳ ἀσχήμονι καταδικάσω-
 μεν αὐτόν·
 ἔσται γὰρ αὐτοῦ ἐπισκοπὴ ἐκ
 λόγων αὐτοῦ.
 21 Ταῦτα ἐλογίσαντο, καὶ ἐπλανή-
 θησαν·
 ἀπετύφλωσε γὰρ αὐτοὺς ἡ κα-
 κία αὐτῶν·
 22 καὶ οὐκ ἔγνωσαν μυστήρια Θεοῦ,
 οὐδὲ μισθὸν ἠλπισαν ὁσιότητος,
 οὐδὲ ἔκριναν γέρας ψυχῶν
 ἀμώμων.
 23 ὅτι ὁ Θεὸς ἐκτίσε τὸν ἄνθρωπον
 ἐπ' ἀφθαρσίᾳ,

quoniam dissimilis est aliis vita
 illius, et immutatae sunt viae
 16 ejus. Tanquam nugaces aesti-
 mati sumus ab illo; et abstinet
 se a viis nostris tanquam ab
 immunditiis, et praefert novis-
 sima justorum, et gloriatur pat-
 17 rem se habere Deum. Videamus
 ergo si sermones illius veri
 sint, et tentemus quae ventura
 sunt illi, et sciemus quae erunt
 18 novissima illius. Si enim est
 verus filius Dei, suscipiet illum,
 et liberabit eum de manibus
 19 contrariorum. Contumelia et
 tormento interrogemus eum, ut
 sciamus reverentiam ejus, et
 probemus patientiam illius.
 20 Morte turpissima condemnemus
 eum; erit enim ei respectus ex
 sermonibus illius.
 21 Haec cogitaverunt, et errave-
 runt; excaecavit enim illos ma-
 22 litia eorum. Et nescierunt sa-
 cramenta Dei, neque mercedem
 speraverunt justitiae, nec judi-
 caverunt honorem animarum
 23 sanctarum. Quoniam Deus crea-

¹ Or, false
coin.

² Gr. pre-
ferred, or,
esteemed the
reward.

16. ἐλογίσθημεν V. A. S². ἐγενήθημεν S. ὁδῶν S. A. V. ἐργων Ven. ἔσχατα. ἐργα των δ. 155.
 18. ἀντιλήψεται V. al. ἀντιλημψεται S. A. 19. δοκιμ. A. S. δικασωμεν V. Vercell. 68. Ald.
 ἐλογίσθησαν S. (ἐλογίσαντο S².) addunt 55. 106. 261. al. οι αφρονες. ἀπετυφλ. A. V. ετυφλωσεν S. Orig. ii. 712.
 ψυχῶν. ψυχαν S.

17. καὶ εἰδῶμεν S¹.
 21. ἐλογίσαντο V. A.
 22. ἐκρίναν V.

vit hominem inexterminabilem,
et ad imaginem similitudinis
24 suae fecit illum. Invidia autem
diaboli mors introivit in orbem
25 terrarum; imitantur autem il-
lum qui sunt ex parte illius.

CAPUT III.

1 Justorum autem animae in
manu Dei sunt, et non tanget
2 illos tormentum mortis. Visi
sunt oculis insipientium mori,
et aestimata est afflictio exitus
3 illorum; et quod a nobis est
iter, exterminium; illi autem
4 sunt in pace. Et si coram
hominibus tormenta passi sunt,
spes illorum immortalitate plena
5 est. In paucis vexati, in multis
bene disponentur, quoniam Deus
tentavit eos, et invenit illos
6 dignos se. Tanquam aurum in
fornace probavit illos, et quasi
holocausti hostiam accepit illos,
et in tempore erit respectus
7 illorum. Fulgebunt iusti, et
tanquam scintillae in arundi-

καὶ εἰκόνα τῆς ἰδίας ἰδιότητος
ἐποίησεν αὐτόν·
24 φθόνῳ δὲ διαβόλου θάνατος
εἰσῆλθεν εἰς τὸν κόσμον,
πειράζουσι δὲ αὐτὸν οἱ τῆς
ἐκείνου μερίδος ὄντες.)

ΚΕΦΑΛΑΙΟΝ Γ'.

1 Δικαίων δὲ ψυχαὶ ἐν χειρὶ Θεοῦ,
καὶ οὐ μὴ ἄψηται αὐτῶν βά-
σανος.
2 ἔδοξαν ἐν ὀφθαλμοῖς ἀφρόνων
τεθνάναι,
καὶ ἐλογίσθη κάκωσις ἡ ἐξόδος
αὐτῶν,
3 καὶ ἡ ἀφ' ἡμῶν πορεία σύν-
τριμμα·
οἱ δὲ εἰσιν ἐν εἰρήνῃ.
4 καὶ γὰρ ἐν ὄψει ἀνθρώπων ἔαν
κολασθῶσιν,
ἡ ἐλπὶς αὐτῶν ἀθανασίας
πλήρης·
5 καὶ ὀλίγα παιδευθέντες μεγάλα
εὐεργετηθήσονται,
ὅτι ὁ Θεὸς ἐπείρασεν αὐτοὺς,
καὶ εὗρεν αὐτοὺς ἀξίους ἑαυτοῦ.
6 ὥς χρυσὸν ἐν χωνευτηρίῳ ἔδο-
κίμασεν αὐτοὺς,
καὶ ὥς ὀλοκάρπωμα θυσίας
προσεδέξατο αὐτούς.
7 καὶ ἐν καιρῷ ἐπισκοπῆς αὐτῶν
ἀναλάμψουσιν,
καὶ ὥς σπινθήρες ἐν καλάμῃ
διαδραμοῦνται.

be immortal, and made him to
be an image of his own eternity.
24 Nevertheless through envy of
the devil came death into the
world: and they that do hold
of his side do find it.

CHAPTER III.

1 But the souls of the righteous
are in the hand of God, and
there shall no torment touch
2 them. In the sight of the un-
wise they seemed to die: and
their departure is taken for
3 misery, And their going from
us to be utter destruction: but
4 they are in peace. For though
they be punished in the sight
of men, yet is their hope full
5 of immortality. And having
been a little chastised, they shall
be greatly rewarded¹: for God¹ Or. bene-
proved them, and found them
6 worthy² for himself. As gold² Or, meet.
in the furnace hath he tried
them, and received them as a
7 burnt offering. And in the
time of their visitation they
shall shine, and run to and fro
like sparks among the stubble.

23. ἰδιότητος V. A. S. Ven. Ald. Compl. αἰδιότητος Field. 248. 253. E. F. G. H. Par. Ath. i. 41. Method. 788. Niceph. ii.
200. Epiph. 543. 557. ομοιοτήτος 106. 261. Aa. B. Par. Vulg. Syr. III. 2. ἐδοξαν γὰρ S². ἀφρόνων. ἀνθρώπων Ven.
3. η ἀφη ἡμων V. Vercell. 6. ὀλοκάρπωμα. ολοκαντρωμα Ven.

8 They shall judge the nations,
and have dominion over the
people, and their Lord shall
9 reign for ever. They that put
their trust in him shall under-
stand the truth: and¹ such as
be faithful in love shall abide
with him: for grace and mercy
is to his saints, and he hath
10 care for his elect. But the un-
godly shall be punished accord-
ing to their own imaginations,
which have neglected the right-
eous, and forsaken the Lord.
11 For whoso despiseth wisdom
and nurture, he is miserable,
and their hope is vain, their
labours unfruitful, and their
12 works unprofitable: Their wives
are foolish², and their children
13 wicked: Their offspring is
cursed. Wherefore blessed is
the barren that is undefiled,
which hath not known the sinful
bed: she shall have fruit in
14 the visitation of souls. And
blessed is the eunuch, which
with his hands hath wrought no
iniquity, nor imagined wicked
things against God: for unto
him shall be given the³ special
gift of faith, and an inheritance

8 κρινουσιν ἔθνη καὶ κρατήσουσι
λαῶν,
καὶ βασιλεύσει αὐτῶν Κύριος
εἰς τοὺς αἰῶνας.
9 οἱ πεποιθότες ἐπ' αὐτῷ συνή-
σουσιν ἀλήθειαν,
καὶ οἱ πιστοὶ ἐν ἀγάπῃ προσ-
μενοῦσιν αὐτῷ,
ὅτι χάρις καὶ ἔλεος ἐν τοῖς
δόλοις αὐτοῦ
καὶ ἐπισκοπὴ ἐν τοῖς ἐκλεκτοῖς
αὐτοῦ.
10 Οἱ δὲ ἀσεβεῖς καθ' ἃ ἐλο-
γίσαντο ἔξουσιν ἐπιτιμίαν,
οἱ ἀμελήσαντες τοῦ δικαίου καὶ
τοῦ Κυρίου ἀποστάντες.
11 σοφίαν γὰρ καὶ παιδείαν ὁ
ἐξουθενῶν ταλαίπωρος,
καὶ κενὴ ἡ ἐλπὶς αὐτῶν, καὶ οἱ
κόποι ἀνόνητοι,
καὶ ἄχρηστα τὰ ἔργα αὐτῶν.
12 αἱ γυναῖκες αὐτῶν ἄφρονες,
καὶ πονηρὰ τὰ τέκνα αὐτῶν·
13 ἐπικατάρατος ἡ γένεσις αὐτῶν.
ὅτι μακαρία στεῖρα ἡ ἀμίαντος,
ἣτις οὐκ ἔγνω κοίτην ἐν πα-
ραπτώματι,
ἔξει καρπὸν ἐν ἐπισκοπῇ ψυχῶν·
14 καὶ εὐνοῦχος, ὁ μὴ ἐργασάμενος
ἐν χειρὶ ἀνόμημα,
μηδὲ ἐνθυμηθεὶς κατὰ τοῦ Κυ-
ρίου πονηρὰ·
δοθήσεται γὰρ αὐτῷ τῆς πίσ-
τεως χάρις ἐκλεκτῇ

8 neto discurrent. Judicabunt
nationes, et dominabuntur po-
pulis, et regnabit Dominus illo-
rum in perpetuum. Qui confi-
dunt in illo intelligent veri-
tatem, et fideles in dilectione
acquiescent illi; quoniam do-
num et pax est electis ejus.
10 Impii autem secundum quae
cogitaverunt correptionem ha-
bebunt, qui neglexerunt justum,
11 et a Domino recesserunt. Sa-
pientiam enim et disciplinam
qui abjicit, infelix est; et
vacua est spes illorum, et la-
bores sine fructu, et inutilia
12 opera eorum. Mulieres eorum
insensatae sunt, et nequissimi
13 filii eorum. Maledicta creatura
eorum, quoniam felix est steri-
lis et incoquinata, quae nes-
civit thorum in delicto; ha-
bebit fructum in respectione
14 animarum sanctarum. Et spado,
qui non operatus est per manus
suas iniquitatem, nec cogitavit
adversus Deum nequissima;

¹ Or, and
such as be
faithful
shall re-
main with
him in love.

² Or, light,
or, un-
chaste.

³ Gr. the
chosen.

9. ἐπ' αὐτῷ. ἐπὶ Κυρίου Ven. χάρις καὶ ἐλεος τοῖς ἐκλεκτοῖς αὐτοῦ V. Vulg. al. χάρις καὶ ἐλ. ἐν τοῖς ἐκλ. αὐτοῦ καὶ ἐπισκοπὴ ἐν τοῖς σοῖσις αὐτοῦ A. Ven. ἐλεος τ. σοῖσις αὐτ. καὶ ἐπισκοπὴ ἐν τ. ἐκλ. αὐτοῦ S. ἐν τ. σοῖσις Ald. Compl. Ita Syr. Arm. Ar.
10. καθὰ ed. rom. ἐπιτιμίαν. ατιμίαν 248. 11. σοφίαν δε S. γὰρ S². παιδείαν V. παιδίαν A. S. κοποὶ αὐτῶν ἀνωνητοὶ S.
12. αἱ γυν. A. V. καὶ αἱ S. 13. γεννησεις S. ἡ ἀντε ἀμιαντ. om. S. ψυχῶν αὐτῶν A. 14. ὁ μὴ. ο om. S. ἐν χειρὶ S. V. A. ἐν χερσιν Ven.

dabitur enim illi fidei donum electum, et sors in templo Dei
 15 acceptissima. Bonorum enim laborum gloriosus est fructus, et quae non concidat radix sapientiae. Filii autem adulterorum in inconsummatione erunt, et ab iniquo thoro semen
 16 exterminabitur. Et si quidem longae vitae erunt, in nihilum computabuntur, et sine honore erit novissima senectus illorum.
 18 Et si celerius defuncti fuerint, non habebunt spem, nec in die agnitionis allocutionem. Nationis enim iniquae dirae sunt consummationes.

CAPUT IV.

1 O quam pulchra est casta generatio cum claritate! immortalis est enim memoria illius, quoniam et apud Deum nota est et apud homines.
 2 Cum praesens est, imitantur illam, et desiderant eam cum se eduxerit; et in perpetuum coronata triumphat incoinquinatorum certaminum praemium
 3 vincens. Multigena autem impiorum multitudo non erit utilis,

καὶ κλῆρος ἐν ναῶ Κυρίου θυμαρτέστερος.
 15 ἀγαθῶν γὰρ πόνων καρπὸς εὐκλεῆς,
 καὶ ἀδιάπτωτος ἡ ῥίζα τῆς φρονήσεως.
 16 τέκνα δὲ μοιχῶν ἀτέλεστα ἔσται, καὶ ἐκ παρανόμου κοίτης σπέρμα ἀφανισθήσεται.
 17 ἔαν τε γὰρ μακρόβιοι γένωνται, εἰς οὐθεν λογισθήσονται, καὶ ἄτιμον ἐπ' ἐσχάτων τὸ γῆρας αὐτῶν.
 18 ἔαν τε ὀξέως τελευτήσωσιν, οὐχ ἔξουσιν ἐλπίδα, οὐδὲ ἐν ἡμέρᾳ διαγνώσεως παραμύθιον.
 19 γενεὰς γὰρ ἀδίκου χαλεπὰ τὰ τέλη.

ΚΕΦΑΛΑΙΟΝ Δ'.

1 Κρείσσων ἀτεκνία μετὰ ἀρετῆς· ἀθανασία γὰρ ἔστιν ἐν μνήμῃ αὐτῆς,
 ὅτι καὶ παρὰ Θεῷ γινώσκεται καὶ παρὰ ἀνθρώποις.
 2 παροῦσάν τε μιμοῦνται αὐτήν, καὶ ποθοῦσιν ἀπελθοῦσαν· καὶ ἐν τῷ αἰῶνι στεφανηφοροῦσα πομπεύει,
 τὸν τῶν ἀμιάτων ἄθλων ἀγῶνα νικήσασα.
 3 πολύγονον δὲ ἀσεβῶν πλήθος οὐ χρησιμεύσει,

in¹ the temple of the Lord¹ Or, among the people.
 more acceptable to his mind.
 15 For glorious is the fruit of good labours: and the root of wisdom shall never fall away. As for the children of adulterers, they shall not come² to their² Or, be partakers of holy things.
 16 perfection, and the seed of an unrighteous bed shall be rooted
 17 out. For though they live long, yet shall they be nothing regarded: and their last age shall
 18 be without honour. Or, if they die quickly, they have no hope, neither comfort in the day of
 19 trial³. For horrible is the end³ Or, hearing.
 of the unrighteous generation.

CHAPTER IV.

1 Better it is to have no children, and to have virtue: for the memorial thereof is immortal: because it is known⁴ Or, approved.
 with God, and with men.
 2 When it is present, men take example at it; and when it is gone, they desire it: it weareth a crown, and triumpheth for ever, having gotten the victory, striving for undefiled rewards. But the multiplying

14. θυμηδεστέρος Ven. 253. 15. ο καρπος V¹. 17. εις ουθεν Compl. 55. 106. 254. 261. 18. S. ita: (εαν τε γάρ οξέως τελευτήσωσιν) εις ουθεν λογισησονται (και ατιμον επ' εσχάτων το γηρας αυτων) εαν τε γάρ οξέως τελευτήσωσιν ουχ εξουσιν ελπίδα. ουχ εχουσιν V. 19. χαλεπά. πονηρα 106. 261. IV. 1. Κρείσσων γαρ S. γαρ om. S². 2. μιμουνται S. V. Ven. Vulg. Syr. Ar. Arm. τιμωσιν A. Method. 676. πομπεύει. MS. A: ποπεμπει. ? αποπεμπει Tisch.

brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any
 4 fast foundation. For though they flourish in branches for a time; yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted
 5 out. The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat,
 6 yea, meet for nothing. For children begotten of unlawful
 1 Gr. sleeps. beds¹ are witnesses of wickedness against their parents in
 7 their trial. But though the righteous be prevented with death, yet shall he be in rest.
 8 For honourable age is not that which standeth in length of time, nor that is measured by
 9 number of years. But wisdom is the grey hair unto men, and an unspotted life is old age.
 10 He pleased God, and was beloved of him: so that living among sinners he was trans-
 11 lated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his

καὶ ἐκ νόθων μοσχευμάτων οὐ
 δώσει ρίζαν εἰς βάθος,
 οὐδὲ ἀσφαλῆ βάσιν ἐδράσει.
 4 κὰν γὰρ ἐν κλάδοις πρὸς καιρὸν
 ἀναθάλη,
 ἐπισφαλὼς βεβηκότα ὑπὸ ἀνέ-
 μου σαλευθήσεται,
 καὶ ὑπὸ βίας ἀνέμων ἐκριζω-
 θήσεται.
 5 περικλασθήσονται κλώνες ἀτέ-
 λεστοι,
 καὶ ὁ καρπὸς αὐτῶν ἄχρηστος,
 ἄωρος εἰς βρώσιν, καὶ εἰς οὐθὲν
 ἐπιτήδειος.
 6 ἐκ γὰρ ἀνόμων ὕπνων τέκνα
 γεννώμενα
 μάρτυρές εἰσι πονηρίας κατὰ
 γονέων ἐν ἐξετασμῷ αὐτῶν.
 7 Δίκαιος δὲ ἐὰν φθάσῃ
 τελευτῆσαι, ἐν ἀναπαύσει
 ἔσται.
 8 γῆρας γὰρ τίμιον οὐ τὸ πολυ-
 χρόνιον,
 οὐδὲ ἀριθμῷ ἔτῶν μεμέτρηται.
 9 πολὺ δὲ ἔστιν φρόνησις ἀν-
 θρώποις,
 καὶ ἡλικία γῆρας βίος ἀκηλί-
 δωτος.
 10 εὐάρεστος Θεῷ γενόμενος ἡγα-
 πήθη,
 καὶ ζῶν μεταξὺ ἁμαρτωλῶν
 μετετέθη.
 11 ἡρπάγη, μὴ ἡ κακία ἀλλάξῃ
 σύνεσιν αὐτοῦ,
 ἢ δόλος ἀπατήσῃ ψυχὴν αὐτοῦ.

et spuria vitulamina non da-
 bunt radices altas, nec stabile
 4 firmamentum collocabunt. Et
 si in ramis in tempore germi-
 naverint, infirmiter posita, a
 vento commovebuntur, et a ni-
 mietate ventorum eradicabuntur.
 5 Confringentur enim rami incon-
 summati; et fructus illorum
 inutiles et acerbi ad mandu-
 candum, et ad nihilum apti.
 6 Ex iniquis enim somnis filii qui
 nascuntur testes sunt nequitiae
 adversus parentes in interro-
 gatione sua.
 7 Justus autem si morte prae-
 occupatus fuerit, in refrigerio
 8 erit. Senectus enim venerabilis
 est non diuturna, neque anno-
 rum numero computata; cani
 9 autem sunt sensus hominis, et
 aetas senectutis vita immaculata.
 10 Placens Deo factus est dilectus,
 et vivens inter peccatores trans-
 11 latus est. Raptus est, ne ma-
 litia mutaret intellectum ejus,
 aut ne fictio deciperet animam

3. μοσχευμάτων S. μοσχ. S². 4. κὰν γὰρ. και γαρ S¹. καν S². βεβηκότα. βεβιωκοτα S. βεβηκοτα S². 5. αυτων
 κλωνες S. 106. 253. 261. αυτ. S. corr. improb. ατελεστοι V. S. ατελεστατοι A. 9. ανθρωποις. εν ανθρ. S². 10. τφ
 θεφ S. V. om. τφ A. Ven. V². γενομ. θ. Ven. 11. μη η κακια S. Compl. μη κακ. V. A. πριν η κακ. Ven. Theod. iv. 1227.
 αυτου post συνεσιν om. S. add. S². απατήση. απατησει S.

12 illius. Fascinatio enim nugacitatis obscurat bona, et inconstantia concupiscentiae transvertit sensum sine malitia.
 13 Consummatus in brevi explevit
 14 tempora multa; placita enim erat Deo anima illius; propter hoc properavit educere illum de medio iniquitatum. Populi autem videntes et non intelligentes, nec ponentes in prae-
 15 cordiis talia, quoniam gratia Dei, et misericordia est in sanctos ejus, et respectus in electos
 16 illius. Condemnat autem justus mortuus vivos impios, et juvenus celerius consummata
 17 longam vitam injusti. Videbunt enim finem sapientis, et non intelligent quid cogitaverit de illo Deus, et quare mumierit
 18 illum Dominus. Videbunt, et contemnent eum; illos autem Dominus irridebit; et erunt post haec decidentes sine honore, et in contumelia inter
 19 mortuos in perpetuum; quoniam disrumpet illos inflatos

12 (βασκανία γὰρ φανλότητος ἀμαυροῖ τὰ καλὰ, καὶ βρεμβασμὸς ἐπιθυμίας μεταλλεύει νοῦν ἄκακον.)
 13 τελειωθεὶς ἐν ὀλίγῳ ἐπλήρωσε χρόνους μακροὺς.
 14 ἀρεστὴ γὰρ ἦν Κυρίῳ ἡ ψυχὴ αὐτοῦ· διὰ τοῦτο ἔσπενυσεν ἔκ μέσου πονηρίας.
 15 οἱ δὲ λαοὶ ἰδόντες καὶ μὴ νοήσαντες, μηδὲ θέντες ἐπὶ διανοίᾳ τὸ τοιοῦτο, ὅτι χάρις καὶ ἔλεος ἐν τοῖς ἐκλεκτοῖς αὐτοῦ, καὶ ἐπισκοπὴ ἐν τοῖς ὁσίοις αὐτοῦ.
 16 κατακρινεῖ δὲ δίκαιος καμῶν τοὺς ζῶντας ἀσεβεῖς, καὶ νεότης τελεσθεῖσα ταχέως πολυετὲς γῆρας ἀδίκου.
 17 ὄψονται γὰρ τελευτὴν σοφοῦ, καὶ οὐ νοήσουσι τί ἐβουλεύσατο περὶ αὐτοῦ, καὶ εἰς τί ἡσφαλίσατο αὐτὸν ὁ Κύριος.
 18 ὄψονται καὶ ἐξουθενήσουσιν, αὐτοὺς δὲ ὁ Κύριος ἐκγελάσεται· καὶ ἔσονται μετὰ τοῦτο εἰς πτώμα ἄτιμον, καὶ εἰς ὕβριν ἐν νεκροῖς δι' αἰῶνος.
 19 ὅτι ῥήξει αὐτοὺς ἀφώνους πρηνεῖς,

12 soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine¹ the simple mind.¹ Gr. ^{pervert.}
 13 He, being made perfect² in a² Or, sanctified, or, consummated, short time, fulfilled a long time.
 14 For his soul pleased the Lord: therefore hastened he to take him away from among the wicked.
 15 This the people saw, and understood it not, neither laid they up this in their minds, That his grace and mercy is with his saints, and that he hath respect
 16 unto his chosen. Thus the righteous that is dead shall condemn the ungodly which are living; and youth that is soon perfected the many years and
 17 old age of the unrighteous. For they shall see the end of the wise, and shall not understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety.
 18 They shall see him, and despise him; but God shall laugh them to scorn: and they shall hereafter be a vile carcase, and a reproach among the dead for
 19 evermore. For he shall rend them, and cast them down head-

14. εν κυριω S. εν impr. S². ην εν 106. leguntur in A. Vulg. Compl. Ald. Syr. Ar. Arm. νεότης V. S. Compl. νεότητος A. Ald. αυτον Ven. οψονται αυτον και S¹. οψ. γαρ και S².

15. λαοί. αλλοι A cor. 155. 296. εν bis om. S. εκλεκτ. et oisiois inv. ord. 16. καμων V. S. Ven. θανων A. V². Compl. Ald. θανατω 106. 261. B. Par. 17. ησφαλισατο. ησφαλισας. αυτον. εαντον 106. 248. Compl. 18. εξουθεν.

¹ Or, to the
casting up
of the ac-
count.

long, that they shall be speech-
less; and he shall shake them
from the foundation; and they
shall be utterly laid waste, and
be in sorrow; and their memo-
rial shall perish. And when¹
they cast up the accounts of
their sins, they shall come with
fear: and their own iniquities
shall convince them to their face.

CHAPTER V.

¹ Then shall the righteous man
stand in great boldness before
the face of such as have afflicted
him, and made no account of
² his labours. When they see it,
they shall be troubled with ter-
rible fear, and shall be amazed
at the strangeness of his salva-
tion, so far beyond all that they
³ looked for. And they repent-
ing and groaning for anguish of
spirit shall say within them-
selves, This was he, whom we
had sometimes in derision, and
⁴ a proverb² of reproach: We
fools accounted his life madness,
and his end to be without ho-
⁵ nour: How is he numbered

² Or, para-
ble.

καὶ σαλεύσει αὐτοὺς ἐκ θεμε-
λίων,
καὶ ὥς ἐσχάτου χερσωθήσου-
ται, καὶ ἔσονται ἐν ὁδῷ,
καὶ ἡ μνήμη αὐτῶν ἀπολείται.
²⁰ ἐλεύσονται ἐν συλλογισμῶ
ἁμαρτημάτων αὐτῶν δειλοί,
καὶ ἐλέγξει αὐτοὺς ἐξεναντίας
τὰ ἀνομήματα αὐτῶν.

ΚΕΦΑΛΑΙΟΝ Ε΄.

¹ Τότε στήσεται ἐν παρρησίᾳ
πολλῇ ὁ δίκαιος
κατὰ πρόσωπον τῶν θλιψάντων
αὐτὸν
καὶ τῶν ἀθετούντων τοὺς πό-
νοὺς αὐτοῦ.
² ἰδόντες ταραχθήσονται φόβῳ
δεινῷ,
καὶ ἐκστήσονται ἐπὶ τῷ παρα-
δόξῳ τῆς σωτηρίας.
³ ἐροῦσιν ἐν ἑαυτοῖς μετανοοῦντες,
καὶ διὰ στενοχωρίαν πνεύματος
στενάζοντες· καὶ ἐροῦσιν·
οὗτος ἦν ὃν ἔσχομέν ποτε εἰς
γέλωτα
καὶ εἰς παραβολὴν ὀνειδισμοῦ.
⁴ οἱ ἄφρονες τὸν βίον αὐτοῦ
ἐλογισάμεθα μανίαν,
καὶ τὴν τελευτὴν αὐτοῦ ἄτιμον.
⁵ πῶς κατελογίσθη ἐν νόοις Θεοῦ,

sine voce, et commovebit illos
a fundamentis, et usque ad
supremum desolabuntur; et
erunt gementes, et memoria il-
²⁰ lorum peribit. Venient in co-
gitatione peccatorum suorum
timidi, et traducent illos ex ad-
verso iniquitates ipsorum.

CAPUT V.

¹ Tunc stabunt justi in magna
constantia adversus eos qui
se angustiaverunt, et qui abstu-
² lerunt labores eorum. Viden-
tes turbabuntur timore horribili,
et mirabuntur in subitatione in-
³ speratae salutis; dicentes intra
se, poenitentiam agentes, et
prae angustia spiritus gementes:
Hi sunt quos habuimus ali-
quando in derisum, et in simi-
⁴ litudinem improprietatis. Nos in-
sensati vitam illorum aestima-
bamus insaniam, et finem illorum
⁵ sine honore; ecce quomodo

19. σαλεύσει S. V. A. σαλευθήσει Ven. ἐσχάτου. εσχάτων A. 20. δηλοί S². τὰ ἀνομήματα. τα νοήματα 155.
V. 1. ο δίκαιος εν παρρ. πολ. Ven. θλιψάντων S. V. θλιπόντων A. πόνους. λογους 55. 254. 2. σωτηρίας αὐτοῦ S. 55. 253. 254.
3. ερουσιν S. V. και ερουσιν A. Compl. ερουσιν γαρ Ven. al. εαντοῖς S. εν εαντ. V. A. Ven. 55. Compl. Ald. Vulg. Ephr. στενα-
ζοντες V. Vulg. στεναζουσιν και ερουσιν S. Ven. στεναζονται και ερουσιν A. Compl. Ald. 4. οι αφρονες cum anteced. conj. A. S.
ημεῖς οι αφρ. Ven. 253. ατιμιαν S. ατιμον S².

computati sunt inter filios Dei,
et inter sanctos sors illorum est.
6 Ergo erravimus a via veritatis,
et justitiae lumen non luxit
nobis, et sol intelligentiae non
7 est ortus nobis. Lassati sumus
in via iniquitatis et perditionis,
et ambulavimus vias difficiles,
viam autem Domini ignoravi-
8 mus. Quid nobis profuit su-
perbia? aut divitiarum jactantia
9 quid contulit nobis? Transi-
erunt omnia illa tanquam umbra,
et tanquam nuntius percurrens,
10 et tanquam navis, quae per-
transit fluctuantem aquam, cujus,
cum praeterierit, non est vesti-
gium invenire, neque semitam
11 carinae illius in fluctibus; aut
tanquam avis quae transvolat
in aëre, cujus nullum invenitur
argumentum itineris, sed tan-
tum sonitus alarum verberans
levem ventum, et scindens per vim
itineris aërem; commotis alis

καὶ ἐν ἀγίοις ὁ κλήρος αὐτοῦ
ἐστίν;
6 ἄρα ἐπλανήθημεν ἀπὸ ὁδοῦ
ἀληθείας,
καὶ τὸ τῆς δικαιοσύνης φῶς
οὐκ ἔλαμψεν ἡμῖν,
καὶ ὁ ἥλιος οὐκ ἀνέτειλεν ἡμῖν.
17 ἀνομίας ἐνεπλήσθημεν τριβόις
καὶ ἀπωλείας,
καὶ διωδεύσαμεν ἐρήμους ἀβά-
τους,
τὴν δὲ ὁδὸν Κυρίου οὐκ ἔγνωμεν.
8 τί ὠφέλησεν ἡμᾶς ἡ ὑπερη-
φάνεια;
καὶ τί πλοῦτος μετὰ ἀλαζονείας
συμβέβληται ἡμῖν;
9 παρήλθεν ἐκεῖνα πάντα ὡς
σκιά
καὶ ὡς ἀγγελία παρατρέ-
χουσα·
10 ὡς ναὺς διερχομένη κυμαινό-
μενον ὕδωρ,
ἧς διαβάσης οὐκ ἔστιν ἵχνος
εὐρέιν,
οὐδὲ ἀτραπὸν τρόπιος αὐτῆς
ἐν κύμασιν·
11 ἢ ὡς ὄρνέου διαπτάντος ἀέρα
οὐθὲν εὐρίσκεται τεκμήριον
πορείας,
πληγῇ δὲ ταρσῶν μαστιζό-
μενον πνεῦμα κοῦφον
καὶ σχιζόμενον βία ῥοίζου
κινουμένων πτερύγων διω-
δεύθη,

among the children of God, and
his lot is among the saints!
6 Therefore have we erred from
the way of truth, and the light
of righteousness hath not shined
unto us, and the sun of right-
7 eousness rose not upon us. We
wearied ourselves¹ in the way¹ Or, filled
of wickedness and destruction: or, sur-
feited.
yea, we have gone through de-
serts, where there lay no way:
but as for the way of the Lord,
8 we have not known it. What
hath pride profited us? or what
good hath riches with our vaunt-
9 ing brought us? All those
things are passed away like a
shadow, and as a post that
10 hasted by; And as a ship that
passeth over the waves of the
water, which when it is gone
by, the trace thereof cannot be
found, neither the pathway of
11 the keel in the waves; Or as
when a bird hath flown² through² Or, flieeth.
the air, there is no token of her
way to be found, but the light
air being beaten with the stroke
of her wings, and parted with
the violent noise and motion

6. ἐλαμψεν V. A. ἐπελαμψεν S. Ven. Ephr. ἡμιν καὶ V. S. ἐν ἡμιν καὶ A. ἥλιος τῆς δικαιοσύνης Ven. Compl. Arm.
7. διωδεύσαμεν S. V. ὠδεύσαμεν A. ἐγνωμεν V. A. ἐπεγνωμεν S. 8. ὑπερηφάνεια ἡμῶν Ven. 253. καὶ τί V. S. ἡ τι
A. Vulg. ἀλαζονίας A. S. συνβεβληται S. 10. ἡ ὡς S². τρόπιος V. τροπίας S. τροπείως S². A. τριβῶν V².
11. διαπτάντος V. Ephr. διαπτάντος A. S. V². Compl. Ald. πορείας, πονηρίας S. πορίας S². μαστιζ. ταρσῶν V¹. ἐν αὐτῷ.
αὐτοῦ S. Ephr. ἐν αὐτῷ S².

of them, is passed through, and therein afterwards no sign where
 12 she went is to be found; Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through:
 13 Even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own
 14 wickedness. For the hope of the ungodly is like dust¹ that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke² which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day. But the righteous live for evermore; their reward also is with the Lord, and the care of them is with
 15 the most High. Therefore shall they receive a glorious kingdom³, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall
 16 he protect them. He shall take to him his jealousy for complete

¹ Gr. *thistle-down*.

² Or, *chaff*.

³ Or, *palace*: unless the word be taken improperly, as 2 Mac. 2. 27.

καὶ μετὰ τοῦτο οὐχ εὐρέθη ση-
 μείον ἐπιβάσεως ἐν αὐτῷ·
 12 ἢ ὡς βέλους βληθέντος ἐπὶ
 σκοπὸν
 τμηθεὶς ὁ ἀήρ· εὐθέως εἰς ἐαυ-
 τὸν ἀνελύθη,
 ὡς ἀγνοῆσαι τὴν δίοδον αὐτοῦ·
 13 οὕτως καὶ ἡμεῖς γεννηθέντες
 ἐξελλίπομεν·
 καὶ ἀρετῆς μὲν σημεῖον οὐδὲν
 ἔσχομεν δειξαι,
 ἐν δὲ τῇ κακίᾳ ἡμῶν κατεδα-
 πανήθημεν.
 14 ὅτι ἐλπὶς ἀσεβοῦς ὡς φερό-
 μενος χνοῦς ὑπὸ ἀνέμου,
 καὶ ὡς πάχνη ὑπὸ λαίλαπος
 διωχθεῖσα λεπτὴ,
 καὶ ὡς καπνὸς ὑπὸ ἀνέμου διε-
 χύθη,
 καὶ ὡς μνεία καταλύτου μονο-
 ημέρου παρώδευσε.
 15 Δίκαιοι δὲ εἰς τὸν αἰῶνα ζῶσι,
 καὶ ἐν Κυρίῳ ὁ μισθὸς αὐτῶν,
 καὶ ἡ φροντίς αὐτῶν παρὰ
 Ὑψίστου.
 16 διὰ τοῦτο λήψονται τὸ βασί-
 λειον τῆς εὐπρεπείας
 καὶ τὸ διάδημα τοῦ κάλλους
 ἐκ χειρὸς Κυρίου·
 ὅτι τῇ δεξιᾷ σκεπάσει αὐτοὺς,
 καὶ τῷ βραχίονι ὑπερασπιεῖ
 αὐτῶν.
 17 λήψεται πανοπλίαν τὸν ζῆλον
 αὐτοῦ,

transvolavit, et post hoc nullum
 signum invenitur itineris illius;
 12 aut tanquam sagitta emissa in
 locum destinatum, divisus aër
 continuo in se reclusus est, ut
 13 ignoretur transitus illius; sic
 et nos nati continuo desivimus
 esse; et virtutis quidem nul-
 lum signum valuimus ostendere,
 in malignitate autem nostra
 14 consumti sumus. Talia dixerunt
 in inferno hi, qui peccaverunt;
 15 [14] quoniam spes impii tanquam
 lanugo est, quae a vento tolli-
 tur; et tanquam spuma gracilis,
 quae a procella dispergitur; et
 tanquam fumus, qui a vento
 diffusus est; et tanquam me-
 moria hospitis unius diei prae-
 tereuntis.
 16 [15] Justi autem in perpetuum
 vivent, et apud Dominum est
 merces eorum, et cogitatio illo-
 17 rum apud Altissimum. [16] Ideo
 accipient regnum decoris, et
 diadema speciei de manu Do-
 mini; quoniam dextera sua
 teget eos, et brachio sancto suo
 18 defendet illos. [17] Accipiet ar-

12. ἀνέλυεν Ven. την οδον S. διοδον S².
 Apel. al. χνοῦς S. A. V. Ven. Compl. Ald. Vulg.

διελυθη 248. Compl. ὡς μνείαν S. ἡ ὡς μνεία S².

διώδευεν S. 15. φροντίς. φροντησίς 248. Compl.
 τη δ. αὐτου 106. Compl. ὑπερασπισει αὐτου S. imp. S².

13. γεννηθεντες V. εξελιπομεν S. V. εξελιπομεν A. Compl.

παχνη V. A. S. αχνη 157. F. G. Par. Vulg. Syr. αραχνη Ven. διεχύθη.

η και ως μνεία 248 Compl. μονοημέρου. μονημερου S. παρωδευσε V. A.

16. ληψονται S. A. Ita vv. 17. 19 λημψεται. δεξια κυριου S.
 17. το ζηλος S. imp. S².

maturam zelus illius, et armabit
creaturam ad ultionem inimi-
19 corum. [18] Induet pro thorace
justitiam, et accipiet pro galea
20 judicium certum: [19] sumet scu-
tum inexpugnabile, aequitatem;
21 [20] acuet autem duram iram in
lanceam, et pugnabit cum illo
orbis terrarum contra insen-
22 satos. [21] Ibunt directe emis-
siones fulgurum, et tanquam a
bene curvato arcu nubium exter-
minabuntur, et ad certum locum
23 insilient. [22] Et a petrosa ira
plenae mittentur grandines;
excandescet in illos aqua maris,
et flumina concurrent duriter.
24 [23] Contra illos stabit spiritus
virtutis, et tanquam turbo venti
dividet illos; et ad eremum
perducet omnem terram ini-
quitas illorum, et malignitas
evertet sedes potentium.

CAPUT VI.

1 Melior est sapientia quam vires,
et vir prudens quam fortis.
2 [1] Audite ergo, reges, et intelli-
gite; discite, iudices finium ter-

καὶ ὀπλοποιήσει τὴν κρίσιν
εἰς ἄμυναν ἐχθρῶν.
18 ἐνδύσεται θώρακα δικαιοσύνης,
καὶ περιθήσεται κόρυθα κρίσιν
ἀνυπόκριτον.
19 λήψεται ἀσπίδα ἀκαταμάχητον
ὁσιότητα,
20 ὀξυνεῖ δὲ ἀπότομον ὄργην εἰς
ρομφαίαν,
συνεκπολεμήσει δὲ αὐτῷ ὁ κόσ-
μος ἐπὶ τοὺς παράφρονas.
21 πορεύονται εὐστοχοὶ βολίδες
ἀστραπῶν,
καὶ ὡς ἀπὸ εὐκύκλου τόξου τῶν
νεφῶν ἐπὶ σκοπὸν ἀλοῦνται.
22 καὶ ἐκ πετροβόλου θυμοῦ πλή-
ρεις ῥιψήσονται χάλασαι.
ἀγανακτήσει κατ' αὐτῶν ὕδωρ
θαλάσσης,
ποταμοὶ δὲ συγκλίσουσιν ἀπο-
τόμως.
23 ἀντιστήσεται αὐτοῖς πνεῦμα
δυνάμεως,
καὶ ὡς λαίλαψ ἐκκλικήσεται αὐ-
τούς.
καὶ ἐρημώσει πᾶσαν τὴν γῆν
ἀνομία,
καὶ ἡ κακοπραγία περιτρέψει
θρόνους δυναστῶν.

ΚΕΦΑΛΑΙΟΝ 5'.

1 Ἀκούσατε οὖν, βασιλεῖς, καὶ
σύνετε,
μάθετε, δικασταὶ περάτων γῆς.

armour, and make the creature
his weapon for the revenge of
18 his enemies. He shall put on
righteousness as a breastplate,
and true judgment instead of
19 an helmet. He shall take holi-
ness¹ for an invincible shield.^{1 Or, equity.}
20 His severewrath shall he sharpen
for a sword, and the world shall
fight with him against the un-
21 wise. Then shall the right
aiming thunderbolts go abroad;
and from the clouds, as from a
well drawn bow, shall they fly
22 to the mark. And hailstones
full of wrath shall be cast as
out of a stone bow, and the
water of the sea shall rage
against them, and the floods
23 shall cruelly drown them. Yea,
a mighty wind shall stand up
against them, and like a storm
shall blow them away: thus
iniquity shall lay waste the
whole earth, and ill dealing shall
overthrow the thrones of the
mighty.

CHAPTER VI.

1 Hear therefore, O ye kings, and
understand; learn, ye that be
judges of the ends of the earth.

17. ὀπλοποιήσει. οδοποιήσει S. imp. S².
de ante aut. om. A. al. 21. ευστροφοὶ 253.
ποτ. τε S. συγκλυσουσιν S. V. συγκλυσουσιν A. VI. 1. βασιλεὺς S. βασιλεῖς S².

18. δικαιοσύνης S. Ven. al. και περιθησεται δε Ven.
νεφῶν. νεφελαν S. 22. καὶ ἐκ. και om. S. 23. εκκλικμησει A. λικμησει 296.

20. συνπολεμησει S.
πληρης S. ποταμοὶ δέ.
23. εκκλικμησει A. λικμησει 296.

■ Give ear, ye that rule the people,
and glory in the multitude of
3 nations. For power is given you
of the Lord, and sovereignty
from the Highest, who shall
try your works, and search
4 out your counsels. Because,
being ministers of his kingdom,
ye have not judged aright, nor
kept the law, nor walked after
5 the counsel of God; Horribly
and speedily shall he come
upon you: for a sharp judgment
shall be to them that be in high
6 places. For mercy will soon
pardon the meanest: but mighty
men shall be mightily tormented.
7 For he which is Lord over
all shall fear no man's person,
neither shall he stand in awe
of any man's greatness: for he
hath made the small and great,
8 and careth for all alike. But
a sore trial shall come upon the
9 mighty. Unto you therefore,
O kings, do I speak, that ye may
learn wisdom, and not fall away.

2 ἐνωπίσασθε, οἱ κρατοῦντες πλή-
θους,
καὶ γεγυρωμένοι ἐπὶ ὄχλοις
ἐθνῶν.
3 ὅτι ἐδόθη παρὰ τοῦ Κυρίου ἡ
κράτησις ὑμῖν,
καὶ ἡ δυναστεία παρὰ Ὑψίστου,
ὃς ἐξετάσει ὑμῶν τὰ ἔργα,
καὶ τὰς βουλὰς διερευνήσει.
4 ὅτι ὑπηρεῖται ὄντες τῆς αὐ-
τοῦ βασιλείας οὐκ ἐκρίνατε
ὀρθῶς,
οὐδὲ ἐφυλάξατε νόμον,
οὐδὲ κατὰ τὴν βουλήν τοῦ
Θεοῦ ἐπορεύθητε.
5 φρικτῶς καὶ ταχέως ἐπιστή-
σεται ὑμῖν, ^{ἐπὶ κρίσει}
ὅτι κρίσις ἀπότομος ἐν τοῖς
ὑπερέχουσιν γίνεται. ^{ἀνάνυ}
6 ὁ γὰρ ἐλάχιστος συγγνωστός
ἐστὶν ἐλλέους,
δυνατοὶ δὲ δυνατῶς ἐτασθή-
σονται.
7 οὐ γὰρ ὑποστελεῖται πρόσωπον
ὁ πάντων Δεσπότης,
οὐδὲ ἐντραπήσεται μέγεθος·
ὅτι μικρὸν καὶ μέγαν αὐτὸς
ἐποίησεν,
ὁμοίως τε προνοεῖ περὶ πάντων·
8 τοῖς δὲ κραταιοῖς ἰσχυρὰ ἐφί-
σταται ἔρευνα.
9 πρὸς ὑμᾶς οὖν, ὦ τύραννοι, οἱ
λόγοι μου,
ἵνα μάθητε σοφίαν καὶ μὴ
παραπέσητε.

3 rae. [2] Praebete aures vos, qui
continetis multitudines, et place-
tis vobis in turbis nationum:
4 [3] quoniam data est a Domino
potestas vobis, et virtus ab Al-
tissimo, qui interrogabit opera
vestra, et cogitationes scruta-
5 bitur; [4] quoniam cum essetis
ministri regni illius, non recte
judicastis, nec custodistis legem
justitiae, neque secundum volun-
6 tatem Dei ambulastis. [5] Hor-
rende et cito apparebit vobis;
quoniam iudicium durissimum
7 his qui praesunt fiet. [6] Exi-
guo enim conceditur misericor-
dia; potentes autem potenter
8 tormenta patientur. [7] Non
enim subtrahet personam cujus-
quam Deus, nec verebitur
magnitudinem cujusquam, quo-
niam pusillum et magnum ipse
fecit, et aequaliter cura est illi
9 de omnibus. [8] Fortioribus
autem fortior instat cruciatio.
10 [9] Ad vos ergo, reges, sunt hi
sermones mei, ut discatis sapien-

2. ἐπὶ οχλους S. 3. του om. A. al. Compl. υμν A. V. S. Ven. υμων 106. 155. ημων 261. του υψιστ. Ven. 253.
4. διερευνήσει A. εξεραυνήσει S. εξερευνήσει S². διεραυνήσει V. 5. επιστησεται υμν ολεθρος Ven. al. 6. συγγνωστος V.
συγνωστος A. S². ευγνωστος S. εστιν om. 55. 254. 296. ελεου A. 7. μέγαν. μεγα 106. 155. 296. προνοει A. V. Ven.
προνοειται S. Compl. al. 8. επισταται V. εραυνα V. ερευνα V².

11 tiam, et non excidatis. [10] Qui enim custodierint justa juste, justificabuntur; et qui didicerint ista, invenient quid re-
 12 spondeant. [11] Concupiscite ergo sermones meos, diligite illos, et habebitis disciplinam.
 13 [12] Clara est, et quae nunquam marcescit, sapientia; et facile videtur ab his qui diligunt eam, et invenitur ab his qui quae-
 14 runt illam. [13] Praeoccupat qui se concupiscunt, ut illis se prior
 15 ostendat. [14] Qui de luce vigilaverit ad illam non laborabit; assidentem enim illam foribus
 16 suis inveniet. [15] Cogitare ergo de illa sensus est consummatus; et qui vigilaverit propter illam
 17 cito securus erit. [16] Quoniam dignos se ipsa circuit quaerens, et in viis ostendit se illis hilariter, et in omni providentia occurrit
 18 illis. [17] Initium enim illius verissima est disciplinae con-
 19 cupiscentia. [18] Cura ergo disciplinae, dilectio est; et dilectio custodia legum illius est; custodia autem legum consummatio

10 οἱ γὰρ φυλάξαντες ὁσίως τὰ ὅσια ὁσιωθήσονται, καὶ οἱ διδασθέντες αὐτὰ εὐρήσουσιν ἀπολογίαν.
 11 ἐπιθυμήσατε οὖν τῶν λόγων μου, ποθήσατε καὶ παιδευθήσεσθε.
 12 Λαμπρὰ καὶ ἀμάραντός ἐστιν ἡ σοφία, καὶ εὐχερῶς θεωρεῖται ὑπὸ τῶν ἀγαπώντων αὐτήν, καὶ εὐρίσκεται ὑπὸ τῶν ζητούντων αὐτήν.
 13 φθάνει τοὺς ἐπιθυμοῦντας προγνωσθῆναι.
 14 ὁ ὀρθρὶσας ἐπ' αὐτήν οὐ κοπιᾷσει, πατέραδρον γὰρ εὐρήσει τῶν πυλῶν αὐτοῦ.
 15 τὸ γὰρ ἐνθυμηθῆναι περὶ αὐτῆς, φρονήσεως τελειότης, καὶ ὁ ἀγρυπνήσας δι' αὐτήν ταχέως ἀμέριμνος ἔσται.
 16 ὅτι τοὺς ἀξιούς αὐτῆς αὐτὴ περιέρχεται ζητοῦσα, καὶ ἐν ταῖς τρίβοις φαντάζεται αὐτοῖς εὐμενῶς, καὶ ἐν πάσῃ ἐπινοίᾳ ἀπαντᾷ αὐτοῖς.
 17 ἀρχὴ γὰρ αὐτῆς ἡ ἀληθεστάτη παιδείας ἐπιθυμία,
 18 φροντὶς δὲ παιδείας ἀγάπη, ἀγάπη δὲ τήρησις νόμων αὐτῆς, προσοχὴ δὲ νόμων βεβαίωσις ἀφθαρσίας,

10 For they that keep holiness holily shall be judged holy¹; ^{1 Or, justified.} and they that have learned such things shall find what to
 11 answer². Wherefore set your² ^{2 Or, defence.} affection upon my words; desire them, and ye shall be in-
 12 structed. Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as
 13 seek her. She preventeth them that desire her, in making herself first known unto them.
 14 Whoso seeketh her early shall have no great travail: for he shall find her sitting at his
 15 doors. To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care.
 16 For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth
 17 them in every thought. For the very true beginning of her is the desire of discipline³; and³ ^{3 Or, nurture.} the care of discipline is love;
 18 And love is the keeping of her laws; and the giving heed unto her laws is the assurance of in-

10. φυλάγοντες V. τα οσια οσιως S. 106. 261. 12. λαμπρα γαρ Ven. 253. 13. επιθυμ. αυτην S. 155. 261. αυτης 106. προ του γνωσθηναι 106. 261. 14. επ' αυτην S. V. προς αυτ. A. al. Compl. πυλων. πλουτων S. imp. S². 15. περι αυτης ενθ. S. 16. αυτη om. S. 253. φαντ. αυτους Ven. al. απαντα S. A. Ven. al. Compl. υπαντα V. Clem. Al. 18. παιδ. αγαπη. παιδ. επιθυμια αγαπη S. αφθαρσια S. imp. S².

19 corruption; And incorruption
maketh us near unto God:
20 Therefore the desire of wisdom
21 bringeth to a kingdom. If
your delight be then in thrones
and sceptres, O ye kings of the
people, honour wisdom, that ye
22 may reign for evermore. As
for wisdom, what she is, and
how she came up, I will tell
you, and will not hide mysteries
from you: but will seek her out
from the beginning of her na-
tivity, and bring the knowledge
of her into light, and will not
23 pass over the truth. Neither
will I go with consuming envy;
for such a man shall have no
24 fellowship with wisdom. But
the multitude of the wise is
the welfare of the world: and
a wise king is the upholding of
25 the people. Receive therefore
instruction through my words,
and it shall do you good.

CHAPTER VII.

1 I myself also am a mortal man,
like to all, and the offspring of
him that was first made of the

19 ἀφθαρσία δὲ ἐγγὺς εἶναι ποιεῖ
Θεοῦ.
20 ἐπιθυμία ἄρα σοφίας ἀνάγει
ἐπὶ βασιλείαν.
21 εἰ οὖν ἤδεσθε ἐπὶ θρόνοις καὶ
σκήπτροις, τύραννοι λαῶν,
τιμῆσατε σοφίαν, ἵνα εἰς τὸν
αἰῶνα βασιλεύσητε.
22 Τί δέ ἐστι σοφία καὶ πῶς ἐγέ-
νετο, ἀπαγγελῶ,
καὶ οὐκ ἀποκρύψω ὑμῖν μυσ-
τήρια,
ἀλλ' ἀπ' ἀρχῆς γενέσεως ἐξ-
ιχνιάσω,
καὶ θήσω εἰς τὸ ἐμφανὲς τὴν
γνώσιν αὐτῆς,
καὶ οὐ μὴ παροδεύσω τὴν ἀλη-
θειαν.
23 οὔτε μὴν φθόνῳ τετηκότι συν-
οδεύσω,
ὅτι οὗτος οὐ κοινωνήσει σοφίᾳ.
24 πλήθος δὲ σοφῶν σωτηρία
κόσμου,
καὶ βασιλεὺς φρόνιμος εὐστά-
θεια δῆμον.
25 ὥστε παιδεύεσθε τοῖς ῥήμασί
μου, καὶ ὠφελήθησεσθε.

ΚΕΦΑΛΑΙΟΝ Ζ'.

1 Εἰμὶ μὲν καὶ γὰρ θνητὸς ἄνθρωπος,
ἴσος ἅπασιν,
καὶ γηγενοῦς ἀπόγονος πρωτο-
πλάστου.

20 incorruptionis est; [19] incor-
ruptio autem facit esse proxi-
21 mum Deo. [20] Concupiscentia
itaque sapientiae deducit ad reg-
22 num perpetuum. [21] Si ergo
delectamini sedibus et sceptris, o
reges populi, diligite sapien-
tiam, ut in perpetuum regnetis.
23 Diligite lumen sapientiae, omnes
24 quipraeestis populis. [22] Quid
est autem sapientia, et quemad-
modum facta sit referam, et
non abscondam a vobis sacra-
menta Dei; sed ab initio nati-
vitatis investigabo, et ponam in
lucem scientiam illius, et non
25 praeteribo veritatem. [23] Neque
cum invidia tabescente iter ha-
bebo, quoniam talis homo non erit
26 particeps sapientiae. [24] Mul-
tudo autem sapientium sanitas
est orbis terrarum; et rex sa-
piens stabilimentum populi est.
27 [25] Ergo accipite disciplinam
per sermones meos, et proderit
vobis.

CAPUT VII.

1 Sum quidem et ego mortalis
homo, similis omnibus, et ex
genere terreni illius qui prior
factus est; et in ventre matris

20. ἐπιθυμία γὰρ ἀσοφίας A. ἐπιθυμία γ' ἀρα σοφίας Field. ἐπιθυμίας γὰρ ἀναίρει ἐπὶ βασ. S. ἐπιθυμία γὰρ σοφίας ἀναγεί S². γὰρ 106. 155. al. 21. ω τυραννοὶ Ven. al. 22. τις δὲ S. imp. cor. ἐγενετο ἐν ἀνθρώποις 248. 23. οὔτε μὴ D. Par. οὐδε μὴ B. Par. 106. 261. κοινωνήσει V. S. κοινωνει A. Ven. 55. 157. VII. 1. ἀνθρώπος om. S. V². ἀπογονὸν S. ἀπόγονος S².

2 figuratus sum caro, decem men-
 sium tempore coagulatus sum
 in sanguine, ex semine hominis,
 et delectamento somni conve-
 3 niente. Et ego natus accepi
 communem aërem, et in simi-
 liter factam decidi terram, et
 primam vocem similem omnibus
 4 emisi plorans. In involumentis
 nutritus sum, et curis magnis.
 5 Nemo enim ex regibus aliud
 6 habuit nativitatis initium. Unus
 ergo introitus est omnibus ad
 7 vitam, et similis exitus. Propter
 hoc optavi, et datus est mihi
 sensus; et invocavi, et venit
 8 in me spiritus sapientiae; et
 praeposui illam regnis et sedi-
 bus, et divitias nihil esse duxi
 9 in comparatione illius; nec com-
 paravi illi lapidem pretiosum,
 quoniam omne aurum in com-
 paratione illius arena est exi-
 gua, et tanquam lutum aesti-
 mabitur argentum in conspectu
 10 illius. Super salutem et spe-
 ciem dilexi illam, et proposui

2 καὶ ἐν κοιλίᾳ μητρὸς ἐγλύφην
 σὰρξ δεκαμηνιαίῳ χρόνῳ,
 παγείς ἐν αἵματι ἐκ σπέρματος
 ἀνδρὸς καὶ ἡδονῆς ὕπνου
 συνελθούσης.
 3 καὶ ἐγὼ δὲ γενόμενος ἔσπασα
 τὸν κοινὸν ἀέρα,
 καὶ ἐπὶ τὴν ὁμοιοπαθῆ κατέ-
 πεισον γῆν,
 πρῶτην φωνὴν τὴν ὁμοίαν πᾶσιν
 ἴσα κλαίων.
 4 ἐν σπαργάνοις ἀνετράφην καὶ
 ἐν φροντίσιν.
 5 οὐδεὶς γὰρ βασιλεὺς ἐτέραν
 ἔσχε γενέσεως ἀρχήν·
 6 μία δὲ πάντων εἰσοδος εἰς τὸν
 βίον, ἐξοδὸς τε ἴση.
 7 Διὰ τοῦτο ἠξάμην, καὶ φρό-
 νησις ἐδόθη μοι·
 ἐπεκαλεσάμην, καὶ ἡλθέ μοι
 πνεῦμα σοφίας.
 8 προέκρινα αὐτὴν σκῆπτρων καὶ
 θρόνων,
 καὶ πλοῦτον οὐδὲν ἡγησάμην
 ἐν συγκρίσει αὐτῆς·
 9 οὐδὲ ὡμολόωσα αὐτῇ λίθον ἀτί-
 μητον,
 ὅτι ὁ πᾶς χρυσὸς ἐν ὀψει
 αὐτῆς ψάμμος ὀλίγη,
 καὶ ὡς πηλὸς λογισθήσεται
 ἄργυρος ἐναντίον αὐτῆς.
 10 ὑπὲρ ὑγίειαν καὶ εὐμορφίαν
 ἡγάπησα αὐτήν,
 καὶ προειλόμην αὐτὴν ἀντὶ
 φωτὸς ἔχειν,

2 earth, And in my mother's womb
 was fashioned to be flesh in
 the time of ten months, being
 compacted in blood, of the seed
 of man, and the pleasure that
 3 came with sleep. And when
 I was born, I drew in the com-
 mon air, and fell upon the earth,
 which is of like nature, and the
 first voice which I uttered was
 4 crying, as all others do. I was
 nursed in swaddling clothes,
 5 and that with cares. For there
 is no king that had any other
 6 beginning of birth. For all
 men have one entrance into life,
 7 and the like going out. Where-
 fore I prayed, and understand-
 ing was given me: I called
 upon God, and the spirit of
 8 wisdom came to me. I pre-
 ferred her before sceptres and
 thrones, and esteemed riches
 nothing in comparison of her.
 9 Neither compared I unto her
 any precious stone¹, because
 all gold in respect of her is as
 a little sand, and silver shall
 be counted as clay before her.
 10 I loved her above health and
 beauty, and chose to have her

2. ὑπνῶ V. A. ὑπνῶ S. Ven. 3. κοινον ἡμιν αερα Compl. 248. κατεπεισα S. Compl. 248. ἴσα V. A. al. ἡκα Compl. Field. ὁμοίαν ἀπασί κλαίων S. om. ἴσα. Ita F. Par. 4. ἀνετράφην V. S. ἀνεστράφην A. 157. καὶ φροντ. A. S. καὶ ἐν φρ. V. 5. βασιλεὺς V. S. βασιλεὺς A. 6. βιον V. A. κόσμον S. εἰση S. 7. εὐξάμην V. 9. αὐτῇ V. S. al. αὐτὴν A. ὡς ψάμμος Ven. S². 10. υγίαν S. προειλόμην V. S. προειλαμην A. Ven. Compl.

instead of light: for the light
that cometh from her never
11 goeth out. All good things
together came to me with her,
and innumerable riches in her
12 hands. And I rejoiced in *them*
all, because wisdom goeth be-
fore them: and I knew not
that she was the mother of
13 them. I learned diligently¹
and do communicate her libe-
rally²: I do not hide her riches.
14 For she is a treasure unto men
that never faileth: which they
that use become the friends of
God³, being commended for the
gifts that come from learning.
15 God hath granted⁴ me to speak
as I would, and to conceive
as is meet for the things that
are given me⁵: because it is
he that leadeth unto wisdom,
16 and directeth the wise. For in
his hand are both we and our
words; all wisdom also, and
knowledge of workmanship.
17 For he hath given me certain
knowledge of the things that
are, namely, to know how the
world was made, and the opera-

¹ Gr. *with-*
*out guile.*² Gr. *with-*
*out envy.*³ Or, *enter*
friendship
*with God.*⁴ Or, *God*
*grant.*⁵ Or, *are to*
be spoken of.

ἔτι ἀκοίμητον τὸ ἐκ ταύτης
φέγγος.

11 Ἦλθε δέ μοι τὰ ἀγαθὰ ὁμοῦ
πάντα μετ' αὐτῆς,
καὶ ἀναρίθμητος πλοῦτος ἐν
χερσὶν αὐτῆς.

12 εὐφράνθη δὲ ἐπὶ πᾶσιν, ὅτι
αὐτῶν ἡγείται σοφία,
ἡγνούν δὲ αὐτὴν γενέτιν εἶναι
τούτων.

13 ἀδόλως τε ἔμαθον, ἀφθόνως
τε μεταδίδωμι,
τὸν πλοῦτον αὐτῆς οὐκ ἀπο-
κρύπτωμαι.

14 ἀνεκλιπῆς γὰρ θησαυρός ἐστὶν
ἀνθρώποις,
ὃν οἱ χρησάμενοι πρὸς Θεὸν
ἐστείλαντο φιλίαν,
διὰ τὰς ἐκ παιδείας δωρεὰς
συσταθέντες.

15 Ἐμοὶ δὲ ὁφείη ὁ Θεὸς εἰπεῖν
κατὰ γνώμην,
καὶ ἐνθυμηθῆναι ἀξίως τῶν
δεδομένων·
ὅτι αὐτὸς καὶ τῆς σοφίας
ὁδηγός ἐστι
καὶ τῶν σοφῶν διορθωτής.

16 ἐν γὰρ χειρὶ αὐτοῦ καὶ ἡμεῖς
καὶ οἱ λόγοι ἡμῶν,
πᾶσά τε φρόνησις καὶ ἐργα-
τειῶν ἐπιστήμη.

17 αὐτὸς γάρ μοι ἔδωκε τῶν ὄντων
γνώσιν ἀψευδῆ,
εἰδέναι σύστασιν κόσμου καὶ
ἐνέργειαν στοιχείων,

pro luce habere illam, quoniam
inextinguibile est lumen illius.

11 Venerunt autem mihi omnia
bona pariter cum illa, et innu-
merabilis honestas per manus
12 illius; et laetatus sum in om-
nibus, quoniam antecedebat me
ista sapientia, et ignorabam
quoniam horum omnium mater
13 est. Quam sine fictione didici,
et sine invidia communico, et
honestatem illius non abscondo.
14 Infinitus enim thesaurus est
hominibus; quo qui usi sunt,
participes facti sunt amicitiae
Dei, propter disciplinae dona
15 commendati. Mihi autem dedit
Deus dicere ex sententia, et
praesumere digna horum quae
mihi dantur, quoniam ipse sa-
pientiae dux est, et sapientium
16 emendator. In manu enim il-
lius, et nos, et sermones nostri,
et omnis sapientia, et operum
17 scientia, et disciplina. Ipse
enim dedit mihi horum quae
sunt scientiam veram, ut sciam
dispositionem orbis terrarum,

11. ἐν χερσὶν V. A. Ven. ἐν χειρὶ S. ἐν ταῖς χερσὶν V¹. 12. εὐφρανθῆν V. S. ηὐφρανθῆν A. ἐπὶ παντῶν V. al. ἐπὶ
πᾶσιν A. S. Compl. ἡγνούν S². γενέτιν A. γενέτιν 261 B. Par. γενέσιν V. S. Ven. 14. ἐστὶν θησαυρός S. οὐ V.
A. S. φ Ven. 253. H. Par. χρησάμενοι V. S. Ven. κτησάμενοι A. S². vol. scrib. vid. Ita al. συσταθέντες Vulgo. οὐ σταθέντες
106. 261. 15. ὁφείη. ἔδωκεν Compl. Ald. Arab. Vulg. τῶν δεδομένων V. 68. al. τ. δεδομένων 253. Compl. Vulg. τ. λεγομένων
A. S. Ven. al. Syr. Arab. Arm. 16. ἐργατίων S.

18 et virtutes elementorum, initium,
et consummationem, et medie-
tatem temporum, vicissitudinum
permutationes, et commutationes
19 temporum, anni cursus, et stel-
20 larum dispositiones, naturas
animalium, et iras bestiarum,
vim ventorum, et cogitationes
hominum, differentias virgulto-
21 rum, et virtutes radicum. Et
quaecunque sunt absconsa et im-
provisa didici; [22] omnium enim
artifex docuit me sapientia.

22 Est enim in illa spiritus intel-
ligentiae, sanctus, unicus, multi-
plex, subtilis, disertus, mobilis,
incoquinatus, certus, suavis,
amans bonum, acutus, quem nihil
23 vetat, benefaciens, humanus,
benignus, stabilis, certus, se-
curus, omnem habens virtutem,
omnia prospiciens, et qui capiat
omnes spiritus, intelligibilis,
24 mundus, subtilis. Omnibus
enim mobilibus mobilior est sa-
pientia; attingit autem ubique
25 propter suam munditiam. Va-
por est enim virtutis Dei, et
emanatio quaedam est claritatis

18 ἀρχὴν καὶ τέλος καὶ μεσότητα
χρόνων,
τροπῶν ἀλλαγὰς καὶ μεταβο-
λὰς καιρῶν,
19 ἐνιαυτῶν κύκλους καὶ ἄστρων
θέσεις,
20 φύσεις ζῶων καὶ θυμούς θηρίων,
πνευμάτων βίας καὶ διαλογισ-
μούς ἀνθρώπων,
διαφορὰς φυτῶν καὶ δυνάμεις
ρίζων·
21 ὅσα τέ ἐστι κρυπτὰ καὶ ἐμφανῇ
ἐγνων.
22 ἢ γὰρ πάντων τεχνίτης ἐδίδαξέ
με σοφία.
Ἔστι γὰρ ἐν αὐτῇ πνεῦμα
νοερὸν, ἅγιον,
μονογενὲς, πολυμερὲς, λεπτὸν,
εὐκίνητον, τρανὸν, ἀμόλυντον,
σαφὲς, ἀπῆμαντον, φιλάγαθον,
ῥᾶν,
23 ἀκώλυτον, εὐεργετικὸν, φιλάν-
θρωπον,
βέβαιον, ἀσφαλὲς, ἀμέριμον,
παντοδύναμον, πανεπίσκοπον,
καὶ διὰ πάντων χωροῦν πνευ-
μάτων
νοερῶν καθαρῶν λεπτοτάτων.
24 πάσης γὰρ κινήσεως κινητι-
κώτερον σοφία,
διήκει δὲ καὶ χωρεῖ διὰ πάν-
των διὰ τὴν καθαρότητα.
25 ἀτμὶς γὰρ ἐστι τῆς τοῦ Θεοῦ
δυνάμεως,
καὶ ἀπόρροια τῆς τοῦ παντο-
κράτορος δόξης εἰλικρινής·

18 tion of the elements: The be-
ginning, ending, and midst of
the times: the alterations of
the turning of the sun, and the
19 change of seasons: The circuits
of years, and the positions of
20 stars: The natures of living
creatures, and the furies of wild
beasts: the violence of winds,
and the reasonings of men: the
diversities of plants, and the
21 virtues of roots: And all such
things as are either secret or
22 manifest, them I know. For
wisdom, which is the worker of
all things, taught me: for in
her is an understanding spirit,
holy, one only¹, manifold, sub-¹ Gr. only
begotten.
til, lively, clear, undefiled, plain,
not subject to hurt, loving the
thing that is good, quick, which
cannot be letted, ready to do
23 good, Kind to man, stedfast,
sure, free from care, having all
power, overseeing all things,
and going through all under-
standing, pure, and most subtil,
24 spirits. For wisdom is more
moving than any motion: she
passeth and goeth through all
things by reason of her pureness.
25 For she is the breath² of the² Or,
vapour.
power of God, and a pure in-
fluence³ flowing from the glory³ Or,
stream.

18. καιρον om. 106. 261. 19. ενιαυτων V. Ven. al. Syr. Arm. ενιαυτου A. S. al. Compl. Vulg. Arab. κυκλου S. αστρων S.
θέσεις. συνθεσεις 55. δρόμους 248. 20. θυμούς. νομούς και θηριων S. 22. εστιν V. εν αυτη V. S. Ven. al. Vulg.
Syr. Arab. Arm. αυτη A. 55. 106. al. Euseb. Praep. vii. 12. ευεργετον S. 23. παντεπισκοπον A. S², al. νοερον 261.
καθαρον 106. καθαρωατον 261. λεπτοτατον 106. 261. Cf. Vulg. 24. καθαριότητα S. Ven. 261. Ald. i autem eras. S¹.
25. αποροια S. (imp. S².) ειλικρινης V. S. ιλικρινειας A.

of the Almighty : therefore can
no defiled thing fall into her.
26 For she is the brightness of the
everlasting light, the unspotted
mirror of the power of God,
and the image of his goodness.
27 And being but one, she can do
all things : and remaining in
herself, she maketh¹ all things
new : and in all ages entering
into holy souls, she maketh
them friends of God, and pro-
28 phets. For God loveth none
but him that dwelleth with
29 wisdom. For she is more
beautiful than the sun, and
above all the order of stars :
being compared with the light,
30 she is found before it. For
after this cometh night : but
vice shall not prevail against
wisdom.

CHAPTER VIII.

1 Wisdom reacheth from one end
to another mightily : and
sweetly² doth she order all
2 things. I loved her, and sought
her out from my youth, I de-
sired to make her my spouse³,
and I was a lover of her beauty.

¹ Or,
createth.

² Or,
profitably.

³ Or, to
marry her
to myself.

διὰ τοῦτο οὐδὲν μεμιασμένον
εἰς αὐτὴν παρεμπίπτει.
26 ἀπαύγασμα γὰρ ἔστι φωτὸς
αἰδίου,
καὶ ἔσοπτρον ἀκηλίδωτον τῆς
τοῦ Θεοῦ ἐνεργείας,
καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ.
27 μία δὲ οὖσα πάντα δύναται,
καὶ μένουσα ἐν αὐτῇ τὰ πάντα
καινίζει,
καὶ κατὰ γενεὰς εἰς ψυχὰς
ὁσίας μεταβαίνουσα
φίλους Θεοῦ καὶ προφῆτας
κατασκευάζει.
28 οὐθὲν γὰρ ἀγαπᾷ ὁ Θεὸς εἰ μὴ
τὸν σοφίᾳ συνοικοῦντα.
29 ἔστι γὰρ αὕτη εὐπρεπεστέρα
ἡλίου,
καὶ ὑπὲρ πᾶσαν ἄστρον θέσιν,
φωτὶ συγκρινομένη εὐρίσκεται
προτέρα.
30 τοῦτο μὲν γὰρ διαδέχεται νύξ,
σοφίας δὲ οὐκ ἀντισχύει κακία.

ΚΕΦΑΛΑΙΟΝ Η΄.

1 Διατείνει δὲ ἀπὸ πέρας εἰς
πέρας εὐρώστως,
καὶ διοικεῖ τὰ πάντα χρηστῶς.
2 Ταύτην ἐφίλησα καὶ ἐξεζήτησα
ἐκ νεότητός μου,
καὶ ἐζήτησα νύμφην ἀγαγέσθαι
ἐμαυτῷ,
καὶ ἑραστὴς ἐγενόμην τοῦ κάλ-
λους αὐτῆς.

omnipotentis Dei sincera ; et
ideo nihil inquinatum in eam
26 incurrit ; candor est enim lucis
aeternae, et speculum sine ma-
cula Dei majestatis, et imago
27 bonitatis illius. Et cum sit una,
omnia potest ; et in se perma-
nens omnia innovat, et per na-
tiones in animas sanctas se trans-
fert, amicos Dei et prophetas
28 constituit. Neminem enim di-
ligit Deus, nisi eum qui cum
29 sapientia inhabitat. Est enim
haec speciosior sole, et super
omnem dispositionem stella-
rum ; luci comparata invenitur
30 prior. Illi enim succedit nox,
sapientiam autem non vincit
malitia.

CAPUT VIII.

1 Attingit ergo a fine usque ad
finem fortiter, et disponit omnia
suaviter.
2 Hanc amavi, et exquisivi a
juventute mea, et quaesivi
sponsam mihi eam assumere,
et amator factus sum formae

25. μεμασμενον 248 Compl. 27. ἐν αὐτῇ V. S. ἐν εαυτῇ A. Ven. al. Compl.
θεος ἀγαπᾷ A. al. 29. ἀστερων A. προτέρα. λαμπροτέρα 106. 261. B. Par.
σοφίαν A. 55. 254. οὐκ ἀντισχύει V. οὐ κατισχύει S. A. al. οὐ κατισχύσει 248. Compl.
ἐπὶ πέρας S. A. διοικεῖται A. Ven. τα om. Ven.

τὰ πάντα. τα om. A. 28. οὐδὲν γὰρ
30. σοφίας V. σοφία S. (imp. cor.).
VIII. 1. εἰς πέρας V. Ven. al.

3 illius. Generositatem illius glorificat, contubernium habens Dei; sed et omnium Dominus dilexit illam; doctrix enim est disciplinae Dei, et electrix operum illius. Et si divitiae appetuntur in vita, quid sapientia locupletius quae operatur omnia? 6 Si autem sensus operatur, quis horum quae sunt magis quam illa est artifex? Et si iustitiam quis diligit, labores hujus magnas habent virtutes: sobrietatem enim, et prudentiam docet, et iustitiam, et virtutem, quibus utilius nihil est in vita hominibus. Et si multitudinem scientiae desiderat quis, scit praeterita, et de futuris aestimat, scit versutias sermonum, et dissolutiones argumentorum; signa et monstra scit antequam fiant, et eventus temporum et saeculorum. Proposui ergo hanc adducere mihi ad convivendum, sciens quoniam mecum commu-

3 εὐγένειαν δοξάζει συμβίωσιν Θεοῦ ἔχουσα, καὶ ὁ πάντων Δεσπότης ἡγάπησεν αὐτήν. 4 μύστις γάρ ἐστι τῆς τοῦ Θεοῦ ἐπιστήμης, καὶ αἰρετὶς τῶν ἔργων αὐτοῦ. 5 εἰ δὲ πλούσιός ἐστιν ἐπιθυμητὸν κτήμα ἐν βίῳ, τί σοφίας πλουσιώτερον τῆς τὰ πάντα ἐργαζομένης; 6 εἰ δὲ φρόνησις ἐργάζεται, τίς αὐτῆς τῶν ὄντων μᾶλλον ἐστι τεχνίτης; 7 καὶ εἰ δικαιοσύνην ἀγαπᾷ τις, οἱ πόνοι ταύτης εἰσὶν ἀρεταί· σωφροσύνην γὰρ καὶ φρόνησιν ἐκδιδάσκει, δικαιοσύνην καὶ ἀνδρείαν, ὧν χρησιμώτερον οὐδέν ἐστιν ἐν βίῳ ἀνθρώποις. 8 εἰ δὲ καὶ πολυπειρίαν ποθεῖ τις, οἶδε τὰ ἀρχαῖα καὶ τὰ μέλλοντα εἰκάσει, ἐπίσταται στροφὰς λόγων καὶ λύσεις αἰνιγμάτων, σημεῖα καὶ τέρατα προγινώσκει, καὶ ἐκβάσεις καιρῶν καὶ χρόνων. 9 ἔκρινα τοίνυν ταύτην ἀγαγέσθαι πρὸς συμβίωσιν, εἰδὼς ὅτι ἔσται μοι σύμβουλος ἀγαθὼν,

3 In that she is conversant with God, she magnifieth her nobility: yea, the Lord of all things himself loved her. For she is privy¹¹ Or, teacher, to the mysteries of the knowledge of God, and a lover² of² Or, chooser, his works. If riches be a possession to be desired in this life; what is richer than wisdom, that worketh all things? 6 And if prudence work; who of all that are is a more cunning workman than she? And if a man love righteousness, her labours are virtues: for she teacheth temperance and prudence, justice and fortitude: which are such things, as men can have nothing more profitable in their life. If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come: she knoweth the subtilties of speeches, and can expound dark sentences: she foreseeeth signs and wonders, and the events of seasons and times. Therefore I purposed to take her to me to live with me, knowing that she would³ be a counsellor of³ Gr. will.

4. αἰρετὶς A. V. ἐρετὶς S. αἰρετὴς Par. I. V. A. Ven. τιμωτερον S. περιεργαζομένης S. 7. σωφροσύνην τε καὶ Ven. ἀνδρίαν A. S. C. 9. ἀγαγεσθαι om. C. ἀγ. εἰμαντῶ 106. 248. Compl.

εὑρετὴς Par. A. 55. 106. εὑρετὴς Par. C. D. H. 261.

5. πλουσιώτερον

6. ἐργάζεται τι 55. 253. 254. τεχνίτης V. A. al. τεχνίτης S. 106.

8. πολυπειρίαν A. εἰκάσειν V. C. 55. al. Arm. εἰκάσει A. S². Ven. Vulg. Compl.

good things, and a comfort in
 10 cares and grief. For her
 sake I shall have estimation
 among the multitude, and hon-
 our with the elders, though
 11 I be young. I shall be found
 of a quick conceit in judgment,
 and shall be admired in the
 12 sight of great men. When I
 hold my tongue, they shall bide
 my leisure, and when I speak,
 they shall give good ear unto me :
 if I talk much, they shall lay
 their hands upon their mouth.
 13 Moreover by the means of her
 I shall obtain immortality, and
 leave behind me an everlasting
 memorial to them that come
 14 after me. I shall set¹ the peo-
 ple in order, and the nations
 15 shall be subject unto me. Hor-
 rible tyrants shall be afraid,
 when they do but hear of me ;
 I shall be found² good among
 the multitude, and valiant in
 16 war. After I am come into
 mine house³, I will repose my-
 self with her : for her conver-
 sation hath no bitterness ; and
 to live with her hath no sorrow,
 17 but mirth and joy. Now when
 I considered these things in
 myself, and pondered them in
 my heart, how that to be allied
 unto wisdom is immortality ;
 18 And great pleasure it is to have

¹ Or,
govern.

² Or, ap-
pear.

³ Or, Being
entered into
mine house.

καὶ παραίνεσις φροντίδων καὶ
 λύπης.
 10 ἔξω δι' αὐτὴν δόξαν ἐν ὄχλοις,
 καὶ τιμὴν παρὰ πρέσβυτέροις
 ὁ νέος.
 11 ὁξὺς εὐρεθήσομαι ἐν κρίσει,
 καὶ ἐν ὄψει δυναστῶν θαυμα-
 σθήσομαι.
 12 σιγῶντά με περιμενοῦσι,
 καὶ φθεγγομένῳ προσέξουσι,
 καὶ λαλοῦντος ἐπὶ πλείον χεῖρα
 ἐπιθήσουσιν ἐπὶ στόμα αὐ-
 τῶν.
 13 ἔξω δι' αὐτὴν ἀθανασίαν,
 καὶ μνήμην αἰώνιον τοῖς μετ'
 ἐμὲ ἀπολείψω.
 14 διοικήσω λαοὺς, καὶ ἔθνη ὑπο-
 ταγήσεται μοι.
 15 φοβηθήσονται με ἀκούσαντες
 τύραννοι φρικτοί,
 ἐν πλήθει φανοῦμαι ἀγαθὸς
 καὶ ἐν πολέμῳ ἀνδρεῖος.
 16 εἰσελθὼν εἰς τὸν οἶκόν μου
 προσαναπαύσομαι αὐτῇ·
 οὐ γὰρ ἔχει πικρίαν ἢ συνανα-
 στροφὴ αὐτῆς,
 οὐδὲ ὀδύνην ἢ συμβίλωσις αὐτῆς,
 ἀλλὰ εὐφροσύνην καὶ χαράν.
 17 Ταῦτα λογισμᾶμενος ἐν ἑμαυ-
 τῷ,
 καὶ φροντίσας ἐν καρδίᾳ μου,
 ὅτι ἀθανασία ἐστὶν ἐν συγγενείᾳ
 σοφίας,
 18 καὶ ἐν φιλίᾳ αὐτῆς τέρψις
 ἀγαθῇ,

nicabit de bonis, et erit allocutio
 10 cogitationis et taedii mei. Ha-
 bebo propter hanc claritatem
 ad turbas, et honorem apud
 11 seniores juvenis ; et acutus in-
 veniar in iudicio, et in conspectu
 potentium admirabilis ero, et
 facies principum mirabuntur
 12 me ; tacentem me sustinebunt,
 et loquentem me respicient, et
 sermocinante me plura, manus
 13 ori suo imponent. Praeterea
 habebo per hanc immortalita-
 tem, et memoriam aeternam his
 qui post me futuri sunt relin-
 14 quam. Disponam populos, et
 nationes mihi erunt subditae.
 15 Timebunt me audientes reges
 horrendi ; in multitudine vi-
 debor bonus, et in bello fortis.
 16 Intrans in domum meam, con-
 quiescam cum illa ; non enim
 habet amaritudinem conversatio
 illius, nec taedium convictus
 illius, sed laetitiam et gaudium.
 17 Haec cogitans apud me, et com-
 memorans in corde meo, quo-
 niam immortalitas est in cog-
 18 natione sapientiae, et in amicitia

10. ἐν ὄχλῳ C. 12. χεῖρα V. A. χεῖρα δε C. χεῖρας S. 55. 157. 253. ἐπιθ. χεῖρα Ven. το στόμα S. 13. Post
 ἀθανας. add. C. καὶ τιμὴν παρὰ (cetera non liquet). ἀπολείψω. καταλείψω C. 14. υποταγήσεται A. V. S. al. υποταγη-
 σονται S². 106. 248. 261. Compl. 15. φανησομαι C. 16. οὐδε . . . αὐτῆς om. 106. 261. ἡ συμβ. αὐτῆς om. 254. 17.
 ἀθανασία ἐστὶν A. S. V². C. Ven. al. ἐστὶν ἀθαν. V. al. ἐν ευγενείᾳ 248. ἐν om. S. suppl. S². 18. τέρψις. τρεψις C.

illius delectatio bona, et in operibus manuum illius honestas sine defectione, et in certamine loquela illius sapientia, et praeclaritas in communicatione sermonum ipsius, circuibam quaerens, ut mihi illam assumerem.

19 Puer autem eram ingeniosus, et sortitus sum animam bonam.

20 Et cum essem magis bonus, veni ad corpus incoquinatum.

21 Et ut scivi quoniam aliter non possem esse continens, nisi Deus det; et hoc ipsum erat sapientiae, scire cujus esset hoc domum; adii Dominum, et deprecatus sum illum, et dixi ex totis praecordiis meis:

CAPUT IX.

1 Deus patrum meorum, et Domine misericordiae, qui fecisti

2 omnia verbo tuo, et sapientia tua constituisti hominem, ut dominaretur creaturae quae a

καὶ ἐν πόνοις χειρῶν αὐτῆς
πλοῦτος ἀνεκλιπῆς,
καὶ ἐν συγγυμνασίᾳ ὀμιλίας αὐ-
τῆς· φρόνησις,
καὶ εὐκλεία ἐν κοινωνίᾳ λόγων
αὐτῆς,
περιήειν ζητῶν ὅπως λάβω
αὐτὴν εἰς ἑμαυτόν.

19 παῖς δὲ ἦμην εὐφυνῆς, ψυχῆς
τε ἔλαχον ἀγαθῆς·

20 μᾶλλον δὲ ἀγαθὸς ὢν ἦλθον
εἰς σῶμα ἀμίαντον.

21 Γνοὺς δὲ ὅτι οὐκ ἄλλως ἔσομαι
ἐγκρατῆς, ἔὰν μὴ ὁ Θεὸς
δῶ,
(καὶ τοῦτο δ' ἦν φρονήσεως τὸ
εἰδέναι τίς τις ἢ χάρις,)
ἐνέτυχον τῷ Κυρίῳ, καὶ ἐδεήθην
αὐτοῦ,
καὶ εἶπον ἐξ ὅλης τῆς καρδίας
μου·

ΚΕΦΑΛΑΙΟΝ Θ'.

1 Θεὲ πατέρων καὶ Κύριε τοῦ
ἐλέους,
ὁ ποιήσας τὰ πάντα ἐν λόγῳ
σου,

2 καὶ τῇ σοφίᾳ σου κατασκευά-
σας ἄνθρωπον,
ἵνα δεσπόζῃ τῶν ὑπὸ σοῦ γενο-
μένων κτισμάτων,

her friendship; and in the works of her hands are infinite riches; and in the exercise of conference with her, prudence; and in talking with her, a good report¹; I went about seeking¹ Or, fame.

19 how to take her to me². For² Or, marry her.

I was a witty child, and had

20 a good spirit. Yea rather, being good, I came into a body unde-
21 defiled. Nevertheless, when I perceived that I could not otherwise obtain her, except God gave her me; and that was a point of wisdom also to know whose gift she was; I prayed³ Or, went.

unto the Lord, and besought him, and with my whole heart I said,

CHAPTER IX.

1 O God of my fathers, and Lord of mercy, who hast made all

2 things with thy word, And ordained man through thy wisdom, that he should have dominion over the creatures which

18. ποιοις έργων χειρῶν Ven. 153. πλοῦτος. τερψις S. imp. cor. ἀνεκλιπῆς. ἀνελλιπῆς 106. 157. συγγυμνασία A. V. συγγυμν. S. ἐν γυμνασίᾳ C. 157. ὀμιλία 106. 157. εὐκλεία. ευκλεῆς A. C. λάβω. ἀγαθῶ S. εἰς ἑμαυτόν. πρὸς ἐμ. 106. 157. 260. Compl. 19. τε. δε 55. 106. 261. 21. οὐκ ἄλλως. οὐ καλῶς A. C. τοῦτο. το C. δ' ἦν. δη C. S. (sed δε S².) φρονήσεως ἐστὶν C. φρον. τελειότης 55. 254. τίς τις ἢ χάρις. V. S. al. τίς τις ἢ χάρις. A. τίς τις ἐστὶν ἢ χάρις. C. IX. 1. τοῦ ἐλεους σου V. S. A. Ven. σου ἀβέσθ A. C. 106. 248. 254. 261. B. C. F. G. I. Par. Compl. Vulg. Syr. 2. σοφίᾳ σου. C. om. σου. κατασκευάσας V. Ven. al. κατασκευάσας A. S. al. Compl. Ald. τὸν ἄνθρωπον 248. 261. Compl. Ald. δεσποζει C.

3 thou hast made, And order
the world according to equity
and righteousness, and execute
judgment with an upright
4 heart: Give me wisdom, that
sitteth by thy throne; and re-
ject me not from among thy
5 children: For I thy servant
and son of thine handmaid am
a feeble person, and of a short
time, and too young for the
understanding of judgment and
6 laws. For though a man
be never so perfect among the
children of men, yet if thy
wisdom be not with him, he
shall be nothing regarded.
7 Thou hast chosen me to be
a king of thy people, and
judge of thy sons and daughters:
8 Thou hast commanded me to
build a temple upon thy holy
mount, and an altar in the
city wherein thou dwellest, ■
resemblance of the holy taber-
nacle, which thou hast pre-
pared from the beginning.
9 And wisdom was with thee:
which knoweth thy works, and
was present when thou madest
the world, and knew what was
acceptable in thy sight, and
right in thy commandments.
10 O send her out of thy holy

3 καὶ διέπη τὸν κόσμον ἐν ὀσιό-
τητι καὶ δικαιοσύνῃ,
καὶ ἐν εὐθύτητι ψυχῆς κρίσιν
κρίνῃ.
4 δὸς μοι τὴν τῶν σῶν θρόνων
πάρεδρου σοφίαν,
καὶ μὴ με ἀποδοκιμάσῃς ἐκ
παίδων σου.
5 ὅτι ἐγὼ δοῦλος σὸς καὶ υἱὸς
τῆς παιδείκης σου,
ἄνθρωπος ἀσθενὴς καὶ ὀλιγο-
χρόνιος
καὶ ἐλάσσω ἐν συνέσει κρί-
σεως καὶ νόμων.
6 κἂν γάρ τις ᾗ τέλειος ἐν νίοις
ἀνθρώπων,
τῆς ἀπὸ σοῦ σοφίας ἀπούσης
εἰς οὐδὲν λογισθήσεται.
7 σύ με προείλω βασιλέα λαοῦ
σου
καὶ δικαστὴν νιῶν σου καὶ
θυγατέραν.
■ εἶπας οἰκοδομηῆσαι ναὸν ἐν ὄρει
ἁγίῳ σου,
καὶ ἐν πόλει κατασκηνώσεώς
σου θυσιαστήριον,
μίμημα σκηνῆς ἁγίας ἣν προη-
τοίμασας ἀπ' ἀρχῆς.
9 καὶ μετὰ σοῦ ἡ σοφία ἡ εἰδυῖα
τὰ ἔργα σου,
καὶ παρούσα ὅτε ἐποίησας τὸν
κόσμον,
καὶ ἐπισταμένη τί ἀρεστὸν ἐν
ὀφθαλμοῖς σου
καὶ τί εὐθὲς ἐν ἐντολαῖς σου.
10 ἐξαπόστειλον αὐτὴν ἐξ ἁγίων
οὐρανῶν,

3 te facta est; ut disponat orbem
terrarum in aequitate et jus-
titia, et in directione cordis
4 judicium judicet; da mihi se-
dium tuarum assistricem sa-
pientiam, et noli me reprobare
5 a pueris tuis; quoniam servus
tuus sum ego, et filius ancillae
tuae, homo infirmus, et exigui
temporis, et minor ad intellec-
6 tum judicii et legum. Nam
et si quis erit consummatus
inter filios hominum, si ab illo
abfuerit sapientia tua, in nihi-
7 lum computabitur. Tu elegisti
me regem populo tuo, et judi-
cem filiorum tuorum, et filia-
8 rum; et dixisti me aedificare
templum in monte sancto tuo.
et in civitate habitationis tuae
altare, similitudinem tabernaculi
sancti tui, quod praeparasti ab
9 initio; et tecum sapientia tua
quae novit opera tua, quae et
affuit tunc cum orbem terrarum
faceres, et sciebat quid esset
placitum oculis tuis, et quid
directum in praeceptis tuis.
10 Mitte illam de caelis sanctis

6. εαν γαρ 55. 157. η τις C. eis om. S. C. ουθεν A. C. λογισθησονται S. -σεται S².
Compl. προσειλον C. 8. οικοδομω C. κατασκηνησεως A. 9. εποiei C. εν ὀφθ. σου.

7. προειλω V. A. προειλον S. Ven. al.
ενωπιον 248. 10. αγιων σου 157. Vulg.

tuis, et a sede magnitudinis tuae,
 ut mecum sit et mecum laboret,
 ut sciam quid acceptum sit
 11 apud te; scit enim illa omnia,
 et intelligit, et deducet me in
 operibus meis sobrie, et cus-
 12 todiet me in sua potentia. Et
 erunt accepta opera mea, et
 disponam populum tuum juste,
 et ero dignus sedium patris mei.
 13 Quis enim hominum poterit
 scire consilium Dei? aut quis
 poterit cogitare quid velit Deus?
 14 Cogitationes enim mortalium
 timidae, et incertae providentiae
 15 nostrae. Corpus enim, quod
 corrumpitur, aggravat animam,
 et terrena inhabitatio deprimit
 16 sensum multa cogitantem. Et
 difficile aestimamus quae in
 terra sunt, et quae in prospectu
 sunt invenimus cum labore.
 Quae autem in caelis sunt quis
 17 investigabit? Sensum autem
 tuum quis sciet, nisi tu dederis

καὶ ἀπὸ θρόνου δόξης σου πεμ-
 ψον αὐτήν,
 ἵνα συμπαραδύσῃ μοι κοπίασθαι,
 καὶ γνῶ τί εὐάρεστόν ἐστι
 παρὰ σοί.
 11 οἶδε γὰρ ἐκείνη πάντα καὶ
 συνιέει,
 καὶ ὁδηγήσει με ἐν ταῖς πράξεσί
 μου σωφρόνως,
 καὶ φυλάξει με ἐν τῇ δόξῃ
 αὐτῆς.
 12 καὶ ἔσται προσδεκτὰ τὰ ἔργα
 μου,
 καὶ διακρινῶ τὸν λαόν σου
 δικαίως,
 καὶ ἔσομαι ἄξιος θρόνων πατ-
 ρός μου.
 13 τίς γὰρ ἄνθρωπος γνώσεται
 βουλὴν Θεοῦ;
 ἢ τίς ἐνθυμηθήσεται τί θέλει
 ὁ Κύριος;
 14 λογισμοὶ γὰρ θνητῶν δειλοὶ,
 καὶ ἐπισφαλεῖς αἱ ἐπίνουαι
 ἡμῶν.
 15 φθαρτὸν γὰρ σῶμα βαρύνει
 ψυχὴν,
 καὶ βρίθει τὸ γεῶδες σκῆνος
 νοῦν πολυφροντίδα.
 16 καὶ μόλις εἰκάζομεν τὰ ἐπὶ γῆς,
 καὶ τὰ ἐν χερσὶν εὐρίσκομεν
 μετὰ πόνου,
 τὰ δὲ ἐν οὐρανοῖς τίς ἐξιχνία-
 σεν;
 17 βουλὴν δέ σου τίς ἔγνω, εἰ μὴ
 σὺ ἔδωκας σοφίαν

heavens, and from the throne
 of thy glory, that being present
 she may labour with me, that
 I may know what is pleasing
 11 unto thee. For she knoweth
 and understandeth all things,
 and she shall lead me soberly
 in my doings, and preserve me
 12 in her power¹. So shall my¹ Or, by her
 works be acceptable, and then ^{power, or,}
 shall I judge thy people righte-
 ously, and be worthy to sit in
 13 my father's seat. For what
 man is he that can know the
 counsel of God? or who can
 think what the will of the Lord
 14 is? For the thoughts of mortal
 men are miserable², and our² Or,
 15 devices are but uncertain. For ^{fearful.}
 the corruptible body presseth
 down the soul, and the earthy
 tabernacle weigheth down the
 mind that museth upon many
 16 things. And hardly do we
 guess aright at things that are
 upon earth, and with labour do
 we find the things that are
 before us³: but the things that³ Gr, at
 are in heaven who hath searched ^{hand.}
 17 out? And thy counsel who
 hath known, except thou give

10. συμπαραουσα S. συμπαραουσαν μοι κοπιασει C.
 12. δικαίως V. A. S. al. σωφρονως C. θρονου S.
 σωμα 106. 261. 13. μόλις V. μογισ A. S. C. al.
 συνεδωκας C.

11. τα παντα 55. 106. al. ἐν ταῖς. ἐν om. C. εαυτης S. αυτης S².
 13. ανθρωπων 248. Compl. ὁ κύριος. θεος Ald. Compl. Vulg. 15. σκῆνος.
 χερσιν V. A. ποσιν S. Ven. ἐξιχνιασει 106. 261. Vulg. 17. σὺ ἔδωκας.

wisdom, and send thy Holy
18 Spirit from above? For so the
ways of them which lived on
the earth were reformed, and
men were taught the things
that are pleasing unto thee, and
were saved through wisdom.

CHAPTER X.

1 She preserved the first formed
father of the world, that was
created alone, and brought him
2 out of his fall, And gave him
3 power to rule all things. But
when the unrighteous went
away from her in his anger,
he perished also in the fury
wherewith he murdered his
4 brother. For whose cause the
earth being drowned with the
flood, wisdom again preserved
it, and directed the course of
the righteous in a piece of
5 wood of small value. More-
over, the nations in their
wicked conspiracy being con-
founded, she found out the
righteous, and preserved him
blameless unto God, and kept
him strong against¹ his tender
compassion towards his son.
6 When the ungodly perished,
she delivered the righteous

καὶ ἐπεμψας τὸ ἅγιόν σου
πνεῦμα ἀπὸ ὑψίστων;
18 καὶ οὕτως διωρθώθησαν αἱ τρί-
βοι τῶν ἐπὶ γῆς,
καὶ τὰ ἀρεστά σου ἐδιδάχθησαν
ἄνθρωποι,
καὶ τῇ σοφίᾳ ἐσώθησαν.

ΚΕΦΑΛΑΙΟΝ Ι'.

1 Αὕτη πρωτόπλαστον πατέρα
κόσμου μόνον κτισθέντα διε-
φύλαξεν,
καὶ ἐξείλατο αὐτὸν ἐκ παρα-
πτώματος ἰδίου,
2 ἔδωκέ τε αὐτῷ ἰσχὺν κρατῆσαι
πάντων.
3 ἀποστὰς δὲ ἀπ' αὐτῆς ἄδικος
ἐν ὀργῇ αὐτοῦ,
ἀδελφοκτόνοις συναπώλετο θυ-
μοῖς·
4 δι' ἣν κατακλυζομένην γῆν ὑπάλιν
ἔσωσεν σοφία,
δι' εὐτελοῦς ξύλου τὸν δίκαιον
κυβερνήσασα.
5 αὕτη καὶ ἐν ὁμονοίᾳ πονηρίας
ἐθνῶν συγχυθέντων, ἔγνω
τὸν δίκαιον,
καὶ ἐτήρησεν αὐτὸν ἀμεμπτον
Θεῷ,
καὶ ἐπὶ τέκνου σπλάγχνοις
ἰσχυρὸν ἐφύλαξεν.
6 αὕτη δίκαιον ἐξαπολλυμένων
ἀσεβῶν ἐρρύσατο

sapientiam, et miseris spiritum
sanctum tuum de altissimis;
18 et sic correctae sint semitae
eorum qui sunt in terris, et
quae tibi placent didicerint ho-
mines? Nam per sapientiam
sanati sunt quicunque placuerunt
tibi Domine a principio.

CAPUT X.

1 Haec illum qui primus for-
matus est a Deo pater orbis
terrarum, cum solus esset crea-
2 tus, custodivit; et eduxit illum
a delicto suo, [2] et dedit illi vir-
3 tutem continendi omnia. Ab
hac ut recessit injustus in ira
sua, per iram homicidii fraterni
4 deperit. Propter quem cum
aqua deleret terram, sanavit
iterum sapientia, per contempti-
bile lignum justum gubernans.
5 Haec et in consensu nequitiae
cum se nationes contulissent,
scivit justum, et conservavit
sine querela Deo, et in filii
misericordia fortem custodivit.
6 Haec justum a pereuntibus
impiis liberavit fugientem, de-

¹ Or, in.

17. ἀπο υψίων S. ἀφ ὑψους C.
τῇ σοφ. σου S. 106. 296.

ἀπο παντων S².
δ' om. C.
σπλαγχνον 106.

X. 1. ἐξείλατο. ἐξετείνειν 68. Ald.
4. δι ον V. A. S². Ven. Vulg. διο S. C. διεσώσε V. ἐσώσεν S. A. C. Ven. al. Compl. Ald. δι' εὐτ.
5. συγχυθ. S. ἐγνω S. A. C. Ven. Compl. Vulg. al. εὐρε V. 68. τῷ θεῷ C. Compl. τεκνοῖς 106. 261.

6. ἐρρύσατο C. ita vs. 9, 13, 15.

18. διορθώθησαν S. C. των εθνων επι της γης C. αριστα C. αρεστα σοι 248. Compl.

2. ἔδωκε δε C. απαντων V. παντων S. A. C. al.

δι' εὐτ. S. A. C. Ven. al. Compl. Ald. εὐρε V. 68. τῷ θεῷ C. Compl. τεκνοῖς 106. 261.

scendente igne in Pentapolim;
 7 quibus in testimonium nequitiae
 fumigabunda constat deserta
 terra, et incerto tempore fruc-
 tus habentes arbores, et incre-
 dibilis animae memoria stans
 8 figmentum salis. Sapientiam
 enim praetereuntes, non tantum
 in hoc lapsi sunt ut ignorarent
 bona, sed et insipientiae suae
 reliquerunt hominibus memo-
 riam, ut in his quae peccave-
 9 runt nec latere potuissent. Sa-
 pientia autem hos qui se ob-
 servant a doloribus liberavit.
 10 Haec profugum irae fratris
 justum deduxit per vias rectas,
 et ostendit illi regnum Dei, et
 dedit illi scientiam sanctorum,
 honestavit illum in laboribus,
 11 et complevit labores illius. In
 fraude circumvenientium illum
 affuit illi, et honestum fecit
 12 illum. Custodivit illum ab ini-
 micis, et a seductoribus tutavit
 illum, et certamen forte dedit

φυγόντα πῦρ καταβάσιον Πεν-
 ταπόλεως·
 7 ἧς ἔτι (μαρτύριον) τῆς πονηρίας
 καπνίζομένη καθέστηκε χέρ-
 σος,
 καὶ ἀτελέσιν ὥραις καρποφο-
 ροῦντα φυτὰ,
 καὶ ἀπιστοῦσης ψυχῆς μνη-
 μέιον ἐστηκεν ἀλήθεια.
 8 σοφίαν γὰρ παροδύσαντες οὐ
 μόνον ἐβλάβησαν τοῦ μὴ
 γινῶναι τὰ καλὰ,
 ἀλλὰ καὶ τῆς ἀφροσύνης ἀπέ-
 λιπον τῷ βίῳ μνημόσυνον,
 ἵνα ἐν οἷς ἐσφάλησαν μὴδὲ λα-
 θεῖν δυνήσονται.
 9 σοφία δὲ τοὺς θεραπεύσοντας
 αὐτὴν ἐκ πόνων ἐρρύσατο.
 10 αὕτη (φυγάδα ὀργῆς ἀδελφοῦ
 δίκαιον ὠδήγησεν ἐν τρίβοις
 εὐθείαις,
 ἔδειξεν αὐτῷ βασιλείαν Θεοῦ,
 καὶ ἔδωκεν αὐτῷ γινῶσιν ἀγίων,
 εὐπόρησεν αὐτὸν ἐν μόχοις,
 καὶ ἐπλήθυνε τοὺς πόρους αὐ-
 τοῦ. ~~ἐπλήθυν~~
 11 ἐν πλεονεξίᾳ κατισχυόντων αὐ-
 τὸν παρέστη,
 καὶ ἐπλούτισεν αὐτόν·
 12 διεφύλαξεν αὐτὸν ἀπὸ ἐχθρῶν,
 καὶ ἀπὸ ἐνεδρενόντων ἡσφα-
 λίστατο,
 καὶ ἀγῶνα ἰσχυρὸν ἐβράβευσεν
 αὐτῷ,

man, who fled from the fire
 which fell down upon the five
 7 cities¹. Of whose wickedness^{1 Gr. Pentapolis.}
 even to this day the waste land
 that smoketh is a testimony,
 and plants bearing fruit that
 never come to ripeness: and a
 standing pillar of salt is a
 monument of an unbelieving
 8 soul. For regarding not wis-
 dom, they gat not only this
 hurt, that they knew not the
 things which were good; but
 also left behind them to the
 world a memorial of their
 foolishness: so that in the
 things wherein they offended
 they could not so much as be
 9 hid. But wisdom delivered
 from pain those that attended
 10 upon her. When the righteous
 fled from his brother's wrath,
 she guided him in right paths,
 shewed him the kingdom of
 God, and gave him knowledge
 of holy things, made him rich
 in his travels, and multiplied
 11 the fruit of his labours. In
 the covetousness of such as op-
 pressed him she stood by him,
 12 and made him rich. She de-
 fended him from his enemies,
 and kept him safe from those
 that lay in wait, and in a sore
 conflict she gave him the vic-

6. φευγοντα S. φυγ. S². καταβ. πυρ S. A. C. Ven. Compl.
 75 εστιν Ven. η εστι μαρτ. C. και απιστ. 106. 261. Vulg. Syr. Arab.
 8. παροδ. ανθρωποι 55. 254. της αυτων αφρ. 157. 248. Compl.
 9. θεραπευσαντας V. Ven. 68. 254. θεραπευοντας S. A. C. al.
 ανθρωπων C. πόνους. κοπους S. A. Ven.
 εβραβ. αυτον 261.

7. οἷς ἐπὶ vulgo legitur. 75 ετι S. A. V. al. Compl. Ald.
 μνημεῖον. μνημοσυνον 106. 241. σημειον 248. εστηκυη S.
 απειλειπον A. μνημην S. μνημοσυνον S². εφ οis Ven.
 10. αυτη και φυγ. C. εν τριβ. εν om. Ven. αγιου Ven. 253.
 11. επλουτισεν αυτ. εν μοχοις C. 12. διεφυλ. και εφυλαξεν S. Ven. 248.

tory; that he might know that
godliness is stronger than all.

13 When the righteous was sold,
she forsook him not, but de-
livered him from sin: she went
down with him into the pit,

14 And left him not in bonds,
till she brought him the sceptre
of the kingdom, and power
against those that oppressed
him¹: as for them that had ac-
cused him, she shewed them to
be liars, and gave him per-

15 petual glory. She delivered
the righteous² people and blame-
less seed from the nation that
16 oppressed them. She entered
into the soul of the servant of
the Lord, and withstood dread-
ful kings in wonders and signs;

17 Rendered to the righteous
a reward of their labours,
guided them in a marvellous
way, and was unto them for
a cover by day, and a light³
of stars in the night season;

18 Brought them through the Red

ἵνα γνῶ ὅτι παντὸς δυνατωτέρα
ἐστὶν εὐσεβεία.

13 αὕτη πρᾶθέντα δίκαιον οὐκ
ἐγκατέλειπεν,
ἀλλὰ ἐξ ἁμαρτίας ἐρρύσατο
αὐτόν.

συγκατέβη αὐτῷ εἰς λάκκον,
14 καὶ ἐν δεσμοῖς οὐκ ἀφῆκεν
αὐτόν,

ἕως ἥνεγκεν αὐτῷ σκῆπτρα
βασιλείας
καὶ ἐξουσίαν τυραννούντων αὐ-
τοῦ.

ψευδεῖς τε ἔδειξε τοὺς μωμη-
σαμένους αὐτόν,
καὶ ἔδωκεν αὐτῷ δόξαν αἰώ-
νιον.

15 αὕτη λαὸν ὅσιον καὶ σπέρμα
ἁμερπτον ἐρρύσατο ἐξ ἔθ-
νους θλιβόντων.

16 εἰσῆλθεν εἰς ψυχὴν θεράποντος
Κυρίου,
καὶ ἀντέστη βασιλεῦσι φο-
βεροῖς ἐν τέρασι καὶ ση-
μείοις.

17 ἀπέδωκεν ὅσοις μισθὸν κόπων
αὐτῶν,
ὠδήγησεν αὐτοὺς ἐν δόξῃ θαυ-
μαστοῦ,
καὶ ἐγένετο αὐτοῖς εἰς σκέπην
ἡμέρας
καὶ εἰς φλόγα ἄστρων τὴν
νύκτα.

18 διεβίβασεν αὐτοὺς θάλασσαν
ἐρυθρὰν,

illi ut vinceret, et sciret quo-
niam omnium potentior est

13 sapientia. Haec venditum jus-
tum non dereliquit, sed a pec-
catoribus liberavit eum; des-
cenditque cum illo in foveam,

14 et in vinculis non dereliquit
illum, donec afferret illi scep-
trum regni, et potentiam ad-
versus eos qui eum deprimebant;
et mendaces ostendit qui ma-
culaverunt illum, et dedit illi

15 claritatem aeternam. Haec
populum justum et semen sine
querela liberavit a nationibus

16 quae illum deprimebant. In-
travit in animam servi Dei, et

stetit contra reges horrendos in
17 portentis et signis. Et reddi-
dit justis mercedem laborum
suorum, et deduxit illos in via
mirabili, et fuit illis in vela-
mento diei, et in luce stellarum

18 per noctem; transtulit illos per

¹ Or, the
power of
them that
ruled over
him.

² Or, holy.

³ Or, flame.

12. παντὸς S. παντων S². η ευσεβεία A. al. Compl.
κατέβη S. βασιλεων 261. τυρανν. αυτον Ven. C. al. S².
μισθον οσοις A. al. μισθον οσιν 106. 261. οσοις μισθον οσιοτητος 248. Compl. κοπων αυτου S. C. αυτων S². φλογας S. ασ-
τερων A. C. S². 18. εις θαλασσ. S. C.

13. εγκατελειπεν A. 248. Compl. ερυσατο S. C. 14. συν-
16. ἀνέστη. ανεστη βασιλευς S. 'Sed post v. 19, ubi hic vs., ut
scriba ipse punctis indicavit, errore repetitus est, recte legitur αντεστη βασιλευσιν.' Fritzsche. ισχυροι κ. φοβ. 106. 261. 17.
17. 18. εις θαλασσ. S. C.

mare Rubrum, et transvexit
 19 illos per aquam nimiam. Inimicos autem illorum demersit in mare, et ab altitudine inferorum eduxit illos. [20] Ideo justi
 20 tulerunt spolia impiorum, et decantaverunt, Domine, nomen sanctum tuum, et victricem manum tuam laudaverunt pariter;
 21 quoniam sapientia aperuit os mutorum, et linguas infantium fecit disertas.

CAPUT XI.

1 Direxit opera eorum in manibus prophetarum sancti. Iter fecerunt per deserta, quae non habitabantur, et in locis desertis fixerunt casas. Steterunt contra hostes, et de inimicis se vindicaverunt. Sitierunt, et invocaverunt te; et data est illis aqua de petra altissima, et requies sitis de lapide duro.
 5 Per quae enim poenas passi sunt inimici illorum a defectione potus sui, et in eis cum abundarent filii Israel laetati sunt, 6 per haec, cum illis deessent, bene

καὶ διήγαγεν αὐτοὺς δι' ὕδατος πολλοῦ.
 19 τοὺς δὲ ἐχθροὺς αὐτῶν κατέκλυσε,
 καὶ ἐκ βάθους ἀβύσσου ἀνέβρασεν αὐτούς.
 20 διὰ τοῦτο δίκαιοι ἐσκύλευσαν ἑσβεῖς,
 καὶ ᾤμνησαν, Κύριε, τὸ ὄνομα τὸ ἁγίόν σου,
 τὴν τε ὑπέρμαχόν σου χεῖρα ᾔνεσαν ὁμοθυμαδόν.
 21 ὅτι ἡ σοφία ἤνοιξε στόμα κωφῶν,
 καὶ γλώσσας νηπίων ἔθηκε τρανὰς.

ΚΕΦΑΛΑΙΟΝ ΙΑ'.

1 Εὐώδωσε τὰ ἔργα αὐτῶν ἐν χειρὶ προφήτου ἁγίου.
 2 διώδυσαν ἔρημον ἀοίκητον, καὶ ἐν ἀβάτοις ἔπηξαν σκηνάς.
 3 ἀντέστησαν πολεμίους, καὶ ἐχθροὺς ἡμύναντο.
 4 ἐδίψησαν καὶ ἐπεκαλέσαντό σε, καὶ ἐδόθη αὐτοῖς ἐκ πέτρας ἀκροτόμου ὕδωρ,
 καὶ ἕλαμα δίψης ἐκ λίθου σκληροῦ.
 5 Δι' ὧν γὰρ ἐκολάσθησαν οἱ ἐχθροὶ αὐτῶν,
 διὰ τούτων αὐτοὶ ἀποροῦντες ἐνεργέτηθησαν.

sea, and led them through much
 19 water: But she drowned their enemies, and cast them up out of the bottom of the deep.
 20 Therefore the righteous spoiled the ungodly, and praised thy holy name, O Lord, and magnified with one accord thine hand, that fought for them.
 21 For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.

CHAPTER XI.

1 She prospered their works in the hand of the holy prophet.
 2 They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way. They stood against their enemies, and were avenged of their adversaries.
 4 When they were thirsty, they called upon thee, and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone.
 5 For by what things their enemies were punished, by the same they in their need were

18. δια υδατ. S. 19. εχθρους αυτου C. κατεκλυσαν A. κατεπαυσεν S. διεβιβασεν C. εισηλθεν (v. 16) usque ad σημειοις repetivit S¹. et uncis inclusit. XI. 1. Ευωδωσεν A. S. C. V¹. αυτου A. eorum Vulg. προφητων αγιων A. εχθ. V. 5. γαρ om. 106. 261.

βάθ. ἀβύσσ. θαμβους sine αβυσσ. S. ἀνέβρασεν. 20. την δε C. χειραν C. S. 21. ηνοιξεν S. 3. εχθρ. ημυναντο S. A. C. Ven. V². al. ημυν.

6 benefited. For instead of
a fountain of a perpetual
running river troubled with
7 foul blood, For a manifest re-
proof of that commandment,
whereby the infants were slain,
thou gavest unto them abund-
ance of water by a means which
8 they hoped not for: Declaring
by that thirst then how thou
hadst punished their adver-
9 saries. For when they were
tried, albeit but in mercy chas-
tised, they knew how the un-
godly were judged in wrath and
tormented, thirsting in another
10 manner than the just. For
these thou didst admonish and
try, as a father: but the other,
as a severe king, thou didst
11 condemn and punish. Whether
they were absent or present,
12 they were vexed alike. For a
double grief came upon them,
and a groaning for the remem-
13 brance of things past. For
when they heard by their own
punishments the other to be
benefited, they had some feel-
14 ing¹ of the Lord. For whom
they rejected with scorn, when
he was long before thrown out
at the casting forth of the in-
fants, him in the end, when
they saw what came to pass,

6 ἀντὶ μὲν πηγῆς ἀενάου ποτα-
μοῦ αἵματι λυθρώδει ταρα-
χθέντος,
7 εἰς ἔλεγχον νηπιοκτόνου δια-
τάγματος,
ἔδωκας αὐτοῖς δαψιλὲς ὕδωρ
ἀνεκπλίστως·
8 δείξας διὰ τοῦ τότε δίκην
πῶς τοὺς ὑπεναντίους ἐκό-
λασας.
9 ὅτε γὰρ ἐπειράσθησαν, καί περ
ἐν ἑλείᾳ παιδευόμενοι,
ἔγνωσαν πῶς ἐν ὀργῇ κρινό-
μενοι ἀσεβεῖς ἐβασανί-
ζοντο.
10 τούτους μὲν γὰρ ὡς πατὴρ νο-
θετῶν ἔδοκίμασας,
ἐκείνους δὲ ὡς ἀπότομος βασι-
λεὺς καταδικάζων ἐξήτασας.
11 καὶ ἀπόντες δὲ καὶ παρόντες
ὁμοίως ἐτρύχοντο.
12 διπλὴ γὰρ αὐτοὺς ἔλαβε λύπη,
καὶ στεναγμὸς μνήμων τῶν
παρελθόντων.
13 ὅτε γὰρ ἤκουσαν διὰ τῶν ἰδίων
κολάσεων εὐεργετούμενους
αὐτοὺς,
ᾔσθοντο τοῦ Κυρίου.
14 ὃν γὰρ ἐν ἐκθέσει πάλαι ρι-
φέντα ἀπείπον χλευάζοντες,
ἐπὶ τέλει τῶν ἐκβάσεων ἐθαύ-
μασαν,
οὐχ ὅμοια δικαίοις διψήσαντες.

7 cum illis actum est. [6] Nam
pro fonte quidem sempiterni
fluminis, humanum sanguinem
8 dedisti injustis. [7] Qui cum
minuerentur in traductione in-
fantium occisorum, dedisti illis
abundantem aquam insperate,
9 [8] ostendens per sitim, quae tunc
fuit, quemadmodum tuos exalta-
res, et adversarios illos necares.
10 [9] Cum enim tentati sunt, et qui-
dem cum misericordia discipli-
nam accipientes, scierunt quem-
admodum cum ira judicati impii
11 tormenta paterentur; [10] hos
quidem tanquam pater monens
probasti; illos autem tanquam
durus rex interrogans condem-
12 nasti. [11] Absentes enim et prae-
sentes similiter torquebantur.
13 [12] Duplex enim illos acceperat
taedium, et gemitus cum memoria
14 praeteritorum. [13] Cum enim
audirent per sua tormenta bene
secum agi, commemorati sunt
Dominum, admirantes in finem
15 exitus. [14] Quem enim in ex-
positione prava projectum deri-
serunt, in finem eventus mirati
sunt, non similiter justis si-

¹ Or,
perceived.

6. ὡν ἀντὶ μὲν Ven. ἀενάου A. S. V. ἀενναου V². al. ταραχθέντος S. A. A. F. G. Par. ταραχθέντες V. al. λυθρὰ διατα-
ραχθέντες Ven. 7. ἔλεγχον. επαῖνον 106. 261. δαψιλὲς om. 106. 261. δαψειλὲς S. 8. κολάσας S. ἐκολάσας S. cor. ἐκαλεσας C.
9. ἐν ὀργῇ A. V. μετ' ὀργῆς S. C. Ven. 106. 253. 261. Vulg. 12. μνήμων των παρελθουσων V. C. 68. 253. Arm. μνημη των
παρελθοντων 296. B. Par. μνημων των παρελθοντων A. S. Ven. al. Compl. παρεληλυθοτων 55. 254. A. Par. 13. εὐεργετου-
μένους V. 68. al. εὐεργετημένους S. A. C. 55. τοῦ κυρίου. σου κυριε Ven. 253. S². 14. τον γαρ V. S. ον γαρ A. al. Compl.
εχθεσει S. A. εχθεσι C. παλιν Ven. παλαι impv. S². ριφέντα παλαι ανθρωπον απειποντες εκλευαζον C. απειπαν S². εθανμαζον A.
τοις δικαιοις S. διψήσαντες. ψηφισαντες 106. 261.

16 tientes. [15] Pro cogitationibus
autem insensatis iniquitatis illo-
rum, quod quidam errantes cole-
bant mutos serpentes, et bestias
supervacuas, immisisti illis mul-
titudinem mutorum animalium in
17 vindictam : [16] ut scirent, quia
per quae peccat quis, per haec et
18 torquetur. [17] Non enim im-
possibilis erat omnipotens manus
tua, quae creavit orbem terra-
rum ex materia invisā, immittere
illis multitudinem ursorum, aut
19 audaces leones, [18] aut novi ge-
neris ira plenas ignotas bestias,
aut vaporem ignium spirantes,
aut fumi odorem proferentes, aut
horrendas ab oculis scintillas
20 emittentes ; [19] quarum non so-
lum laesura poterat illos extermi-
nare, sed et aspectus per timorem
21 occidere. [20] Sed et sine his
uno spiritu poterant occidi, per-
secutionem passi ab ipsis factis
suis, et dispersi per spiritum
virtutis tuae; sed omnia in
mensura, et numero, et pon-

15 ἀντὶ δὲ λογισμῶν ἀσυνέτων
ἀδικίας αὐτῶν,
ἐν οἷς πλανηθέντες ἐθρήσκουν
ἄλογα ἔρπετὰ καὶ κνώδαλα
εὐτελέη,
ἐπαπέστειλας αὐτοῖς πλῆθος
ἀλόγων ζώων εἰς ἐκδίκησιν,
16 ἵνα γνῶσιν, ὅτι δι' ὧν τις
ἁμαρτάνει, διὰ τούτων καὶ
κολάζεται.
17 οὐ γὰρ ἡπόρει, ἡ παντοδύναμός
σου χεὶρ
καὶ κτίσασα τὸν κόσμον ἐξ
ἀμόρφου ὕλης
ἐπιπέμψαι αὐτοῖς πλῆθος ἄρ-
κων, ἢ θρασεῖς λέοντας,
18 ἢ νεοκτίστους θυμοῦ πλήρεις
θήρας ἀγνώστους,
ἢ τοὶ πυρπνόνον φνσῶντας ἄσθμα,
ἢ βρόμον λικμωμένους καπ-
νοῦ,
ἢ δεινοὺς ἀπ' ὀμμάτων σπι-
νθήρας ἀστράπτοντας,
19 ὧν οὐ μόνον ἡ βλάβη ἡδύνατο
συνεκτερίζει αὐτοὺς,
ἀλλὰ καὶ ἡ ὄψις ἐκφοβήσασα
διολέσαι.
20 καὶ χωρὶς δὲ τούτων ἐν πνεύ-
ματι πεσεῖν ἐδύνατο
ὑπὸ τῆς δίκης διωχθέντες
καὶ λικμηθέντες ὑπὸ πνεύματος
δυνάμεώς σου·
ἀλλὰ πάντα μέτρῳ καὶ ἀριθμῷ
καὶ σταθμῷ διέταξας.

15 they admired. But for the
foolish devices of their wicked-
ness, wherewith being deceived
they worshipped serpents void
of reason, and vile beasts, thou
didst send a multitude of un-
reasonable beasts upon them for
16 vengeance ; That they might
know, that wherewithal a man
sinneeth, by the same also shall
17 he be punished. For thy Al-
mighty hand, that made the
world of matter without form,
wanted not means to send
among them a multitude of bears,
18 or fierce lions, Or unknown
wild beasts, full of rage, newly
created, breathing out either a
fiery vapour, or filthy scents of
scattered smoke, or shooting
horrible sparkles out of their
19 eyes : Whereof not only the
harm might dispatch them at
once, but also the terrible sight
20 utterly destroy them. Yea,
and without these might they
have fallen down with one blast,
being persecuted of vengeance,
and scattered abroad through
the breath of thy power : but
thou hast ordered all things in
measure and number and weight.

15. ἐθρήσκουν S. ἐθρησκ. S. cor. κνώδαλα A. (?). ἐπαποστείλαι 106. 261. 16. καὶ κολάζεται S. Ven. 253. Athan.
17. καὶ κτίσασα. ἡ καὶ κτ. Ven. S². ἡ κτ. 106. 261. ἡ πλῆθος A. 296. 18. νεοκτίστους V. Ven. S. Arm. νεοκτιστοῦ A. C.
al. Compl. θυμούς πληρῆς S. θρασυγνώστους S. θήρας αγνώστους S². πυρπνεον S. 296. πυρφόρον 106. πυρφόρων 261.
ἀσθματα 261. βρομους V. 68 157. 248. βρομον A. C. S. Ven. al. Compl. Vulg. Arm. βρωμων 106. 261. λικμωμενους V. A. S.
λικμωμενου 248. Compl. πινθηρας S. σπινθ. S². 19. ἡδύνατο. ἐδυν. S. A. συνεκτριψαι V. S. Ven. al. εκτριψαι A. C. S². al.
εκτρεψαι 106. 261. 20. εν ενι πν. C. 253. δικης om. S. add. cor. σου om. C. καὶ σταθμῷ om. C. 261.

21 For thou canst shew thy great strength at all times when thou wilt; and who may withstand
22 the power of thine arm? For the whole world before thee is as a little grain¹ of the balance, yea, as a drop of the morning dew that falleth down upon the
23 earth. But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men, because they should
24 amend. For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst
25 hated it. And how could any thing have endured, if it had not been thy will? or been preserved, if not called by
26 thee? But thou sparest all: for they are thine, O Lord, thou lover of souls.

CHAPTER XII.

1 For thine incorruptible Spirit
2 is in all things. Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they

21 τὸ γὰρ μέγας ἰσχύειν σοὶ
παρεσθὶν πάντοτε,
καὶ κράτει βραχίονός σου τίς
ἀντιστήσεται;
22 ὅτι ὡς ῥοπή ἐκ πλαστίγων
ὅλος ὁ κόσμος ἐναντίον
σου,
καὶ ὡς ῥανὶς δρόσου ὀρθρινῇ
κατελθοῦσα ἐπὶ γῆν.
23 ἔλεεις δὲ πάντα, ὅτι πάντα
δύνασαι,
καὶ παρορᾷς ἁμαρτήματα ἀν-
θρώπων εἰς μετάνοιαν.
24 ἀγαπᾷς γὰρ τὰ ὄντα πάντα,
καὶ οὐδὲν βδελύσσει ὧν ἐποίη-
σας,
οὐδὲ γὰρ ἂν μισῶν τι κατε-
σκεύασας.
25 πῶς δὲ ἔμεινεν ἂν τι εἰ μὴ σὺ
ἠθέλησας;
ἢ τὸ (μὴ κληθὲν ὑπὸ σοῦ) διε-
τηρήθῃ;
26 φείδῃ δὲ πάντων, ὅτι σά ἐστι,
Δέσποτα φιλόψυχε.

ΚΕΦΑΛΑΙΟΝ ΙΒ'.

1 Τὸ γὰρ ἄφθαρτόν σου Πνεῦμά
ἐστὶν ἐν πᾶσι.
2 Διὸ τοὺς παραπίπτοντας κατ'
ὀλίγον ἐλέγχεις,
καὶ ἐν οἷς ἁμαρτάνουσιν ὑπο-
μνήσκων νοουθετεῖς,

22 dere disposuisti. [21] Multum enim valere, tibi soli supererat semper; et virtuti brachii
23 tui quis resistet? [22] Quoniam tanquam momentum staterae, sic est ante te orbis terrarum, et tanquam gutta roris antelucani quae descendit in terram.
24 [23] Sed misereris omnium, quia omnia potes, et dissimulas peccata hominum propter poenitentiam. [24] Diligis enim omnia quae sunt, et nihil odisti eorum quae fecisti; nec enim odians aliquid constituisti, aut fecisti.
25 [25] Quomodo autem posset aliquid permanere, nisi tu voluisses? aut quod a te vocatum non
26 [26] esset conservaretur? [26] Parcis autem omnibus, quoniam tua sunt, Domine, qui amas animas.

CAPUT XII.

1 O quam bonus et suavis est, Domine, Spiritus tuus in omnibus!
2 Ideoque eos qui exerrant partibus corripis, et de quibus peccant admones et alloqueris,

21. σοὶ παρεσθὶν A. C. S. V². Ven. al. παρεσθὶ σοὶ V. al. σου τίς. οὐθεὶς C. 22. πλαστικῶν S. κατεναντίον C. ὀρθρινῇ C. ὀρθρινῆς 55. 264. Vulg. ἐπὶ γῆν V. S. A. ἐπὶ τὴν γῆν 157. 248. 296. Compl. ἐπὶ γῆς C. S². 106. 261. 24. καὶ οὐδὲνα A. 25. πῶς γὰρ C. ἐμείνεν V. A. Ven. al. διέμεινεν S. C. al. τις C. κληθῆναι C. πῶς ἀν διετηρήθη Ven. 55. 253. 254. 26. σα ἐστὶ V. S. Ven. al. Vulg. Ar. Arm. σα ἐστὶ πάντα A. C. 55. al. Orig. Syr. XII. 2. ἁμαρτανῶσιν 248. Compl.

¹ Or, little weight.

ut relictæ malitiæ, credant in te,
 3 Domine. Illos enim antiquos
 inhabitatores terræ sanctæ tuæ,
 4 quos exhorruisti, quoniam odi-
 bilia opera tibi faciebant per
 medicamina et sacrificia injusta,
 5 et filiorum suorum necatores sine
 misericordia, et comestores vis-
 cerum hominum, et devoratores
 sanguinis [6] a medio sacra-
 6 mento tuo, et auctores parentes
 animarum inauxiliatarum, per-
 dere voluisti per manus paren-
 7 tum nostrorum, ut dignam per-
 ciperent peregrinationem puero-
 rum Dei, quæ tibi omnium
 8 charior est terra. Sed et his
 tanquam hominibus pepercisti,
 et misisti antecessores exercitus
 tui vespas, ut illos paulatim ex-
 9 terminarent. Non quia im-
 potens eras in bello subijcere
 impios justis, aut bestiis saevis,
 aut verbo duro simul extermi-
 10 nare; sed partibus judicans
 dabas locum poenitentiae, non

ἵνα ἀπαλλαγέντες τῆς κακίας
 πιστεύσωσιν ἐπὶ σέ, Κύριε.
 3 καὶ γὰρ τοὺς παλαιοὺς οἰκή-
 τορας τῆς ἁγίας σου γῆς
 μισήσας,
 4 ἐπὶ τῷ ἔχθιστα πράσσειν ἔργα
 φαρμακεῖων καὶ τελετὰς ἀνο-
 σίους,
 5 τέκνων τε φονέας ἀνελεήμονας,
 καὶ σπλαγχνοφάγων ἀνθρω-
 πίνων σαρκῶν θοῖναν
 6 καὶ αἵματος, ἐκ μέσου μύστας
 θιάσου,
 καὶ αὐθέντας γονεῖς ψυχῶν
 ἀβοηθήτων,
 7 ἐβουλήθης ἀπολέσαι διὰ χει-
 ρῶν πατέρων ἡμῶν;
 7 ἵνα ἀξίαν ἀποικίαν δέξηται
 Θεοῦ παίδων ἡ παρὰ σοὶ
 πασῶν τιμωτάτῃ γῇ.
 8 ἀλλὰ καὶ τούτων ὡς ἀνθρώπων
 ἐφέλω,
 ἀπέστειλās τε προδρόμους τοῦ
 στρατοπέδου σου σφῆκας,
 ἵνα αὐτοὺς καταβραχὺ ἐξολε-
 θρεύσωσιν·
 9 οὐκ ἀδυνατῶν ἐν παρατάξει
 ἀσεβεῖς δικαίους ὑποχειρίους
 δοῦναι, ὅντιν
 ἢ θηρίοις δεινοῖς, ἢ λόγῳ ἀπο-
 τόμῃ ὅφ' ἐν ἐκτρίψαι·
 10 κρίνων δὲ καταβραχὺ ἐδίδους
 τόπον μετανοίας,

have offended, that leaving their
 wickedness they may believe on
 3 thee, O Lord. For it was thy
 will to destroy by the hands of
 our fathers both those old ¹ or,
 inhabitants of thy holy land, ^{ancient.}
 4 Whom thou hatedst for doing
 most odious works of witch-
 crafts ², and wicked sacrifices; ² or, ^{sorceries.}
 5 And also those merciless mur-
 derers of children, and devourers
 of man's flesh, and the feasts of
 6 blood, With their priests out
 of the midst of their idolatrous
 crew, and the parents, that
 killed with their own hands
 7 souls destitute of help: That
 the land, which thou esteemedst
 above all other, might receive
 a worthy colony ³ of God's ³ Or, new
 8 children. Nevertheless even ^{inhabi-}
 tance,
 those thou sparedst as men,
 and didst send wasps, fore-
 runners of thine host, to de-
 stroy them by little and little.
 9 Not that thou wast unable to
 bring the ungodly under the
 hand of the righteous in battle,
 or to destroy them at once with
 cruel beasts, or with one rough
 10 word: But executing thy judg-
 ments upon them by little and
 little, thou gavest them place
 of repentance, not being igno-

2. πιστευσωσιν om. S. add. S. cor. πιστευσωμεν A. αυτου επι σε S. αυτου S² impr. 3. παλαι S. 106. 4. φαρ-
 μακιων S. φαρμακίας C. ανοσιων C. 5. σπλαγχνοφαγους Compl. σαρκος C. θοινων 55. 254. και ανθρωπων σαρκων, και
 θοιναν, και αιματος Compl. εκ μεσου μυσταθεια[s] σου V. μυσου μυστασθειαςου V. a Sec. Man. εκ μεσου μυσταθιασου S. 55. 106.
 al. εμμεσω C. μυστασθειαςου A. S². μυστας θειας σου Compl. εκ μυσου μυστας τε θειας σου Ald. 6. αὐθέντας. λυθεντας C.
 εαν βουληθης S. εβουληθης S². δια χειρος 55. 106. al. 7. ἵνα ἀξ. κατα αξιαν S. ινα αξ. S. cor. και θεου 106. 261. παιδιων
 55. 254. η παρα σοι S. om. η. ἡ παρὰ σοὶ. παντων S². 8. τους στρατοπεδους V. S. εξολεθρευσωσιν A. C. V. 9. διδοιαι S.
 10. κρινων γαρ S. κρεινων δε S².

rant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be
 11 changed. For it was a cursed seed from the beginning; neither didst thou for fear of any man give them pardon for those things wherein they sinned.
 12 For who shall say, What hast thou done? or who shall withstand thy judgment? or who shall accuse thee for the nations that perish, whom thou hast made? or who shall come to stand against thee¹, to be revenged² for the unrighteous men? For neither is there any
 13 God but thou that careth for all, to whom thou mightest shew that thy judgment is not un-
 14 right. Neither shall king or tyrant be able to set his face against thee for any whom thou
 15 hast punished. Forsomuch then as thou art righteous thyself, thou orderest all things righteously: thinking it not agreeable with thy power to condemn him that hath not deserved to be
 16 punished. For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be

¹ Or, in thy presence.
² Or, a revenger.

οὐκ ἀγνοῶν, ὅτι πονηρὰ ἡ γένεσις αὐτῶν
 καὶ ἔμφυτος ἡ κακία αὐτῶν,
 καὶ ὅτι οὐ μὴ ἀλλαγῇ ὁ λογισμὸς αὐτῶν εἰς τὸν αἰῶνα.
 11 σπέρμα γὰρ ἦν κατηραμένον ἀπ' ἀρχῆς·
 οὐδὲ ἐνλαβόμενός τινα, ἐφ' οἷς ἡμάρτανον ἁδειαὶν ἐδίδους.
 12 τίς γὰρ ἐρεῖ, τί ἐποίησας; ἢ τίς ἀντιστήσεται τῷ κρίματί σου;
 τίς δὲ ἐγκαλέσει σοι κατὰ ἐθνῶν ἀπολωλότων, ἃ σὺ ἐποίησας;
 ἢ τίς εἰς κατάστασίν σοι ἐλεύσεται ἔκδικος κατὰ ἀδίκων ἀνθρώπων;
 13 οὐτε γὰρ Θεὸς ἐστι πλὴν σοῦ, ᾧ μέλει περὶ πάντων, ἵνα δείξῃς, ὅτι οὐκ ἀδίκως ἔκρινας·
 14 οὐτε βασιλεὺς ἢ τύραννος ἀντοφθαλμησάι δυνήσεται σοι περὶ ὧν ἐκόλασας.
 15 δίκαιος δὲ ὧν δικαίως τὰ πάντα διέπεις,
 αὐτὸν τὸν μὴ ὀφείλοντα κολασθῆναι καταδικάσαι ἀλλότριον ἡγούμενος τῆς σῆς δυνάμεως.
 16 ἡ γὰρ ἰσχὺς σου δικαιοσύνης ἀρχή,
 καὶ τὸ πάντων σε δεσπόζειν πάντων φείδεσθαι ποιεῖ.

ignorans quoniam nequam est natio eorum, et naturalis malitia ipsorum, et quoniam non poterat mutari cogitatio illorum in perpetuum. Semen enim erat maledictum ab initio; nec timens aliquem, veniam dabas peccatis
 11 illorum. Quis enim dicet tibi: Quid fecisti? aut quis stabit contra iudicium tuum? aut quis in conspectu tuo veniet vindex iniquorum hominum? aut quis tibi imputabit, si perierint nationes quas tu fecisti? Non enim est alius Deus quam tu, cui cura est de omnibus, ut ostendas quoniam non injuste ju-
 14 dicas iudicium. Neque rex neque tyrannus in conspectu tuo inquirent de his quos per-
 15 didisti. Cum ergo sis justus, juste omnia disponis; ipsum quoque qui non debet puniri condemnare exterum aestimas
 16 a tua virtute. Virtus enim tua iustitiae initium est, et ob hoc quod omnium Dominus es,

10. ὅτι ante οὐ om. S. addit S. cor. 11. κατηραμενον S. 12. ελευσεται σοι S. Ven. 13. διξῃς S. et S⁴. διξῃ S². 14. οὐτε γὰρ 106. 261. δυνησονται 106. 261. ἐκόλασας. ἀπωλεσας Reusch. Vulg. (?). ἐκόλασας S. A. V. Ven. Compl. Ald. al. Arm. Ar. 15. τα πάντα δικαίως S. ηγουμενον S. ηγουμενος S². 16. φειδ. σε ποιει A. S². al. Compl.

17 omnibus te parcere facis. Virtutem enim ostendis tu, qui non crederis esse in virtute consummatus, et horum qui te nesciunt
 18 audaciam traducis. Tu autem dominator virtutis, cum tranquillitate iudicas, et cum magna reverentia disponis nos; subest enim tibi, cum volueris, posse.
 19 Docuisti autem populum tuum per talia opera, quoniam oportet justum esse et humanum, et bonae spei fecisti filios tuos, quoniam iudicans das locum in
 20 peccatis poenitentiae. Si enim inimicos servorum tuorum, et debitos morti, cum tanta cruciasti attentione, dans tempus et locum per quae possent mutari a malitia; cum quanta diligentia iudicasti filios tuos, quorum parentibus iuramenta et conventiones dedisti bonarum
 22 promissionum! Cum ergo das nobis disciplinam, inimicos nostros multipliciter flagellas, ut

17 ἰσχὺν γὰρ ἐνδείκνυσαι ἀπιστοῦμενος ἐπὶ δυνάμεις τελειότητι,
 καὶ ἐν τοῖς εἰδόσι τὸ θράσος ἐξελέγχεις.
 18 σὺ δὲ δεσπόζων ἰσχύος ἐν ἐπιείκεια κρίνεις,
 καὶ μετὰ πολλῆς φειδοῦς διοικεῖς ἡμᾶς·
 πάρεστι γάρ σοι ὅταν θέλῃς τὸ δύνασθαι.
 19 ἐδίδαξας δέ σου τὸν λαὸν διὰ τῶν τοιούτων ἔργων,
 ὅτι δεῖ τὸν δίκαιον εἶναι φιλόανθρωπον·
 καὶ εὐέλπιδας ἐποίησας τοὺς υἱούς σου,
 ὅτι δίδως ἐπὶ ἁμαρτήμασι μετάνοιαν.
 20 εἰ γὰρ ἐχθροὺς παίδων σου καὶ ὀφειλομένους θανάτῳ μετὰ τοσαύτης ἐτιμώρησας προσοχῆς καὶ διέσεως,
 ὅσους χρόνους καὶ τόπον δι' ὧν ἀπαλλαγῶσι τῆς κακίας·
 21 μετὰ πόσης ἀκριβείας ἔκρινας τοὺς υἱούς σου,
 ὧν τοῖς πατράσιν ὅρκους καὶ συνθήκας ἔδωκας ἀγαθῶν ὑποσχέσεων;
 22 ἡμᾶς οὖν παιδεύων, τοὺς ἐχθροὺς ἡμῶν ἐν μυριότητι μαστιγοῖς,

17 gracious unto all. For when men will not believe that thou art of a full¹ power, thou shew¹est thy strength, and among them that know it thou makest
 18 their boldness manifest. But thou, mastering thy power, judgest with equity, and orderest us with great favour: for thou mayest use power when thou wilt. But by such works hast thou taught thy people that the just man should be merciful, and hast made thy children to be of a good hope that thou givest
 20 repentance for sins. For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation, giving them time and place, whereby they might be delivered from their malice:
 21 With how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of
 22 good promises? Therefore, whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that, when we judge, we

17. ἰσχυν (cor. ἰσχυς) γὰρ ἐνδείκνυσαι S. ἐνδείκνυσαι S². ο ἀπιστ. 55. 106. 254. οτι ἀπιστ. A. ἐν τοῖς οὐκ εἰδοσι A. Vulg. Arm. σε εἰδοσιν S. εἰδοσι σου 55. 254. θάρσος 248. Compl. σου το κράτος S². ἐξελεγχεται S. ἐξελεγχεις S². 18. δε om. Ven. al.
 19. δεῖ τον om. S. add. S². διδοις V. A. 68. Ald. διδως edd. 20. ἐτιμωρησας V. S. Ven. al. ἐτιμωρησω A. 55. 106. al. Compl. καὶ δεσσεως vulgo lect. om. A. al. Compl. Vulg. καὶ διεσεως S. καὶ διεσσεως 296. C. D. H. Par. Arm. δους αυτοις Ven. χρόνον καὶ τοπον A. 55. 106. al. Vulg. Syr. χρόνον καὶ τροπον 248. Compl. τοπον καὶ χρόνον Ven. 21. μετὰ πόσης. καὶ μετὰ πασης S². κρίνεις Ven. ὑποσχης S. υποσχεθεων S². 22. ἐν μυριοτησι 106. 261.

should carefully think of thy goodness, and when we ourselves are judged, we should
 23 look for mercy. Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their
 24 own abominations¹. For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding.
 25 Therefore unto them, as to children without the use of reason, thou didst send a judgment to mock them. But they that would not be reformed by that correction, wherein he dallied with them, shall feel a
 27 judgment worthy of God. For, look, for what things they grudged, when they were punished, that is, for them whom they thought to be gods; [now] being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know; and therefore came extreme damnation upon them.

CHAPTER XIII.

1 Surely vain are all men by nature, who are ignorant of God,

ἵνα σου τὴν ἀγαθότητα μεριμνῶμεν κρίνοντες,
 κρινόμενοι δὲ προσδοκῶμεν ἔλεος.
 23 ὅθεν καὶ τοὺς ἐν ἀφροσύνῃ ζωῆς βιώσαντας ἀδίκους διὰ τῶν ἰδίων ἐβασάνισας βδελυγμάτων.
 24 καὶ γὰρ τῶν πλάνης ὁδῶν μακρότερον ἐπλανήθησαν, θεοὺς ὑπολαμβάνοντες τὰ καὶ ἐν ζώοις τῶν ἐχθρῶν ἄτιμα, νηπίων δίκην ἀφρόνων ψευθεύτες.
 25 διὰ τοῦτο ὡς παισὶν ἀλογίστοις τὴν κρίσιν εἰς ἐμπαίγμον ἐπεμψας.
 26 οἱ δὲ παιγνίοις ἐπιτιμῆσεως μὴ νοθετηθέντες ἀξίαν Θεοῦ κρίσιν πειράσουσιν.
 27 ἐφ' οἷς γὰρ αὐτοὶ πάσχοντες ἡγανάκτουν, ἐπὶ τούτοις οὖς ἐδόκουν θεοὺς, ἐν αὐτοῖς κολαζόμενοι, ἰδόντες ὃν πάλαι ἡρνοῦντο εἰδέναι, Θεὸν ἐπέγνωσαν ἀληθῆ.
 διὸ καὶ τὸ τέρμα τῆς καταδίκης ἐπ' αὐτοὺς ἐπῆλθεν.

ΚΕΦΑΛΑΙΟΝ ΙΓ'.

1 Μάταιοι μὲν γὰρ πάντες ἄνθρωποι φύσει, οἷς παρῆν Θεοῦ ἀγνωσία,

bonitatem tuam cogitemus iudicantes, et cum de nobis iudicatur, speremus misericordiam
 23 tuam. Unde et illis, qui in vita sua insensate et injuste vixerunt, per haec quae coluerunt dedisti summa tormenta.
 24 Etenim in erroris via diutius erraverunt, deos aestimantes haec quae in animalibus sunt supervacua, infantium insensatorum more viventes. Propter hoc tanquam pueris insensatis iudicium in derisum dedisti.
 26 Qui autem ludibriis et increpationibus non sunt correcti, dignum Dei iudicium experti sunt. In quibus enim patientes indignabantur, per haec quos putabant deos, in ipsis cum exterminarentur videntes, illum, quem olim negabant se nosse, verum Deum agnoverunt; propter quod et finis condemnationis eorum venit super illos.

CAPUT XIII.

1 Vani autem sunt omnes homines, in quibus non subest scientia Dei; et de his quae

22. ελεον Ven. 23. αφροσυνης S. ζωης om. Ven. αδικους S. V. 55. 68. Ar. αδικως A. S². Ven. al. Vulg. Syr. Arm. Compl. 25. ἐμπαίγμον. ενπεγμον S. 26. πειγνίοις S. κρισιν θεου S. 27. οὖς. ουν S. οἷς (248. 261) εδοκουν θεου (261) κολαζομενοι εν αυτοις 106. ιδοντες δε S. ειδεναι om. S. 157. ἐπ' αὐτούς. επ' αυτον S. επ αυτων S². ηλθεν Ven. XIII. 1. ματαιοι γαρ παντες φυσι ανθρ. S.

videntur bona, non potuerunt
intelligere eum qui est, neque
operibus attendentes agnoverunt
2 quis esset artifex ; sed aut ignem,
aut spiritum, aut citatum
aërem, aut gyrum stellarum, aut
nimiam aquam, aut solem et
lunam, rectores orbis terrarum
3 deos putaverunt. Quorum si
specie delectati, deos putaverunt,
sciunt quanto his Dominator
eorum speciosior est ;
speciei enim generator haec
4 omnia constituit. Aut si virtutem
et opera eorum mirati sunt,
intelligent ab illis quoniam
qui haec fecit, fortior est
5 illis ; a magnitudine enim speciei
et creaturae cognoscibiliter
poterit creator horum videri.
6 Sed tamen adhuc in his minor
est querela ; et hi enim fortasse
errant, Deum quaerentes,
7 et volentes invenire. Etenim
cum in operibus illius conver-

καὶ ἐκ τῶν ὁρωμένων ἀγαθῶν οὐκ
ἴσχυσαν εἰδέναι τὸν ὄντα,
οὔτε τοῖς ἔργοις προσσχόντες
ἐπέγνωσαν τὸν τεχνίτην·
2 ἀλλ' ἢ πῦρ, ἢ πνεῦμα, ἢ τα-
χυνὸν ἀέρα,
ἢ κύκλον ἀστρων, ἢ βίαιον
ῥῥωρ,
ἢ φωστῆρας οὐρανοῦ πρυτάνεις
κόσμου θεοὺς ἐνόμισαν.
3 ὧν εἰ μὲν τῇ καλλονῇ τερπόμενοι
ταῦτα θεοὺς ὑπελάμβανον,
γνώτωσαν πόσῳ τούτων ὁ Δεσ-
πότης ἐστὶ βελτίων·
ὁ γὰρ τοῦ κάλλους γενεσιάρχης
ἔκτισεν αὐτά·
4 εἰ δὲ δύνανται καὶ ἐνεργεῖαν
ἐκπλαγύντες,
νοησάτωσαν ἀπ' αὐτῶν πόσῳ
ὁ κατασκευάσας αὐτὰ δυνα-
τώτερός ἐστιν.
5 ἐκ γὰρ μεγέθους καὶ καλλονῆς
κτισμάτων
ἀναλόγως ὁ γενεσιουργὸς αὐ-
τῶν θεωρεῖται.
6 ἀλλ' ὅμως ἐπὶ τούτοις ἐστὶ
μέμψις ὀλίγη,
καὶ γὰρ αὐτοὶ τάχα πλανῶνται
Θεὸν ζητοῦντες καὶ θέλοντες
εὐρεῖν.
7 ἐν γὰρ τοῖς ἔργοις αὐτοῦ ἀνα-
στρεφόμενοι διερευνῶσι,

and could not out of the good
things that are seen know him
that is : neither by considering
the works did they acknowledge
2 the workmaster ; But deemed
either fire, or wind, or the swift
air, or the circle of the stars,
or the violent water, or the
lights of heaven, to be the gods
3 which govern the world. With
whose beauty if they being de-
lighted took them to be gods ;
let them know how much better
the Lord of them is : for the
first author of beauty hath
4 created them. But if they were
astonished at their power and
virtue, let them understand by
them, how much mightier he is
5 that made them. For by the
greatness and beauty of the
creatures proportionably the
6 maker of them is seen. But
yet for this they are the less to
be blamed : for they peradven-
ture err, seeking God, and de-
7 sirous to find him. For being
conversant in his works they

1. ἐκ τῶνδε Ven. ἐνεκα των 106. οὐδε S. οτε Ven. προσχόντες V. 55. 68. 253. προσεχόντες A. S. Ven. al. Compl. ἐγνώσαν S.
2. ἡ καὶ πνεῦμα 248. ἀστερων S². 3. θεους V. 55. 68. Vulg. ταῦτα θεους A. Ven. al. Compl. Syr. Arm. Ar. ταυθ sine
θεους S. τουθ S². θεους υπελαμβανον ειναι 253. υπελ. θ. ειναι Ven. βελτειον S. βελτειων S². κάλλους. κοσμου S².
4. δε om. S. εἰς δε S². την δυν. 106. δυναμει καὶ ενεργειᾳ V. Ven. 68. Compl. Ald. δυναμιν κ. ενεργειαν S. A. V. Mai. καὶ
εκπλ. S. καὶ S. cor. impr. ποσῳ μαλλον 55. 254. 5. καλλονης καὶ κτισμ. S. Ven. al. Compl. Ald. Vulg. καὶ καλλονης S².
55. 248. al. Compl. μεγεθους καλλονης κτισματων V. A. 68. 157. Syr. 6. ἐπί. ετι A. μεμψις εστιν A. 157. al. Compl.
7. διεραυνωσιν S. V. διερευνωσι S².

¹ Or, seek.

search¹ *him* diligently, and believe their sight: because the things are beautiful that are
8 seen. Howbeit neither are they
9 to be pardoned. For if they were able to know so much, that they could aim at the world; how did they not sooner find out the Lord thereof?

10 But miserable are they, and in dead things is their hope, who called them gods, which are the works of men's hands, gold and silver, to shew art in, and resemblances of beasts, or a stone good for nothing, the work of
11 an ancient hand. Now a carpenter² that felleth timber, after he hath sawn down a tree meet for the purpose, and taken off all the bark skilfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of

12 man's life; And after spending the refuse³ of his work to dress his meat, hath filled himself;
13 And taking the very refuse among those which served to no use, being a crooked piece of wood, and full of knots, hath carved it diligently, when he had nothing else to do, and

² Or, timber-wright.³ Or, chips.

καὶ πείθονται τῇ ὄψει, ὅτι καλὰ τὰ βλεπόμενα.

8 πάλιν δὲ οὐδ' αὐτοὶ συγγνωστοί.

9 εἰ γὰρ τοσοῦτον ἴσχυσαν εἰδέναι,

ἵνα δύνωνται στοχάσασθαι τὸν αἰῶνα,

τὸν τούτων Δεσπότην πῶς τάχιον οὐχ εὔρου;

10 Ταλαίπωροι δὲ καὶ ἐν νεκροῖς αἱ ἐλπίδες αὐτῶν,

οὔτινες ἐκάλεσαν θεοὺς ἔργα χειρῶν ἀνθρώπων,

χρυσὸν καὶ ἄργυρον τέχνης ἐμμελέτημα καὶ ἀπεικάσματα ζώων,

ἢ λίθον ἄχρηστον χειρὸς ἔργον ἀρχαίας.

11 εἰ δὲ καὶ τις ὑλοτόμος τέκτων ἐκίνητον φυτὸν ἐκπρίσας,

περιέξυσεν εὐμαθῶς πάντα τὸν φλοιὸν αὐτοῦ,

καὶ τεχνησάμενος εὐπρεπῶς κατεσκεύασε χρήσιμον σκεῦος

εἰς ὑπηρεσίαν ζωῆς,

12 τὰ δὲ ἀποβλήματα τῆς ἐργασίας

εἰς ἐτοιμασίαν τροφῆς ἀναλώσας ἐνεπλήσθη,

13 τὸ δὲ ἐξ αὐτῶν ἀπόβλημα εἰς οὐθὲν εὗχρηστον,

ξύλον σκολιὸν καὶ ὄζοις συμπεφυκὸς,

λαβὼν ἐγλυψεὺν ἐν ἐπιμελείᾳ ἀργίας αὐτοῦ,

sentur inquirunt, et persuasum habent quoniam bona sunt quae
8 videntur. Iterum autem nec
9 his debet ignosci. Si enim tantum potuerunt scire, ut possent aestimare saeculum, quomodo hujus Dominum non facilius invenerunt?

10 Infelices autem sunt, et inter mortuos spes illorum est, qui appellaverunt deos opera manuum hominum, aurum et argentum, artis inventionem, et similitudines animalium, aut lapidem inutilem opus manus anti-
11 quae. Aut si quis artifex faber de sylvā lignum rectum secuerit, et hujus docte eradat omnem corticem, et arte sua usus, diligenter fabricet vas utile in conversationem vitae; reliquiis autem ejus operis ad praeparationem escae abutatur; et reliquum horum quod ad nullos usus facit, lignum curvum et vorticibus plenum, sculpat diligenter per vacuitatem suam, et

8. συγγνωστοί S. συγνωστοί A.

9. τουτου δεσπ. 106. 261.

10. ἐμμελητηματα S². 106. 253. ἐνμελητηματα Ven.

11. ἐκίνητον. ἐκκίνηται Ald. περιέξυσεν Ven. 248. Compl. εὐπρεπῶς S.

12. ἀποβλήματα V. το δε ἀποβλητον Ven.

υπολιμματα A. υπολειμματα 55. 296. al. ἀποβλητα 106. 261. ἐτοιμασίαν. υπηρεσίαν A. ἀναλώσεως S. ἐνεπλήσεν Ven.

13. συμπεφυκώς S. συμπεφυκος S². ἐμπεφυκος 157. ἐν ἐπιμελείᾳ V. al. ἐν ἀβέστ ab A. S. ἀργίας V. S. Ven. al. Vulg. ἐργασίας S². A. Codd. Par. plerique. Syr. Ar. Arm.

per scientiam suae artis figuret
illud, et assimilet illud imagini
14 hominis, aut alicui ex anima-
libus illud comparet, perliniens
rubrica, et rubicundum faciens
fuo colorem illius, et omnem
maculam quae in illo est per-
15 liniens; et faciat ei dignam
habitationem, et in pariete po-
nens illud, et confirmans ferro,
16 ne forte cadat, prospiciens illi,
sciens quoniam non potest ad-
juvare se; imago enim est, et
17 opus est illi adjutorium. Et de
substantia sua, et de filiis suis,
et de nuptiis votum faciens in-
quirat. Non erubescit loqui
cum illo, qui sine anima est;
18 et pro sanitate quidem infirmum
deprecatur, et pro vita rogat
mortuum, et in adjutorium
19 inutilem invocatur; et pro itinere
petit ab eo, qui ambulare non
potest; [19] et de acquirendo, et
de operando, et de omnium rerum

καὶ ἐμπειρίᾳ ἀνέσεως ἐτύ-
πωσεν αὐτὸ,
ἀπείκασεν αὐτὸ εἰκόνη ἀνθρώπου,
14 ἢ ζῶντι ἐντελεῖ ὁμοίωσεν
αὐτὸ,
καταχρίσας μίλτῳ, καὶ φύκει
ἐρυθρῆνας χροᾶν αὐτοῦ,
καὶ πᾶσαν κηλίδα τὴν ἐν αὐτῷ
καταχρίσας,
15 καὶ ποιήσας αὐτῷ αὐτοῦ ἄξιον
οἶκημα,
ἐν τοίχῳ ἔθηκεν αὐτὸ ἀσφαλι-
σάμενος σιδήρῳ.
16 ἵνα μὲν οὖν μὴ καταπέσῃ προε-
νόησεν αὐτοῦ,
εἰδὼς ὅτι ἀδυνατεῖ ἑαυτῷ βοη-
θῆσαι·
καὶ γὰρ ἔστιν εἰκὼν, καὶ χρεῖαν
ἔχει βοηθείας.
17 περὶ δὲ κτημάτων καὶ γάμων
αὐτοῦ καὶ τέκνων προσευχό-
μενος
οὐκ αἰσχύνεται τῷ ἀψύχῳ
προσλαλῶν·
18 καὶ περὶ μὲν ὑγείας τὸ ἀ-
σθενὲς ἐπικαλεῖται,
περὶ δὲ ζωῆς τὸ νεκρὸν ἀξιοῖ,
περὶ δὲ ἐπικουρίας τὸ ἀπει-
ρότατον ἱκετεύει,
περὶ δὲ ὁδοιπορίας τὸ μηδὲ
βάσει χρήσθαι δυνάμενον,
19 περὶ δὲ πορισμοῦ καὶ ἐργασίας
καὶ χειρῶν ἐπιτυχίας

formed it by the skill of his
understanding, and fashioned it
14 to the image of a man; Or made
it like some vile beast, laying it
over with vermilion, and with
paint colouring it red, and
covering every spot therein;
15 And when he had made a con-
venient room for it, set it in a
wall, and made it fast with iron:
16 For he provided for it that it
might not fall, knowing that it
was unable to help itself; for it
is an image, and hath need of
17 help: Then maketh he prayer
for his goods, for his wife and
children, and is not ashamed to
speak to that which hath no life.
18 For health he calleth upon that
which is weak: for life prayeth
to that which is dead: for aid
humbly beseecheth that which
hath least means to help¹: and¹ Gr. that
for a good journey he asketh hath no
of that which cannot set a foot experience
19 forward: And for gaining and at all,
getting, and for good success
of his hands, asketh ability to

13. καὶ ἐν ἐμπειρίᾳ Ven. συνεσεως V². S². ἀνέσεως A. S. V¹. Ven. al. Ald. ἀπείκασεν τε A. 14. ἀφωμοίωσεν S. 296.
μίλτῳ. γῆ μίλτῳ S². Ven. 253. ἐρυθρῆνας 248. Compl. ἐρυθρῆμα S. ἐρυθρῆνας S². V. ἐρυθρῆνος A. χροᾶς S. V². χροᾶν S².
χροῖαν 106. 261. καταχρίσας γῆ Ven. γῆ add. S². 15. αὐτοῦ om. S. Ven. 261. 16. ἑαυτῷ. αὐτῷ S. 106.
17. γάμων Ven. αὐτοῦ om. Ven. 106. al. τέκνων αὐτοῦ Ven. 253. εὐχομένος S. Ven. λαλῶν Ven. 18. υγείας S. υγείας
106. 261. τὸ νεκρὸν S. A. V. 157. 248. Compl. ἐπικουρίας. ἐμπειρίας S. ἐπικουρίας S². τὸ ἀπειρότατον S. A. al. Compl.
ἱκετεύει om. S. add. S². πορίας S. οδοιπορίας S². χρῆσθαι 55. 253. al. 19. καὶ περὶ δε S. δε S. cor. impr. καὶ χειρῶν.
καὶ om. S.

do of him, that is most unable
to do any thing.

CHAPTER XIV.

1 Again, one preparing himself to
sail, and about to pass through
the raging waves, calleth upon
a piece of wood more rotten
than the vessel¹ that carrieth
2 him. For verily desire of gain
devised that², and the workman
3 built it by his skill. But thy
providence, O Father, governeth
it; for thou hast made a way
in the sea, and a safe path in
4 the waves; Shewing that thou
canst save from all danger:
yea, though a man went to sea
5 without art. Nevertheless thou
wouldest not that the works of
thy wisdom should be idle, and
therefore do men commit their
lives to a small piece of wood,
and passing the rough sea in
6 a weak vessel are saved. For
in the old time also, when the
proud giants perished, the hope
of the world governed by thy

τὸ ἀδρανέστατον ταῖς χερσὶν
εὐδράνειαν αἰτεῖται.

ΚΕΦΑΛΑΙΟΝ ΙΔ'.

1 Πλοῦν τις πάλιν στελλόμενος
καὶ ἄγρια μέλλων διοδεύειν
κύματα,
τοῦ φέροντος αὐτὸν πλοίου
σαθρότερον ξύλον ἐπιβοᾶται.
2 ἐκεῖνο μὲν γὰρ ὄρεξις πορισ-
μῶν ἐπενόησε,
τεχνίτης δὲ σοφίᾳ κατε-
σκεύασεν.
3 ἡ δὲ σὴ, Πάτερ, διακυβερνᾷ
πρόνοια,
ὅτι ἔδωκας καὶ ἐν θαλάσῃ
ὁδὸν
καὶ ἐν κύμασι τρίβον ἀσφαλῆ,
4 δεικνὺς ὅτι δύνασαι ἐκ παντὸς
σώζειν,
ἵνα καὶ ἄνευ τέχνης τις ἐπιβῇ.
5 θέλεις δὲ μὴ ἀργὰ εἶναι τὰ
τῆς σοφίας σου ἔργα·
διὰ τοῦτο καὶ ἐλαχίστῳ ξύλῳ
πιστεύουσιν ἄνθρωποι ψυ-
χὰς,
καὶ διελθόντες κλύδωνα σχεδία
δισσώθησαν.
6 καὶ ἀρχῆς γὰρ ἀπολλυμένων
ὑπερηφάνων γιγάντων,
ἡ ἐλπὶς τοῦ κόσμου ἐπὶ σχεδίας
καταφυγούσα

eventu, petit ab eo, qui in omni-
bus est inutilis.

CAPUT XIV.

1 Iterum alius navigare cogitans,
et per feros fluctus iter facere
incipiens, ligno portante se,
2 fragilius lignum invocat. Illud
enim cupiditas acquirendi ex-
cogitavit, et artifex sapientia
3 fabricavit sua. Tua autem,
Pater, providentia gubernat;
quoniam dedisti et in mari
viam, et inter fluctus semitam
4 firmissimam, ostendens quoniam
potens es ex omnibus salvare,
etiam si sine arte aliquis adeat
5 mare. Sed ut non essent vacua
sapientiae tuae opera, propter
hoc etiam et exiguo ligno cre-
dunt homines animas suas, et
transeunt mare per ratem li-
6 berati sunt. Sed et ab initio
cum perirent superbi gigantes,
spes orbis terrarum ad ratem

19. το ἀδρανες S. εὐδρ. αἰτεῖται. ἀδρανιαν επικαλεῖται S. αἰτεῖται S². XIV. 1. διοδεύειν μέλλων Ven. πλοίου V. S. Ven. al. ξύλου A. 157. Ar. Vulg. ἐπιβοᾶ Ven. 253. 2. ἐπενόησε Ven. τεχνίτης δε σοφία A. S. V. al. Compl. τεχνίτης edd. Ven. Vulg. Syr. Ar. Arm. 3. διακυβερνᾶται 106. 261. 4. ἐκ παντός δύνασαι S. ἐκ παντων A. Vulg. ἵνα om. Ven. 253. S². καν V. S Ven. al. καὶ A. 55. 106. al. 5. τῆς σῆς σοφίας 253. σου om. S. Ven. 253. ἐν ελαχ. Ven. 106. 157. κλύδωνας Ven. 55. 254. 6. καὶ om. Ven. 106. 261.

confugiens, remisit saeculo semen
 nativitatís, quae manu tua erat
 7 gubernata. Benedictum est
 enim lignum, per quod fit jus-
 8 titia. Per manus autem quod
 fit idolum, maledictum est et
 ipsum, et qui fecit illud; quia
 ille quidem operatus est, illud
 autem cum esset fragile, deus
 9 cognominatus est. Similiter
 autem odio sunt Deo impius et
 10 impietas ejus. Etenim quod
 factum est cum illo qui fecit
 11 tormenta patietur. Propter hoc
 et in idolis nationum non erit
 respectus, quoniam creaturae
 Dei in odium factae sunt, et in
 tentationem animabus hominum,
 et in muscipulam pedibus in-
 12 sipientium. Initium enim for-
 nicationis est exquisitio idolo-
 rum; et adinventio illorum cor-
 13 ruptio vitae est; neque enim
 erant ab initio, neque erunt in
 14 perpetuum. Supervacuitas enim
 hominum haec advenit in or-
 bem terrarum; et ideo brevis
 illorum finis est inventus.
 15 Acerbo enim luctu dolens pater
 cito sibi rapti filii fecit imagi-
 nem; et illum, qui tunc quasi

ἀπέλιπεν αἰῶνι σπέρμα γενέ-
 σως τῇ σῇ κυβερνηθεῖσα
 χειρί.
 7 εὐλόγηται γὰρ ξύλον δι' οὗ
 γίνεται δικαιοσύνη.
 8 τὸ χειροποίητον δὲ ἐπικατά-
 ρατον αὐτὸ, καὶ ὁ ποιήσας
 αὐτὸ,
 ὅτι ὁ μὲν εἰργάζετο, τὸ δὲ
 φθαρτὸν θεὸς ὠνομάσθη.
 9 ἐν ἴσῳ γὰρ μισητὰ Θεῷ καὶ ὁ
 ἀσεβῶν καὶ ἡ ἀσέβεια αὐτοῦ·
 10 καὶ γὰρ τὸ πραχθὲν σὺν τῷ
 δράσαντι κολασθήσεται.
 11 διὰ τοῦτο καὶ ἐν εἰδώλοις ἐθνῶν
 ἐπισκοπῇ ἔσται,
 ὅτι ἐν κτίσματι Θεοῦ εἰς βδέ-
 λυγμα ἐγενήθησαν
 καὶ εἰς σκάνδαλα ψυχαῖς ἀν-
 θρώπων
 καὶ εἰς πάγινά ποσὶν ἀφρόνων.
 12 Ἀρχὴ γὰρ πορνείας ἐπίνοια
 εἰδώλων,
 εὗρεσις δὲ αὐτῶν φθορὰ ζωῆς.
 13 οὔτε γὰρ ἦν ἀπ' ἀρχῆς, οὔτε
 εἰς τὸν αἰῶνα ἔσται.
 14 κενοδοξία γὰρ ἀνθρώπων εἰσὴλ-
 θεν εἰς τὸν κόσμον,
 καὶ διὰ τοῦτο σύντομον αὐτῶν
 τέλος ἐπενοήθη.
 15 ἁώρῳ γὰρ πένθει τρυχόμενος
 πατήρ
 τοῦ ταχέως ἀφαιρεθέντος τέκ-
 νου εἰκόνα ποιήσας,

hand escaped in a weak vessel,
 and left to all ages a seed of
 7 generation. For blessed is the
 wood whereby righteousness
 8 cometh. But that which is
 made with hands is cursed,
 as well it, as he that made
 it: he, because he made it;
 and it, because, being corrupt-
 9 ible, it was called god. For
 the ungodly and his ungodliness
 are both alike hateful unto God.
 10 For that which is made shall
 be punished together with him
 11 that made it. Therefore even
 upon¹ the idols of the Gentiles ^{1 Or, to, or, by.}
 shall there be a visitation: be-
 cause in the creature of God
 they are become an abomination,
 and stumblingblocks² to the ^{2 Gr. scandals.}
 souls of men, and a snare³ to ^{3 Or, trap.}
 12 the feet of the unwise. For the
 devising of idols was the be-
 ginning of *spiritual* fornication,
 and the invention of them the
 13 corruption of life. For neither
 were they from the beginning,
 neither shall they be for ever.
 14 For by the vainglory of men
 they entered into the world,
 and therefore shall they come
 15 shortly to an end. For a father
 afflicted with untimely mourn-
 ing, when he hath made an
 image of his child soon taken
 away, now honoured him as a

6. ἀπέλιπεν V. υπέλιπεν S. ἀπελείπεν A. κατελείπεν 296. κατελίπεν 261. τῷ αἰῶνι S. V. τῷ impr. V². 7. εὐλογεῖται 248. εὐλογημένον 106. 261. ἐν δικαιοσ. S. ἐν S. cor. impr. 8. το δὲ χειρ. S. 157. 248. Compl. ὅτι ὁ μὲν V. A. al. καὶ ὁ μὲν S. εἰργάζετο V. ηργάζετο A. S. 253. εἰργασατο 55. 254. 11. καὶ ἐν. καὶ om. S. ἐν om. 106. 261. 296. κτισμασιν Ven. σκανδαλον 261. ποσ. ἀνθρώπων αφρ. 106. 261. 12. γαρ om. 261. Compl. ευρεσεις V¹. αυτω S. 13. ἔσται. μενει 157. 14. κενὸν. γάρ. κεν. δε Ven. S². ανθρ. θανατος εισηλθεν S. θανατος S. cor. impr. εἰς κοσμον V. 68. εἰς τον κ. A. S. Ven. al. Compl. αυτων το τέλος A. 55. 157. al. Compl. το τέλος αυτων 106. 296. το om. V. S. Ven. 68. 253. Athan.

god, which was then a dead man, and delivered to those that were under him ceremonies and
 16 sacrifices. Thus in process of time¹ an ungodly custom grown strong was kept as a law, and graven images were worshipped by the commandments of kings².
 17 Whom men could not honour in presence³, because they dwelt far off, they took the counterfeit of his visage from far, and made an express image of a king whom they honoured, to the end that by this their forwardness they might flatter him that was absent, as if he were present.
 18 Also the singular diligence of the artificer did help to set forward the ignorant
 19 to more superstition. For he, peradventure willing to please one in authority, forced all his skill to make the resemblance
 20 of the best fashion⁴. And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured as a
 21 man. And this was an occasion to deceive the world: for

τὸν τότε νεκρὸν ἀνθρώπου νῦν
 ὥς θεὸν ἐτίμησε,
 καὶ παρέδωκε τοῖς ὑποχειρίοις
 μυστήρια καὶ τελετάς.
 16 εἶτα ἐν χρόνῳ κρατυνθὲν τὸ
 ἀσεβὲς ἔθος ὡς νόμος ἐφυ-
 λάχθη,
 καὶ τυράννων ἐπιταγαῖς ἐθρη-
 σκεύετο τὰ γλυπτά·
 17 οὓς ἐν ὄψει μὴ δυνάμενοι τιμᾶν
 ἄνθρωποι διὰ τὸ μακρὰν
 οἰκεῖν,
 τὴν πόρρωθεν ὄψιν ἀνατυπω-
 σάμενοι,
 ἐμφανῇ εἰκόνα τοῦ τιμωμένου
 βασιλέως ἐποίησαν,
 ἵνα τὸν ἀπόντα ὡς παρόντα
 κολακεύωσι διὰ τῆς σπου-
 δῆς.
 18 εἰς ἐπίτασιν δὲ θρησκείας καὶ
 τοὺς ἀγνοοῦντας
 ἢ τοῦ τεχνίτου προετρέψατο
 φιλοτιμία.
 19 ὁ μὲν γὰρ τάχα τῷ κρατοῦντι
 βουλόμενος ἀρέσαι
 ἐξεβιάσατο τῇ τέχνῃ τὴν ὁμοιό-
 τητα ἐπὶ τὸ κάλλιον·
 20 τὸ δὲ πλῆθος ἐφελκόμενον διὰ
 τὸ εὖχαρι τῆς ἐργασίας
 τὸν πρὸ ὀλίγου τιμηθέντα ἄν-
 θρωπον νῦν σέβασμα ἐλογί-
 σαντο.
 21 καὶ τοῦτο ἐγένετο τῷ βίῳ εἰς
 ἐνέδρον,

homo mortuus fuerat, nunc tan-
 quam deum colere coepit, et
 constituit inter servos suos sa-
 16 cra et sacrificia. Deinde inter-
 veniente tempore, convalescente
 iniqua consuetudine, hic error
 tanquam lex custoditus est, et
 tyrannorum imperio colebantur
 17 figmenta. Et hos quos in pa-
 lam homines honorare non pote-
 rant propter hoc quod longe
 essent, e longinquo figura eo-
 rum allata, evidentem imaginem
 regis quem honorare volebant
 fecerunt, ut illum qui aberat
 tanquam praesentem colerent
 18 sua sollicitudine. Provenit au-
 tem ad horum culturam et hos
 qui ignorabant artificis eximia
 19 diligentia. Ille enim, volens
 placere illi qui se assumpsit,
 elaboravit arte sua ut similitu-
 dinem in melius figuraret.
 20 Multitudo autem hominum ab-
 ducta per speciem operis, eum,
 qui ante tempus tanquam homo
 honoratus fuerat, nunc deum
 21 aestimaverunt. Et haec fuit
 vitae humanae deceptio, quo-

15. τον τότε V. S. Ven. al. τ. ποτε A. 296. ἐφυλάχθη. ἀνομασθη 106. 261. ἐθρησκεοντο 106. 261.
 157. Athan. τον απ. ως παρ. V. A. al. ως παρ. τον απ. S. Ven. al. κολακευσι V. S. Ven. al. κολακευσωσιν A. 55. 106. al. της σπουδης S. V. Ven. al. Ath. της om. A. 55. 106. al.
 V. Vercell 253. al. Ald. τη om. 253.
 σεβασμα 55. 254. σεβασμον 261.

16. κρατηθεν 106. Ald. Compl.

17. τυπω ανατυπωσασμενοι Ven. 253. τυπωσασμενοι 254. τετιμημενον

18. μετα τουτο η του 253.

19. τῷ κρατ. V. Mai. τῷ om. S. A. C.

20. ἐφελκόμενον. ἐξέρχομενον 106. 261. ευχαρι V. S. al. ευχαρις A. C. εις

21. εις ενεδρα S. ενεδρον S².

niam aut affectui aut regibus
deservientes homines, incom-
municabile nomen lapidibus et
22 lignis imposuerunt. Et non
suffecerat errasse eos circa Dei
scientiam; sed et in magno vi-
ventes inscientiae bello, tot et
tam magna mala pacem appel-
23 lant. Aut enim filios suos sa-
crificantes, aut obscura sacrificia
facientes, aut insaniae plenas
24 vigiliis habentes, neque vitam,
neque nuptias mundas jam cus-
todiant; sed alius alium per
invidiam occidit aut adulterans
25 contristat; et omnia commista
sunt, sanguis, homicidium, fur-
tum et fictio, corruptio et in-
fidelitas, turbatio et perjurium,
26 tumultus bonorum, Dei imme-
moratio, animarum inquinatio,
nativitatis immutatio, nuptiarum
inconstantia, inordinatio moe-
27 chiae et impudicitiae. Infando-
rum enim dolorum cultura omnis
mali causa est, et initium, et finis.
28 Aut enim dum laetantur, in-
saniunt, aut certe vaticinantur

ὅτι ἡ συμφορὰ ἡ τυραννίδι
δουλεύσαντες ἄνθρωποι
τὸ ἀκοινώνητον ὄνομα λίθοις
καὶ ξύλοις περιέθεσαν.
22 εἴτ' οὐκ ἤρκεσε τὸ πλανᾶσθαι
περὶ τὴν τοῦ Θεοῦ γνῶσιν,
ἀλλὰ καὶ ἐν μεγάλῳ ζῶντες
ἀγνοίας πολέμῳ
τὰ τοσαῦτα κακὰ εἰρήνην προσ-
αγορεύουσιν.
23 ἡ γὰρ τεκνοφόνους τελετὰς, ἡ
κρύφια μυστήρια,
ἡ ἐμμανεῖς ἐξάλλων θεσμῶν
κώμους ἀγοῦτες,
24 οὔτε βίους οὔτε γάμους καθα-
ροὺς ἔτι φυλάσσουν,
ἕτερος δ' ἕτερον ἡ λοχῶν ἀναι-
ρεῖ, ἡ νοθεύων ὀδυνᾷ.
25 πάντα δ' ἐπιμιξέει αἷμα καὶ
φόνος, κλοπὴ καὶ δόλος,
φθορὰ, ἀπιστία, τάραχος,
ἐπιτορκία,
26 θόρυβος ἀγαθῶν, χάριτος ἀ-
μνηστία,
ψυχῶν μiasμός, γενέσεως ἐναλ-
λαγή,
γάμων ἀταξία, μοιχεία καὶ
ἀσελγεία.
27 ἡ γὰρ τῶν ἀνωνύμων εἰδώλων
θρησκεία
παντὸς ἀρχὴ κακοῦ καὶ αἰτίας
καὶ πέρας ἐστίν.
28 ἡ γὰρ εὐφραινόμενοι μεμῆνα-
σιν, ἡ προφητεύουσι ψευδῇ,

men, serving either calamity or
tyranny, did ascribe unto stones
and stocks the incommunicable
22 name¹. Moreover this was not ¹Or, of God.
enough for them, that they erred
in the knowledge of God; but
whereas they lived in the great
war of ignorance, those so great
23 plagues called they peace. For
whilst they slew their children
in sacrifices, or used secret cere-
monies, or made revellings of
24 strange rites; They kept neither
lives nor marriages any longer
undefiled: but either one slew
another traitorously, or grieved
25 him by adultery. So that there
reigned in all men without ex-
ception² blood, manslaughter,² Or,
theft, and dissimulation, cor- ^{confusedly.}
ruption, unfaithfulness, tumults,
26 perjury, Disquieting of good
men, forgetfulness of good turns,
defiling of souls, changing of
kind³, disorder in marriages,³ Or, sex.
adultery, and shameless un-
27 cleanness. For the worshipping
of idols not to be named⁴ is the ⁴Gr.
beginning, the cause, and the ^{nameless.}
28 end, of all evil. For either they
are mad when they be merry,

21. περιέθεσαν V. A. S. περιέθηκαν S². C. 106. 157. 248. Compl. 22. ἡρκεσε το V. ἡρκεσεν πλανασθαι S. ἡρκεσεν αυτοις
A. a sec. man. 106. 261. ἡρκεσθησαν Ven. μεγαλῷ V. Ven. εν μεγαλῷ A. C. 157. al. Compl. S². μεγαλως S. 24. ετι καθα-
ρους 248. Compl. λοχων S². 25. παντας Ven. 253. παντα S. A. V. C. 55. al. Compl. Vulg. Syr. Ar. Arm. επιμιξεν S. 296.
επιμιξίαν S². εχει om. 248. S². απιστειας C. ταραχη Ven. 254. ταραχος S. A. V. C. 55. al. Compl. Ald. επιτορκια C.
26. αμνησια S. V. 68. al. αμνηστια A. C. S². Ven. al. Compl. μοιχεια και ασελγεια 296. 27. θρησκια A.

or prophesy lies, or live unjustly,
or else lightly forswear them-
29 selves. For insomuch as their
trust is in idols, which have no
life; though they swear falsely,
yet they look not to be hurt.
30 Howbeit for both causes shall
they be justly punished: both
because they thought not well
of God, giving heed¹ unto idols,
and also unjustly swore in de-
31 ceit, despising holiness. For it
is not the power of them by
whom they swear: but it is
the just vengeance of sinners,
that punisheth always the offence
of the ungodly.

¹ Or,
devoted.

CHAPTER XV.

1 But thou, O God, art gracious
and true, longsuffering, and in
2 mercy ordering all things. For
if we sin, we are thine, knowing
thy power: but we will not
sin, knowing that we are counted
3 thine. For to know thee is
perfect righteousness: yea, to
know thy power is the root of

ἡ ζῶσιν ἀδίκως, ἡ ἐπιорκοῦσι
ταχέως.
29 ἀψύχοις γὰρ πεποιθότες εἰδώ-
λοις,
κακῶς ὁμόσαντες ἀδικηθῆναι
οὐ προσδέχονται.
30 ἀμφοτέρα δὲ αὐτοὺς μετελεύ-
σεται τὰ δίκαια,
ὅτι κακῶς ἐφρόνησαν περὶ
Θεοῦ προσσχόντες εἰδώλοις,
καὶ ἀδίκως ὥμοσαν ἐν δόλῳ
καταφρονήσαντες ὁσιότητος.
31 οὐ γὰρ ἡ τῶν ὁμνυμένων δύ-
ναμις,
ἀλλ' ἡ τῶν ἀμαρτανόντων δίκη
ἐπεξέρχεται ἀεὶ τὴν τῶν ἀδί-
κων παράβασιν.

ΚΕΦΑΛΑΙΟΝ ΙΕ'.

1 Σὺ δὲ ὁ Θεὸς ἡμῶν χρηστὸς
καὶ ἀληθής,
μακρόθυμος καὶ ἐν ἐλέει διοι-
κῶν τὰ πάντα.
2 καὶ γὰρ ἐὰν ἀμάρτωμεν, σοὶ
ἔσμεν, εἰδότες σου τὸ κρά-
τος·
οὐχ ἀμαρτησόμεθα δὲ, εἰδότες
ὅτι σοὶ λελογίσμεθα.
3 τὸ γὰρ ἐπίστασθαί σε ὁλόκλη-
ρος δικαιοσύνη,
καὶ εἰδέναι σου τὸ κράτος ρίζα
ἀθανασίας.

falsa, aut vivunt injuste, aut
29 pejerant cito. Dum enim con-
fidunt in idolis quae sine anima
sunt, male jurantes noceri se
30 non sperant. Utraque ergo
illis evenient digne, quoniam
male senserunt de Deo, atten-
dentes idolis, et juraverunt in-
juste, in dolo contemnentes jus-
31 titiam. Non enim juratorum
virtus, sed peccantium poena
perambulat semper injustorum
praevaricationem.

CAPUT XV.

1 Tu autem, Deus noster, suavis
et verus es, patiens, et in miseri-
2 cordia disponens omnia. Ete-
nim si peccaverimus, tui sumus,
scientes magnitudinem tuam;
et si non peccaverimus, scimus
quoniam apud te sumus com-
3 putati. Nosse enim te, con-
summata justitia est; et scire
justitiam, et virtutem tuam ra-

28. ἐφιορκουσιν A. 30. αμφοτ. δε αυτοσ C. τα δικια S. τα δικαia S². V. τα αδικα A. a pr. man. οτι και κακ. S. προσχοντες V. 68. al. προσεχοντες S. A. C. Ven. al. Compl. 31. η post γαρ om. S. add. S. cor. ομνυμενων V². al. ομνυ-
μενων A. S. V¹. 55. 106. al. Ald. XV. 1. αληθης και επιεικης 253. εν ελεει V². εν om. S. A. V¹. C. al. ελεημων S².
2. αν 253. αμαρτανωμεν S. 106. 261. αμαρτανωμεν V. A. S². al. σου εσμεν 106. 296. κράτος. κριμα S. κρατος S². δε om. V¹.
σου λελογ. 106. 261. 3. το ειδεναι Ven. 253. 296. S². το κρατος σου V. Mai. σου τ. κρ. S. A. V. Vercell. Ven. al. Compl.

4 dix est immortalitatis. Non enim in errorem induxit nos hominum malae artis excogitatio, nec umbra picturae labor sine fructu, effigies sculpta per
5 varios colores, cujus aspectus insensato dat concupiscentiam, et diligit mortuae imaginis effigiem sine anima. Malorum amatores digni sunt qui spem habeant in talibus, et qui faciunt illos, et qui diligunt, et qui colunt. Sed et figulus mollem terram premens laboriose fingit ad usus nostros unumquodque vas, et de eodem luto fingit quae munda sunt in usum vasa, et similiter quae his sunt contraria; horum autem vasorum quis sit usus, iudex est figulus.
8 Et cum labore vano deum fingit de eodem luto, ille qui paulo ante de terra factus fuerat, et post pusillum reducit se unde acceptus est, repetitus animae debitum quam habebat. Sed cura est illi, non quia labora-

4 οὐτε γὰρ ἐπλάνησεν ἡμᾶς ἀνθρώπων κακότεχνος ἐπίνοια, οὐδὲ σκιαγράφων πόνος ἄκαρπος, εἶδος σπιλωθὲν χρώμασι διηλλαγμένοις.
5 ὧν ὄψις ἄφρονι εἰς ὄρεξιν ἔρχεται, ποθεῖ τε νεκρᾶς εἰκόνας εἶδος ἅπνου.
6 κακῶν ἔραστοι ἀξιοὶ τε τοιούτων ἐλπιδων, καὶ οἱ δρῶντες καὶ οἱ ποθοῦντες καὶ οἱ σεβόμενοι.
7 καὶ γὰρ κεραμεὺς ἀπαλὴν γῆν θλίβων ἐπίμοχθον, πλάσσει πρὸς ὑπηρεσίαν ἡμῶν ἐν ἑκάστῳ, ἀλλ' ἐκ τοῦ αὐτοῦ πηλοῦ ἀνεπλάστατο
τά τε τῶν καθαρῶν ἔργων δοῦλα σκεύη, τά τε ἐναντία, πάνθ' ὁμοίως· τούτων δὲ ἑκατέρου τίς ἐκάστου ἐστὶν ἡ χρῆσις, κριτὴς ὁ πηλουργός.
8 καὶ κακόμοχθος θεὸν μάταιον ἐκ τοῦ αὐτοῦ πλάσσει πηλοῦ, ὃς πρὸ μικροῦ ἐκ γῆς γεννηθεὶς μετ' ὀλίγον πορεύεται ἐξ ἧς ἐλήφθη, τὸ τῆς ψυχῆς ἀπαιτηθεὶς χρέος.
9 ἀλλ' ἔστιν αὐτῷ φροντὶς οὐχ ὅτι μέλλει κάμνειν,

4 immortality. For neither did the mischievous invention of men deceive us, nor an image spotted with divers colours, the
5 painter's fruitless labour; The sight whereof enticeth fools to lust after it¹, and so they desire¹ Or, the form of a dead image, that ^{turneth a reproach to the foolish.}
6 hath no breath. Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such
7 things to trust upon. For the potter, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.
8 And employing his labours lewdly, he maketh a vain god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same, out of the which he was taken, when his life which was lent him shall be
9 demanded. Notwithstanding his care is, not that he shall

4. οὐδε γὰρ 106. 261. οὐτε σκ. 157. 248. Ald. al. σκιογραφ. S². 296. Ald. σπινωθεν S. Ven. σπιλωθεν S². et caet. διη-
λαγμένοι S. διηλλαγμένοι S². et caet. 5. ων η S². 55. 254. αφρονι S. A. (?) 55. 106. al. Vulg. αφροσιν V. C. Ven. S². al.
ορεξιν S. A. C. Ven. Compl. al. Vulg. Syr. Arm. Ar. ονειδος V. ποθεῖ τε. ποθειται C. Ven. αγνονν A. 7. εκθλιβων 157.
εν om. V. Ven. add. S. A. C. al. Compl. εκαστος Ven. παντα A. S. C. om. τα τε εναντια πανθ' om. εκατερου V. A. εκα-
τερου C. εκατερων 253. ετερων S. 106. ετερου S². Ven. Ald. η χρ. S. om. η. 8. ο κακομ. 157. πλασσει εκ του αυτου A.
γεννηθεις C. V. πορευσεται 55. 157. al. Compl. ελημφθη A. S. C.

¹ Or, *be sick, or, die.*

have much labour¹, nor that his life is short: but striveth to excel goldsmiths and silver-smiths, and endeavoureth to do like the workers in brass, and counteth it his glory to make
10 counterfeit things. His heart is ashes, his hope is more vile than earth, and his life of less
11 value than clay: Forasmuch as he knew not his Maker, and him that inspired into him an active soul, and breathed in a
12 living spirit. But they counted

² Gr. *life.*

our life a pastime, and our time² here a market for gain: for, say they, we must be getting every way, though it be by evil means.

³ Or, *so.*

13 For³ this man, that of earthly matter maketh brittle vessels and graven images, knoweth himself
14 to offend above all others. And all the enemies of thy people, that hold them in subjection, are most foolish, and are more

οὐδ' ὅτι βραχυτελῇ βίον ἔχει,
ἀλλ' ἀντερίδεται μὲν χρυσο-
ουργοῖς καὶ ἀργυροχοοῖς,
χαλκοπλάστας τε μιμείται,
καὶ δόξαν ἡγείται ὅτι κίβδηλα
πλάσσει.

10 σποδὸς ἡ καρδία αὐτοῦ,
καὶ γῆς εὐτελεστέρα ἢ ἑλπίς
αὐτοῦ,
πηλοῦ τε ἀτιμότερος ὁ βίος
αὐτοῦ·

11 ὅτι ἡγνόησε τὸν πλάσαντα αὐ-
τὸν,
καὶ τὸν ἐμπνέσαντα αὐτῷ
ψυχὴν ἐνεργοῦσαν,
καὶ ἐμφυσήσαντα πνεῦμα ζω-
τικόν·

12 ἀλλ' ἐλογίσαντο παίγνιον εἶναι
τὴν ζωὴν ἡμῶν
καὶ τὸν βίον πανηγυρισμὸν
ἐπικερδῆ·
δεῖν γὰρ φησιν ὅθεν δὴ καὶ ἐκ
κακοῦ πορίζειν.

13 οὗτος γὰρ παρὰ πάντας οἶδεν
ὅτι ἁμαρτάνει,
ἕλως γεώδους εὐθραυστα σκεύη
καὶ γλυπτὰ δημιουργῶν.

14 πάντες δ' ἀφρονέστατοι καὶ
τάλανες ὑπὲρ ψυχὴν νη-
πίου,
οἱ ἐχθροὶ τοῦ λαοῦ σου κατα-
δυναστεύσαντες αὐτόν·

turus est, nec quoniam brevis illi vita est, sed concertatur aurificibus et argentariis; sed et aerarios imitatur, et gloriam praeferit, quoniam res superva-
10 cuas fingit. Cinis est enim cor ejus, et terra supervacua spes illius, et luto vilior vita ejus;
11 quoniam ignoravit qui se finxit, et qui inspiravit illi animam quae operatur, et qui insufflavit ei
12 spiritum vitalem. Sed et aesti- maverunt lusum esse vitam nos- tram, et conversationem vitae compositam ad lucrum, et oportere undecunque etiam ex malo
13 acquirere. Hic enim scit se super omnes delinquere, qui ex terrae materia fragilia vasa et
14 sculptilia fingit. Omnes enim insipientes, et infelices supra modum animae superbi, sunt inimici populi tui, et impe-

9. χρυσουργοῖς. ἀργυρουργοῖς Ven. πλάσσει. πρᾶσσει C. 157. 10. καρδ. αὐτῶν 157. 248. εὐτερα S. εὐτελεστέρα S². ἐλπ. αὐτῶν 157. 248. Compl.

11. ἡγνοεῖ 261. πλάσαντα S. V. Ven. al. Vulg. Syr. Arm. ποιήσαντα A. C. 55. al. Ar. εἰς ψυχὴν C. 55. al. ἐνφύσησαντα S. αὐτὰ πνεῦμα Ven. S². C⁴. 106. 261. 12. ἀλλα A. ἐλογίσαντο V. S. A. C. Ven. Vulg. Syr. Arm. Ar. ἐλογίσαντο V². S². 106. al. φησιν V. Ven. S. al. Ar. φασιν A. C. 157. al. Compl. Arm. ὅθεν δη om. S. δη καὶ εκ A. 55. al. δη εκ C. κακῶν 106. 248. 261. 13. αὐτος 261. 296. γὰρ om. Ven. εὐθραυστα S. A. C. Ven. 157. εὐθραυστα V. 55. al. 14. πάντες δε S. V. Ven. al. Vulg. Syr. Arm. Ar. παντῶν δε A. C. 254. 296. παντῶν 253. ἀφρονέστατοι V. Ven. A. al. Vulg. Syr. Arm. Ar. ἀφρονέστεροι S. C. 106. al. ψυχὴν νηπίου V. Ven. S. al. ψυχὰς νηπίων A. C. 248. 296. Compl. ψυχὰς om. 55. 254. οἱ καταδ. V. Ven. 106. al. S². αὐτῶν S².

15 rantes illi; quoniam omnia idola
nationum deos aestimaverunt,
quibus neque oculorum usus est
ad videndum, neque nares ad
percipiendum spiritum, neque
aures ad audiendum, neque digiti
manuum ad tractandum, sed et
pedes eorum pigri ad ambu-
16 landum. Homo enim fecit il-
los; et qui spiritum mutuatus
est, is finxit illos. Nemo enim
sibi similem homo poterit deum
17 fingere. Cum enim sit morta-
lis, mortuum fingit manibus
iniquis. Melior enim est ipse
his quos colit, quia ipse quidem
vixit, cum esset mortalis, illi
18 autem nunquam. Sed et ani-
malia miserrima colunt; insen-
sata enim comparata his, illis
19 sunt deteriora. Sed nec as-
pectu aliquis ex his animalibus
bona potest conspicerere; effuge-
runt autem Dei laudem et bene-
dictionem ejus.

15 ὅτι καὶ πάντα τὰ εἰδῶλα τῶν
ἔθνῶν ἐλογίσαντο θεοὺς,
οἷς οὔτε ὀμμάτων χρησις εἰς
ὄρασιν,
οὔτε ῥῖνες εἰς συνολκὴν ἀέρος,
οὔτε ὠτα ἀκούειν,
οὔτε δάκτυλοι χειρῶν εἰς ψη-
λάφησιν,
καὶ οἱ πόδες αὐτῶν ἀργοὶ
πρὸς ἐπίβασιν.
16 ἄνθρωπος γὰρ ἐποίησεν αὐ-
τούς.
καὶ τὸ πνεῦμα δεδανεισμένος
ἐπλασεν αὐτούς.
οὐδεὶς γὰρ αὐτῷ ὅμοιον ἄν-
θρωπος ἰσχύει πλάσαι θεόν.
17 θνητὸς δὲ ὢν νεκρὸν ἐργάζεται
χερσὶν ἀνόμοις.
κρείττων γὰρ ἐστὶ τῶν σεβασ-
μάτων,
ἀνθ' ὧν αὐτὸς μὲν ἐξῆσεν,
ἐκείνα δὲ οὐδέποτε.
18 καὶ τὰ ζῷα δὲ τὰ ἐχθίστα σέ-
βονται.
ἀνοία γὰρ συγκρινόμενα τῶν
ἄλλων ἐστὶ χείρονα.
19 οὐδ' ὅσον ἐπιποθῆσαι ὡς ἐν
ζῶων ὄψει καλὰ τυγχά-
νει,
ἐκπέφηνε γὰρ καὶ τὸν τοῦ Θεοῦ
ἐπαινον καὶ τὴν εὐλογίαν
αὐτοῦ.

15 miserable than very babes. For
they counted all the idols of the
heathen to be gods: which nei-
ther have the use of eyes to see,
nor noses to draw breath¹, nor¹ Or, air.
ears to hear, nor fingers of hands
to handle; and as for their feet,
16 they are slow to go. For man
made them, and he that bor-
rowed his own spirit fashioned
them: but no man can make a
17 god like unto himself. For being
mortal, he worketh a dead thing
with wicked hands: for he him-
self is better than the things
which he worshippeth: whereas
he lived *once*, but they never.
18 Yea, they worshipped those
beasts also that are most hate-
ful: for being compared toge-
ther, some are worse than others.
19 Neither are they beautiful, so
much as to be desired in respect
of beasts: but they went with-
out the praise of God and his
blessing.

15. ὅτι καὶ πάντα. καὶ om. A. C. al. Compl. Vulg. τα εἰδῶλα A. S. C. V. Ven. al. τα om. V². al. οἷς οὐδε 55. 157. 254.
χρησις S. 261. εἰς ὄρασιν. εἰς om. C. ρῖνες S. 16. δεδανεισμένος V. δεδανισμένος A. V¹. C. S². δεδανισμένος S.
αὐτῷ. εαυτῷ Ven. αὐτῷ ὅμοιον ἄνθρωπος. αὐτῶν ὅμοι. ἄνθρωπος (ἄνθρωπῳ 55. 254. ἄνθρωποις 253. ἄνθρωπων 246.) 248. Compl. al.
ἄνθρωποις ὅμοιον ἄνθρωπον 106. 261. ἄνθρωπων ὅμοιον ἰσχύει Δ². ἄνθρωπων πλάσαι θεόν ὅμοιον ἰσχύει S. αὐτῶν ὅμοιον ἄνθρωπος
ἰσχύει πλάσαι θεόν S². 17. κρισσῶν A. C. κρισσόν S. κρεῖσσόν 261. κρεῖττων V. σεβημάτων A. αὐτοῦ ἂν V. caet.
ἀνθ' ἂν S. ἂν om. 157. 253. αὐτὸς μὲν γὰρ 157. 18. ἐκθίστα S. ἀνοία ed. Sixt. et Mai. Ald. Compl.

CHAPTER XVI.

- 1 Therefore by the like were they punished worthily, and by the multitude of beasts tormented.
- 2 Instead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of a strange taste, even quails to stir up their appetite; To the end that they, desiring food, might for the ugly sight of the beasts sent among them loathe even that, which they must needs desire: but these, suffering penury for a short space, might be made partakers of a strange taste.
- 4 For it was requisite, that upon them exercising tyranny should come penury, which they could not avoid: but to these it should only be shewed how their enemies were tormented.
- 5 For when the horrible fierceness of beasts came upon these ¹, and they perished with the stings of crooked serpents, thy wrath

¹ Or, thy people.

ΚΕΦΑΛΑΙΟΝ ΙΣ'.

- 1 Διὰ τοῦτο δι' ὁμοίων ἐκολάσθησαν ἀξίως,
καὶ διὰ πλήθους κνωδάλων ἐβασανίσθησαν.
- 2 ἀνθ' ἧς κολάσεως εὐεργετήσας τὸν λαόν σου,
εἰς ἐπιθυμίαν ὀρέξεως ξένην γέουσιν,
τροφὴν ἡτοίμασας ὀρτυγομήτραν,
- 3 ἵνα ἐκείνοι μὲν ἐπιθυμοῦντες τροφήν,
διὰ τὴν εἰδέχθειαν τῶν ἐπαπεσταλμένων
καὶ τὴν ἀναγκαίαν ὀρεξίν ἀποστρέφονται,
οὗτοι δὲ ἐπ' ὀλίγον ἐνδεεῖς γενόμενοι
καὶ ξένης μετὰσχωσι γούσεως.
- 4 ἔδει γὰρ ἐκείνοις μὲν ἀπαραίτητον ἐνδεῖαν ἐπελθεῖν τυραννοῦσι,
τούτοις δὲ μόνον δειχθῆναι πῶς οἱ ἐχθροὶ αὐτῶν ἐβασανίζοντο.
- 5 καὶ γὰρ ὅτε αὐτοῖς δεινὸς ἐπῆλθε θηρίων θυμὸς,
δήγμασι τε σκολιῶν διεφθειρόντο ὄφρων,
οὐ μέχρι τέλους ἔμεινεν ἡ ὀργή σου·

CAPUT XVI.

- 1 Propter haec et per his similia passi sunt digne tormenta, et per multitudinem bestiarum ex-
- 2 terminati sunt. Pro quibus tormentis bene disposuisti populum tuum, quibus dedisti concupiscentiam delectamenti sui novum saporem, escam parans
- 3 eis ortygometrā; ut illi quidem concupiscentes escam propter ea quae illis ostensa et missa sunt, etiam a necessaria concupiscentia averterentur. Hi autem in brevi inopes facti no-
- 4 vam gustaverunt escam. Oportebat enim illis sine excusatione quidem supervenire interitum exercentibus tyrannidem; his autem tantum ostendere quemadmodum inimici eorum exter-
- 5 minabantur. Etenim cum illis supervenit saeva bestiarum ira, morsibus perversorum colubro-

XVI. 2. εὐεργετησεν S. εὐεργετήσαν S². εὐεργετήσας 253. οἱς εἰς A. 55. 248 Vulg. γεύσεως S. γεύσειν S². τροφῆς 106. Ald. 3. τροφῆς S. Ven. al. εἰδεχθειαν C. 55. Field. Ap. Fr. Mai. Reusch. Tisch. διχθεισαν S. διχθησαν Ven. δειχθεισαν A. V. 68. al. Compl. Ald. Vulg. Ar. Arm. δειχθεισαν τῶν ἐπαπ. Verceell. ἐπεσταλμένων 55. ἀπεσταλμένων 157. ἐπαποστρεφονται C. αὐτοὶ δὲ V. Ven. οὗτοι δὲ S. A. C. al. Compl. ἐπ' ὀλιγῶ 248. Compl. μετ' ὀλιγῶν 106. γινομενοι 106. 261. 4. μὲν om. V¹. 5. ἐφθειρόντο S. διεφθειρόντο S².

6 rum exterminabantur. Sed non
in perpetuum ira tua permansit,
[6] sed ad correptionem in brevi
turbati sunt, signum habentes
salutis ad commemorationem
7 mandati legis tuae. Qui enim
conversus est, non per hoc quod
videbat sanabatur, sed per te
8 omnium salvatorem; in hoc
autem ostendisti inimicis nostris,
quia tu es qui liberas ab omni
9 malo. Illos enim locustarum
et muscarum occiderunt morsus,
et non est inventa sanitas ani-
mae illorum, quia digni erant
ab hujuscemodi exterminari.
10 Filios autem tuos nec draconum
venenatorum vicerunt dentes;
misericordia enim tua adveniens
11 sanabat illos. In memoria enim
sermonum tuorum examinaban-
tur, et velociter salvabantur, ne
in altam incidentes oblivionem,
non possent tuo uti adjutorio.
12 Etenim neque herba, neque ma-
lagma sanavit eos, sed tuus,
Domine, sermo, qui sanat omnia.

6 εἰς νοουθεσίαν δὲ πρὸς ὀλίγον
ἐταράχθησαν,
σύμβολον ἔχοντες σωτηρίας,
εἰς ἀνάμνησιν ἐντολῆς νόμου
σου.
7 ὁ γὰρ ἐπιστραφεὶς οὐ διὰ τὸ
θεωρούμενον ἐσώζετο,
ἀλλὰ διὰ σὲ τὸν πάντων σω-
τῆρα.
8 καὶ ἐν τούτῳ δὲ ἔπεισας τοὺς
ἐχθροὺς ἡμῶν,
ὅτι σὺ εἶ ὁ ῥυόμενος ἐκ παντὸς
κακοῦ.
9 οὓς μὲν γὰρ ἀκρίδων καὶ μυῶν
ἀπέκτεινε δῆγματα,
καὶ οὐχ ἐυρέθη ἱάμα τῇ ψυχῇ
αὐτῶν,
ὅτι ἄξιοι ἦσαν ὑπὸ τοιούτων
κολασθῆναι.
10 τοὺς δὲ υἱοὺς σου οὐδὲ ἰοβόλων
δρακόντων ἐνίκησαν ὀδόντες,
τὸ ἔλεος γὰρ σου ἀντιπαρήλθε
καὶ ἰάσατο αὐτούς.
11 εἰς γὰρ ὑπόμνησιν τῶν λόγων
σου ἐνεκεντρίζοντο,
καὶ ὀξέως διεσώζοντο, ἵνα μὴ
εἰς βαθεῖαν ἐμπεσόντες λή-
θην
ἀπερίσπαστοι γίνωνται τῆς σῆς
ἐνεργεσίας.
12 καὶ γὰρ οὔτε βοτάνη οὔτε μά-
λαγμα ἐθεράπευσεν αὐτοὺς,
ἀλλὰ ὁ σὸς, Κύριε, λόγος ὁ
πάντα ἰώμενος.

6 endured not for ever: But they
were troubled for a small sea-
son, that they might be ad-
monished, having a sign of sal-
vation, to put them in remem-
brance of the commandment of
7 thy law. For he that turned
himself toward it was not saved
by the thing that he saw, but
by thee, that art the Saviour
8 of all. And in this thou madest
thine enemies confess, that it is
thou who deliverest from all
9 evil: For them the bitings
of grasshoppers and flies killed,
neither was there found any
remedy for their life: for they
were worthy to be punished by
10 such. But thy sons not the
very teeth of venomous dragons
overcame: for thy mercy was
ever by them, and healed them.
11 For they were pricked¹, that¹ Gr. stung.
they should remember thy
words; and were quickly saved,
that not falling into deep for-
getfulness, they might be con-
tinually mindful of² thy good-
ness. For it was neither herb,
nor mollifying plaister, that re-
stored them to health: but thy
word, O Lord, which healeth

6. ἐταραχθῇ S¹. ἐταραχθησαν S². συμβολον S. A. Ven. Ald. συμβολον V. Fr. Field. νομον A. 248. 296. σου om. S. 106. Ald. 8. ἐχθρ. σου S. ε. ημων S². 9. γαρ om. S¹. add. S². μυων 106. 157. Ald. ἀπεκτειναν 157. δῆματα S. δῆγματα S². δῆγματι 261. Ald. τοιούτων. τούτων S. τοιούτων S². 10. τους δε δουλους Ven. δρακ. ιοβολων Ven. σου γαρ S. κυριε add. 106. 261. ἀντιπαρηγεν Ven. 253. ιατο S. Ven. 253. 11. λογων σου 106. 261. ἐνεκεντρίζοντο A. C. (?) ὀξέως. ἐνθεως Ven. ἵνα μὴ εἰς βαθ. om S. add. S. cor. ἀπερίσπαστοι Ven. 253. 12. ο λογος ο S. παντας A. 55. al. ἰώμενος. δυναμενος S².

13 all things. For thou hast power of life and death: thou leadest to the gates of hell, and bringest up again. A man indeed killeth through his malice: and the spirit, when it is gone forth, returneth not; neither the soul received up cometh again. But it is not possible to escape thine hand. For the ungodly, that denied to know thee, were scourged by the strength of thine arm: with strange rains, hails, and showers, were they persecuted, that they could not avoid, and through fire were they consumed. For, which is most to be wondered at, the fire had more force in the water, that quencheth all things: for the world fighteth for the righteous. For sometime the flame was mitigated, that it might not burn up the beasts that were sent against the ungodly; but themselves might see and perceive that they were persecuted with the judgment of God. 19 And at another time it burneth even in the midst of water above

13 σὺ γὰρ ζωῆς καὶ θανάτου ἐξουσίαν ἔχεις, καὶ κατὰγεις εἰς πύλας ᾗδου καὶ ἀνάγεις.
14 ἄνθρωπος δὲ ἀποκτείνει μὲν τῇ κακίᾳ αὐτοῦ, ἐξελθὼν δὲ πνεῦμα οὐκ ἀναστρέφει, οὐδὲ ἀναλύει ψυχὴν παραληφθεῖσαν.
15 τὴν δὲ σὴν χεῖρα φυγεῖν ἀδύνατον ἐστίν.
16 ἀρνούμενοι γάρ σε εἶδέναι ἀσεβεῖς ἐν ἰσχυρί βραχίουός σου ἐμαστιγώθησαν, ξένοις ὑετοῖς καὶ χαλάζαις καὶ ὄμβροις διωκόμενοι ἀπαραίτητοι καὶ πυρὶ καταναλισκόμενοι.
17 τὸ γὰρ παραδοξότατον, ἐν τῇ πάντα σβεννύντι ὕδατι πλεῖον ἐνήργει τὸ πῦρ· ὑπέρμαχος γὰρ ὁ κόσμος ἐστὶ δικαίων.
18 ποτὲ μὲν γὰρ ἡμεροῦτο φλόξ, ἵνα μὴ καταφλέξῃ τὰ ἐπ' ἀσεβεῖς ἀπεσταλμένα ζῶα, ἀλλ' αὐτοὶ βλέποντες ἴδωσιν ὅτι Θεοῦ κρίσει ἐλαύνονται.
19 ποτὲ δὲ καὶ μετὰ τὴν ὕδατος ὑπὲρ τὴν πυρὸς δύναμιν φλέγει,

13 Tu es enim, Domine, qui vitae et mortis habes potestatem, et deducis ad portas mortis, et re-
14 ducis. Homo autem occidit quidem per malitiam, et cum exierit spiritus, non revertetur, nec revocabit animam quae recepta est; sed tuam manum
16 effugere impossibile est. Negantes enim te nosse impii, per fortitudinem brachii tui flagellati sunt; novis aquis, et grandinibus, et pluviis persecutionem passi, et per ignem consumti.
17 Quod enim mirabile erat, in aqua, quae omnia extinguit, plus ignis valebat; vindex est
18 enim orbis justorum. Quodam enim tempore mansuetabatur ignis, ne comburerentur quae ad impios missa erant animalia, sed ut ipsi videntes scirent quoniam Dei iudicio patiuntur persecutionem. Et quodam tempore in aqua supra virtutem ignis

13. καὶ ζωῆς καὶ 106. 261. εχεις κυριε 106. 261. αδου πύλας Ven. πύλας om. 106. 261. 14. ανθρωπος μεν S. μεν γαρ 106. 261. αποκτεινι τη κακια S. αποκτεινη Ven. αποκτεινει 106. al. Ald. αποκτεινει Compl. εαυτου Ven. το ante πνευμα add. S². παραλημφθεισαν A. S. C. 15. εκφυγειν 157. 16. και ante ομβρ. om. 106. 261. απαρειητως A. απαραιτητως 157. 248. Compl. 17. τα παντα S. σβεννουντι 106. 261. πλεον S. εστιν ο κοσμ. S. 106. 296. δικαιοι A. 18. ειμερουτο V¹. S. ημερουτο S². επαπεσταλμενα Ven. αποσταλεντα 157. αποστελλομενα 106. ζωα om. S. add. S². αλλα βλέποντες S. αλλ' ινα S². οι βλέποντες Ven. κρισει θεου C. 248. Compl. ελαινωνται A. 19. την του πυρος 106. 261.

exardescibat undique, ut ini-
quae terrae nationem extermi-
20 naret. Pro quibus angelorum
esca nutritivisti populum tuum,
et paratum panem de caelo
praestitisti illis sine labore,
omne delectamentum in se ha-
bentem; et omnis saporis suavi-
21 tatem. Substantia enim tua
dulcedinem tuam quam in filios
habes ostendebat, et deserviens
uniuscujusque voluntati, ad quod
quisque volebat convertebatur.
22 Nix autem et glacies sustinebant
vim ignis, et non tabescebant,
ut scirent quoniam fructus ini-
micorum exterminabat ignis
ardens in grandine et pluvia
23 coruscans. Hic autem iterum
ut nutrirentur justi, etiam suae
24 virtutis oblitus est. Creatura
enim tibi Factori deserviens,
exardescit in tormentum ad-
versus injustos, et lenior fit ad
benefaciendum pro his qui in te

ἵνα ἀδίκου γῆς γεννήματα κατα-
φθείρη.
20 ἀνθ' ὧν ἀγγέλων τροφήν ἐψώ-
μισας τὸν λαόν σου,
καὶ ἔτοιμον ἄρτον αὐτοῖς ἀπ'
οὐρανοῦ παρέσχες ἀκοπιάτως,
πᾶσαν ἡδονὴν ἰσχύοντα καὶ
πρὸς πᾶσαν ἀρμόνιον γεῦσιν.
21 ἡ μὲν γὰρ ὑπόστασις σου τὴν
σὴν γλυκύτητα πρὸς τέκνα
ἐνεφάνισε,
τῇ δὲ τοῦ προσφερομένου ἐπι-
θυμία ὑπηρετῶν,
πρὸς ὃ τις ἐβούλετο μετεκίρ-
νᾶτο.
22 χιῶν δὲ καὶ κρύσταλλος ὑπέ-
μεινε πῦρ καὶ οὐκ ἐτήκετο,
ἵνα γνῶσιν ὅτι τοὺς τῶν ἐχ-
θρῶν καρποὺς κατέφθειρε
πῦρ φλεγόμενον,
ἐν τῇ χαλάζῃ καὶ ἐν τοῖς ὑετοῖς
διαστράπτου,
23 τοῦτο δὲ πάλιν, ἵνα τραφῶσι
δίκαιοι,
καὶ τῆς ἰδίας ἐπιλελῆσθαι δυ-
νάμειος.
24 ἡ γὰρ κτίσις σοι τῷ ποιήσαντι
ὑπηρετοῦσα
ἐπιτείνεται εἰς κόλασιν κατὰ
τῶν ἀδίκων,
καὶ ἀνίσταται εἰς εὐεργεσίαν ὑπὲρ
τῶν εἰς σὲ πεποιθότων.

the power of fire, that it might
destroy the fruits of an unjust
20 land. Instead whereof thou
feddest thine own people with
angels' food, and didst send
them from heaven bread pre-
pared without their labour, able
to content every man's delight,
and agreeing to every taste.
21 For thy sustenance¹ declared¹ Or,
thy sweetness unto thy children, ^{manna.}
and serving to the appetite of
the eater, tempered itself² to² Or, was
22 every man's liking. But snow ^{tempered.}
and ice endured the fire, and
melted not, that they might
know that fire burning in the
hail, and sparkling in the rain,
did destroy the fruits of the
23 enemies. But this again did
even forget his own strength,
that the righteous might be
24 nourished. For the creature
that serveth thee, who art the
Maker, increaseth his strength
against the unrighteous for their
punishment, and abateth his
strength for the benefit of such
as put their trust in thee.

19. γεννήματα C. V. διαφθεῖρη V. 68. al. καταφθεῖρη A. S. Ven. 55. al. καταφθαρεῖ C. καταφθαρη 254. 20. ἄρτον ἀπ' οὐρανοῦ παρέσχες αὐτοῖς A. S. C. (?) 55. 106. al. A. B. E. H. Par. ἄρτον ἐξ Ven. παρέσχες. ἐπεμψας V. 248. Compl. ἀκοπιάτως V. S. C. Ven. ἀκοπιάτως A. 106. al. πρὸς πᾶσαν ἡδ. 248. Compl. ἰσχυνοῦσαν Ven. 106. πρὸς ante παρ. αρμ. om. 106. 261. καὶ ante πρὸς om. 155. αρμονίαν S. 21. σου om. C. 55. αὐτου 248. πρὸς τεκ. γλυ. S. Ven. 51. al. ἐνεφάνισεν S. A. ἐνεφάνισεν Ven. 155. πρὸς τ. ἐνεφ. γλ. A. 155. al. Compl. ἐπιθ. ἐπιποθῶν καὶ ὑπῆρ. 155. μετεκρινάτο S¹. 22. ὑπεμενε A. γνῶμεν S². Pro ἐχθρῶν ἐθνῶν A. φλεγῶν S. Ven. 155. al. ἐν τοῖς. ζενοῖς S². 23. δε παλιν A. C. 106. al. δε om. S. 24. ποιήσαντι τα πάντα 248. Compl. ποιήσαντι αὐτον C. εἰς σε V. Ven. 68. 296. ἐπὶ σοι A. S. C. 55. al. Compl. ἐπὶ σε 155. 284. 261.

25 Therefore even then was it altered into all fashions¹, and was obedient to thy grace, that nourisheth all things, according to the desire of them that had need²: That thy children, O Lord, whom thou lovest, might know, that it is not the growing of fruits that nourisheth man: but that it is thy word, which preserveth them that put their trust in thee. For that which was not destroyed of the fire, being warmed with a little sun-beam, soon melted away: That it might be known, that we must prevent the sun to give thee thanks, and at the day-spring pray unto thee. For the hope of the unthankful shall melt away as the winter's hoar frost, and shall run away as unprofitable water.

² Or, of them that prayed.

CHAPTER XVII.

1 For great are thy judgments, and cannot be expressed: therefore unnurtured souls³ have

³ Or, souls that will not be reformed.

25 διὰ τοῦτο καὶ τότε εἰς πάντα μεταλλεομένη
τῇ παντοτρόφῃ σου δωρεᾷ ὑπηρετεῖ
πρὸς τὴν τῶν δεομένων θέλησιν,
26 ἵνα μάθωσιν οἱ υἱοί σου, οὓς ἡγάπησας, Κύριε,
ὅτι οὐχ αἱ γενέσεις τῶν καρπῶν τρέφουσιν ἄνθρωπον,
ἀλλὰ τὸ ῥῆμά σου τοὺς σοὶ πιστεύοντας διατηρεῖ.
27 τὸ γὰρ ὑπὸ πυρὸς μὴ φθειρόμενον
ἀπλῶς ὑπὸ βραχείας ἀκτίνος ἡλίου θερμαινόμενον ἐτήκετο,
28 ὅπως γνωστὸν ᾗ ὅτι δεῖ φθάνειν τὸν ἥλιον ἐπ' εὐχαριστίαν σου,
καὶ πρὸς ἀνατολὴν φωτὸς ἐντυγχάνειν σοι.
29 ἀχαρίστου γὰρ ἐλπίς ὡς χειμέριος πάχνη τακῆσεται,
καὶ ῥυήσεται ὡς ὕδωρ ἄχρηστον.

ΚΕΦΑΛΑΙΟΝ ΙΖ'.

1 Μεγάλαι γὰρ σου αἱ κρίσεις καὶ δυσδιήγητοι·
διὰ τοῦτο ἀπαίδευτοι ψυχαὶ ἐπλανήθησαν.

25 confidunt. Propter hoc et tunc in omnia transfigurata omnium nutrici gratiae tuae deserviebat, ad voluntatem eorum qui a te desiderabant; ut scirent filii tui quos dilexisti, Domine, quoniam non nativitatis fructus pascunt homines, sed sermo tuus hos qui in te crediderint conservat. Quod enim ab igne non poterat exterminari, statim ab exiguo radio solis calefactum 28 tabescebat; ut notum omnibus esset quoniam oportet praevenire solem ad benedictionem tuam, et ad ortum lucis te 29 adorare. Ingrati enim spes tanquam hibernalis glacies tabescet, et disperiet tanquam aqua supervacua.

CAPUT XVII.

1 Magna sunt enim judicia tua, Domine, et inenarrabilia verba tua: propter hoc indisciplinatae

25. εἰς πάντα om. S. μεταλλεομένη η γη 253. γη 106. δωρεα S. δεομενων σου Ven. 55. S². Vulg. Syr. 26. μαθουσιν C. γενεσεις των ανθρωπων A. εκτρεφουσιν 157. τον ανθρωπον Ven. 106. 261. S². πιστευσαντας Ven. 253. Vulg. 27. μη om. S. διαφθειρομενον S. 28. γνωστον ην V. διαφθανιν S. δει φθανειν S². φθανειν A. C. ευχαριστια 106. 261. προ ανατολης του φωτος S². 29. αχαριστων 155. ωσπερ 106. 261. χειμερινη S. χειμερινη A. χειμεριος S². V. XVII. 1. αι κρισεις S.

2 animae erraverunt. Dum enim
persuasum habent iniqui posse
dominari nationi sanctae, vin-
culis tenebrarum et longae noc-
tis compediti, inclusi sub tectis,
fugitivi perpetuae providentiae
3 jacuerunt. Et dum putant se
latere in obscuris peccatis, tene-
broso oblivionis velamento dis-
persi sunt, paventes horrende,
et cum admiratione nimia per-
4 turbati. Neque enim quae con-
tinebat illos spelunca sine ti-
more custodiebat, quoniam soni-
tus descendens perturbabat il-
los, et personae tristes illis appa-
rentes pavorem illis praestabant.
5 Et ignis quidem nulla vis poterat
illis lumen praebere, nec side-
rum limpidae flammae illuminare
poterant illam noctem horren-
6 dam. Apparebat autem illis
subitaneus ignis, timore plenus ;
et timore perculti illius quae
non videbatur faciei aestimabant
deteriora esse quae videbantur ;
7 et magicae artis appositae erant

2 ὑπειληφότες γὰρ καταδυναστ-
εῦειν ἔθνος ἅγιον ἄνομοι,
δέσμιοι σκότους καὶ μακρᾶς
πεδῆται νυκτός,
κατακλεισθέντες ὁρόφοις, φυγ-
άδες τῆς αἰωνίου προνοίας
ἔκειντο.
3 λανθάνειν γὰρ νομίζοντες ἐπὶ
κρυφαίοις ἁμαρτήμασιν,
ἀφεγγεὶ λήθης παρακαλύμματι
ἐσκορπίσθησαν,
θαμβούμενοι δεινῶς καὶ ἰνδάλ-
μασιν ἐκταρασσόμενοι.
4 οὐδὲ γὰρ ὁ κατέχων αὐτοὺς
μυχὸς ἀφόβους διεφύλασεν,
ἦχοι δὲ καταράσσοντες αὐτοὺς
περιεκόμπουν,
καὶ φάσματα ἀμειδίτοις κα-
τηφῇ προσώποις ἐνεφανί-
ζετο.
5 καὶ πῦρ δὲ μὲν οὐδεμία βία κα-
τίσχυε φωτίζειν,
οὔτε ἄστρον ἐκλαμπροὶ φλόγες
καταναγάζειν ὑπέμενον τὴν
στυγνὴν ἐκείνην νύκτα.
6 διεφαίνετο δ' αὐτοῖς μόνον αὐ-
τομάτῃ πῦρ ἀφόβου πλή-
ρης,
ἐκδειματούμενοι δὲ τῆς μὴ θεω-
ρουμένης ἐκείνης ὄψεως,
ἡγοῦντο χεῖρως τὰ βλεπόμενα.
7 μαγικῆς δὲ ἐμπαγήματα κατέ-
κειτο τέχνης,

2 erred. For when unrighteous
men thought to oppress the holy
nation ; they being shut up in
their houses¹, the prisoners of¹ Or, *under*
darkness, and fettered with the *their roofs.*
bonds of a long night, lay
[there] exiled² from the eternal² Or, *fugitives.*
3 providence. For while they
supposed to lie hid in their
secret sins, they were scattered
under³ a dark veil of forgetful-³ Or, *in.*
ness, being horribly astonished,
and troubled with [strange] ap-
4 paritions⁴. For neither might⁴ Or, *sights.*
the corner that held them keep
them from fear : but noises [as
of waters] falling down sounded
about them, and sad visions
appeared unto them with heavy
5 countenances. No power of the
fire might give them light :
neither could the bright flames
of the stars endure to lighten
6 that horrible night. Only there
appeared unto them a fire
kindled of itself, very dreadful :
for being much terrified, they
thought the things which they
saw to be worse than the sight
7 they saw not. As for the illu-
sions of art magick, they were

2. ἐπειληφότες C. ἀνομον δεσμοῖς S. ἀνομοὶ δεσμίῳ S². 3. κρυφίοις Ven. λήθη C. ἐσκορπίσθησαν V. Ven. 68. al. Compl. Vulg. Syr. Ar. Arm. διεσκορπίσθησαν S. ἐσκοτισθῆσαν A. C. 55. al. B. C. H. Par. ἐν ἰνδαλμασιν ταρασσόμενοι 106. 261.
4. μυχὸς S. μυχὸς S. cor. μυθὸς A. ἀφοβὼς V. S. 68. 296. ἀφοβὸς A. C. Ven. 55. al. Compl. διεφύλαττεν A. C. δεκ^αταρασ-
σοντες (sic) V. (A. C. Ven. al.) δ' ἐκταρασσόντες V¹. 55. 253. 254. ταρασσόντες S. 106. 261. κατεῖπε S. κατηφῆ S². κατηφῆσι Ven.
5. φωτεινὸν C. (?) ἄστρον. πύρων 155. A. Par. πυρογενεῖς add. S². καταναγάζειν S. καταναγάζειν S². 6. μονοῖς 157.
πληρεῖς S. ἐκδεῖμ. δε V. al. τε S. A. Ven. al. μὲν C. τῆς. τις Ven. μὴ om. A. 106. 261. τοῖς θεωρουμένοις ἐκείνοις 261.
τα μὴ βλεπόμενα 106. 261. 7. ἐμπεγήματα S. κατεκείντο A. κατεκείντο 157. 254. 296. 248.

put down, and their vaunting in wisdom was reproved with disgrace. For they, that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at. For though no terrible thing did fear them; yet being scared with beasts that passed by, and hissing of serpents, They died for fear, denying that they saw¹ the air, which could of no side be avoided. For wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things. For fear is nothing else but a betraying of the succours which reason offereth. And the expectation from within, being less, counteth the ignorance more than the cause which bringeth the torment. But they sleeping the same sleep that night, which was indeed intolerable², and which came upon them out of the bottoms of inevitable hell, Were partly vexed with monstrous apparitions, and partly fainted, their

¹ Or, refusing to look upon.

² Or, wherein they could do nothing.

καὶ τῆς ἐπὶ φρονήσει ἀλαζονείας ἔλεγχος ἐφύβριστος.
8 οἱ γὰρ ὑπὸ ψυχνοῦμενοι δέματα καὶ ταραχὰς ἀπελαύνειν ψυχῆς νοσοῦσας,
οὗτοι καταγέλαστον εὐλάβειαν ἐνόσουν.
9 καὶ γὰρ εἰ μηδὲν αὐτοὺς ταραχῶδες ἐφόβει,
κνωδάων παρόδοις καὶ ἐρπετῶν συρισμοῖς ἐκσεσοβημένοι,
10 διώλλυντο ἔντρομοι καὶ τὸν μηδαμόθεν φευκτὸν ἀέρα προσιδεῖν ἀρνοῦμενοι.
11 δειλὸν γὰρ ἰδίως πονηρία μαρτυρεῖ καταδικαζομένη,
ἀεὶ δὲ προσείληφε τὰ χαλεπὰ συνεχομένη τῇ συνειδήσει.
12 οὐθὲν γὰρ ἔστι φόβος εἰ μὴ προδοσία τῶν ἀπὸ λογισμοῦ βοηθημάτων.
13 ἔνδοθεν δὲ οὐσα ἦντων ἡ προσδοκία
πλείονα λογίζεται τὴν ἀγνοίαν τῆς παρεχούσης τὴν βάσανον αἰτίας.
14 οἱ δὲ τὴν ἀδύνατον ὄντως νύκτα
καὶ ἐξ ἀδυνατοῦ ἄδου μυχῶν ἐπελθοῦσαν
τὸν αὐτὸν ὕπνον κοιμώμενοι,
15 τὰ μὲν τέρασιν ἡλαύνοντο φαντασμάτων,

derisus, et sapientiae gloriae correptio cum contumelia. Illi enim qui promittebant timores et perturbationes expellere se ab anima languente, hi cum derisu pleni timore languebant.
9 Nam etsi nihil illos ex monstis perturbabat, transitu animalium et serpentium sibilatione commoti, [10] tremebundi peribant, et aërem, quem nulla ratione quis effugere posset, negantes se
10 videre. [11] Cum sit enim timida nequitia, dat testimonium condemnationis; semper enim praesumit saeva, perturbata conscientia. [12] Nihil enim est timor nisi proditio cogitationis auxiliorum. [13] Et dum ab intus minor est expectatio, maiorem computat inscientiam ejus causae, de qua tormentum praestat.
13 [14] Illi autem qui impotentem vere noctem, et ab infimis, et ab altissimis inferis supervenientem, eundem somnum dormientes,
14 [15] aliquando monstrorum excitabantur timore, aliquando

7. ἐπιφερομένης φρονήσει ἀλαζονία S. φρον. ἀλαζονίας S². A. C. V¹. 8. διματα S. διγμάτα C. διμα φοβους τα τε και Ven. ταραχὰς. καταρχας S. ταραχας S². ευλοβιαν S. ευλαβιαν S². 9. μηθεν Ven. τερατωδες Ven. S². συρισμοις V. S². al. συρισμοις S. A. C. Compl. εκσεσοβημενοι V. C. S. Ven. al. εκσεσοβισμενοι 155. εκπεφοβημενοι A. 106. εκπεφοβουμενων 261. 10. εν τρομφ C. και το μηδ. S. και τον S². αφευκτον S. a eras. pr. man. προσιδιν S. 11. δινον Ven. γαρ om. C. ιδιω Compl. S². μαρτυρει V. Ven. al. Vulg. Syr. Ar. Arm. μαρτυρι A. S. 55. Compl. al. μαρτυρια C. προσειληφεν S. προειληφεν S². 12. ουθεν V. al. ουδεν A¹. S. C. ουδε A². 106. 253. προδοσία. προσδοκία S. 13. αναλογιζεται αγνοιαν S. Ven. 253. 14. αδυνατου ἄδου. αδυνατων 106. 261. 15. ηλαυνετο S. ηλαννοντο S².

animae deficiebant traductione ;
 subitaneusenim illis et insperatus
 15 timor supervenerat. [16] Deinde
 si quisquam ex illis decidisset,
 'custodiebatur in carcere sine fer-
 16 ro reclusus. [17] Si enim rusticus
 quis erat, aut pastor, aut agri
 laborum operarius praeoccupatus
 esset, ineffugibilem sustinebat
 17 necessitatem. Una enim catena
 tenebrarum omnes erant colli-
 gati. [18] Sive spiritus sibilans,
 aut inter spissos arborum ramos
 avium sonus suavis, aut vis aquae
 18 decurrentis nimium, [19] aut
 sonus validus praecipitarum
 petrarum, aut ludentium ani-
 malium cursus invisus, aut mu-
 gientium valida bestiarum vox,
 aut resonans de altissimis mon-
 tibz echo, deficientes faciebant
 19 illos prae timore. [20] Omnis
 enim orbis terrarum limpidio
 illuminabatur lumine, et non
 impeditis operibus continebatur.

τὰ δὲ τῆς ψυχῆς παρελύντου
 προδοσίᾳ·
 αἰφνίδιος γὰρ αὐτοῖς καὶ ἀπροσ-
 δόκητος φόβος ἐπεχύθη.
 16 εἴθ' οὕτως, ὅς δή ποτ' οὖν ἦν,
 ἐκεῖ καταπίπτων
 ἐφρουρεῖτο εἰς τὴν ἀσίδηρον
 εἰρκτὴν κατακλεισθείς.
 17 εἴτε γὰρ γεωργὸς ἦν τις, ἢ ποι-
 μὴν,
 ἢ τῶν κατ' ἐρημίαν ἐργάτης
 μόχθων,
 προληφθεὶς τὴν δυσάλυκτον
 ἔμεινεν ἀνάγκη·
 μιᾷ γὰρ ἁλῶσει σκοτοὺς πάντες
 ἐδέθησαν.
 18 εἴτε πνεῦμα συρίζον,
 ἢ περὶ ἀμφιλαφεῖς κλάδους ὀρ-
 νέων ἦχος εὐμελῆς,
 ἢ ῥυθμὸς ὕδατος πορευομένου
 βίᾳ,
 19 ἢ κτύπος ἀπηνῆς καταρρίπτο-
 μένων πετρῶν,
 ἢ σκιρτώντων ζώων δρόμος
 ἀθεώρητος,
 ἢ ὠρυομένων ἀπηνεστάτων θη-
 ρίων φωνή,
 ἢ ἀντανακλωμένη ἐκ κοιλότητος
 ὀρέων ἡχώ,
 παρέλυσεν αὐτοὺς ἐκφοβοῦντα.
 20 ὅλος γὰρ ὁ κόσμος λαμπρῶ
 κατελάμπετο φωτὶ,
 καὶ ἀνεμποδίστοις συνέίχετο
 ἔργοις·

heart failing them : for a sudden
 fear, and not looked for, came
 16 upon them. So then whosoever
 there fell down was straitly
 kept, shut up in a prison with-
 17 out iron bars. For whether he
 were husbandman, or shepherd,
 or a labourer in the field¹, he¹ Or, desert.
 was overtaken, and endured that
 necessity, which could not be
 avoided : for they were all bound
 with one chain of darkness.
 18 Whether it were a whistling
 wind, or a melodious noise of
 birds among the spreading
 branches, or a pleasing fall of
 19 water running violently, Or a
 terrible² sound of stones cast² Or,
 down, or a running that could^{hideous.}
 not be seen of skipping beasts,
 or a roaring voice of most
 savage wild beasts, or a re-
 bounding echo from the hollow
 mountains ; these things made
 20 them to swoon for fear. For
 the whole world shined with
 clear light, and none were hin-

15. εφνίδιος S. επεχυθη S. Ven. al. επηλθεν V. al. επελυθη 261. 17. γεωργος τις ην S 157. 296. η ante ποιμην
 om. S. add. S². κατ' ερημιας S. προλημφθεις S. A. C. δυσαλυκτον S. A. δυσαλυτον 106. εμεινεν Ven. al. εδεθησαν Ven.
 18. διασυριζον S. δια ερας. pr. man. περι αμφις κλαδους S. αμφιλαφης S². η ορνων A. εμμελῆς 254. εμμελεις 155.
 19. καταρριπτομενων S. A. V. θηριων απην. S. απηνεστατος A. κοιλοτατων Tisch. Reusch 157. 251. Arm. κοιλοτητος V. S. A.
 Ven. al. plur. Compl. Ald. παρελυνεν A. 55. 248 Compl. παρελυσεν V. S. εκφοβουσα S². 155. 20. φωτει S². κατε-
 λαμπρυνετω 155.

21 dered in their labour: Over them only was spread an heavy night, an image of that darkness which should afterward receive them: but yet were they unto themselves more grievous than the darkness,

21 *μόνοις δὲ ἐκείνοις ἐπετέτατο βαρεῖα νύξ, εἰκὼν τοῦ μέλλοντος αὐτοὺς διαδέχσθαι σκότους, ἑαυτοῖς δὲ ἦσαν βαρύτεροι σκότους.*

20 [21] Solis autem illis superposita erat gravis nox, imago tenebrarum, quae superventura illis erat. Ipsi ergo sibi erant graves tenebris.

CHAPTER XVIII.

1 Nevertheless thy saints had a very great light, whose voice they hearing, and not seeing their shape, because they also had not suffered the same things,
2 they counted them happy. But for that they did not hurt them now, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies.
3 Instead whereof thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and an harmless sun to entertain them honourably. For they were worthy to be deprived of light, and imprisoned in darkness, who had kept thy sons shut up, by whom the uncorrupt¹ light of the law was to be given unto

ΚΕΦΑΛΑΙΟΝ ΙΗ΄.

1 *Τοῖς δὲ ὁσίοις σου μέγιστον ἦν φῶς, ὧν φωνὴν μὲν ἀκούοντες, μορφὴν δὲ οὐχ ὁρῶντες, ὅτι μὲν οὖν καὶ ἐκείνοι ἐπεπόνθεισαν, ἐμακάριζον, ὅτι δὲ οὐ βλάπτουσι προηδικημένοι, εὐχαριστοῦσι, καὶ τοῦ διενεχθῆναι χάριν ἐδέοντο.*
3 *ἀνθ' ὧν πυριφλεγῆς στύλον, ὁδηγὸν μὲν ἀγνώστου ὁδοπορίας, ἥλιον δὲ ἀβλαβῆ φιλοτίμου ξενιτείας παρέσχες.*
4 *ἄξιοι μὲν γὰρ ἐκείνοι στερηθῆναι φωτὸς καὶ φυλακισθῆναι ἐν σκότει, οἱ κατακλείστους φυλάξαντες τοὺς υἱούς σου, δι' ὧν ἡμελλε τὸ ἀφθαρτον νόμου φῶς τῷ αἰῶνι δίδοσθαι.*

CAPUT XVIII.

1 Sanctis autem tuis maxima erat lux, et horum quidem vocem audiebant, sed figuram non videbant. Et quia non et ipsi eadem passi erant, magnificabant te; et qui ante laesi erant, quia non laedebantur, gratias agebant; et ut esset differentia donum petebant. Propter quod ignis ardentem columnam ducem habuerunt ignotae viae, et solem sine laesura boni hospitii praestitisti. Digni quidem illi carere luce, et pati carcerem tenebrarum, qui inclusos custodiebant filios tuos per quos incipiebat incorruptum legis

¹ Or, incorruptible.

21. ἐπετατο A. V. 68. 106. Ald. ἐπεκειτο S. ἐπετετακτο 254. ἐδεδοτο Ven. αὐτοῖς. αὐτου S. αὐτους S². XVIII. 1. ἡν φωνὴν S². μὲν om. V¹. ὁρῶντες ἐπρυχοντο 106. 261. οὖν V. S. al. Syr. Ar. Arm. Ald. οὐ A. 254. Compl. Vulg. γὰρ Ven. 2. βλαστοῦσιν S. βλεποῦσιν S². εὐχαριστοῦσι V. S. 68. ηὐχαριστοῦν A. Ven. caet. ἐδέοντο. ἐδεχοντο Ven. ὁδωντων S. ἐδεοντο S². 3. ὁδηγόν. ὀλιγον S. ὁδηγον S². φιλοτιμίας παρεσχῆ (sic) S. φιλοτιμου ξενιτίας παρεσχες S². ξενητίας A. παρεσχου Ven. παρεσχεν 155. παρεσχον 248. 4. ἐκείνου A. ἐν σκοτει V. 68. 106. 157. ἐν om. A. Ven. 55. al. σκοτους S. σκοτει S². φυλασσοντες S. ἐμελλεν S. φῶς. φωτος S. φως S².

5 lumen saeculo dari. Cum cogi-
tarent justorum occidere in-
fantes et, uno exposito filio et
liberato, in traductionem illo-
rum, multitudinem filiorum abs-
tulisti, et pariter illos perdi-
6 disti in aqua valida. Illa enim
nox ante cognita est a patribus
nostris, ut vere scientes quibus
juramentis crediderunt animae-
7 quiores essent. Suscepta est
autem a populo tuo sanitas
quidem justorum, injustorum
8 autem exterminatio. Sicut enim
laesisti adversarios, sic et nos
9 provocans magnificasti. Abs-
conse enim sacrificabant justī
pueri bonorum, et justitiae
legem in concordia disposuerunt,
similiter et bona et mala re-
cepturos justos, patrum jam
10 decantantes laudes. Resonabat
autem inconueniens inimicorum
vox, et flebilis audiebatur planc-

5 Βουλευσαμένους δ' αὐτοὺς τὰ
τῶν ὁσίων ἀποκτείνειν νήπια,
καὶ ἐνὸς ἐκτεθέντος τέκνου καὶ
σωθέντος εἰς ἔλεγχον,
τὸ αὐτῶν ἀφείλω πλήθος τέκ-
νων,
καὶ ὁμοθυμαδὸν ἀπόλεσας ἐν
ῥδατι σφοδρῶ.
6 ἐκείνη ἡ νύξ προεγνώσθη πα-
τράσιν ἡμῶν,
ἵνα ἀσφαλῶς εἰδότες οἷς ἐπί-
στευσαν ὅρκοις ἐπευθυμή-
σωσι.
7 προσεδέχθη δὲ ὑπὸ λαοῦ σου
σωτηρία μὲν δικαίων, ἐχθρῶν
δὲ ἀπώλεια.
8 ὥς γὰρ ἐτιμωρήσω τοὺς ὑπε-
ναντίους,
τούτῃ ἡμᾶς προσκαλεσάμενος
ἐδόξασας.
9 κρυφῇ γὰρ ἐθυσίαζον ὅσιοι
παῖδες ἀγαθῶν,
καὶ τὸν τῆς θειότητος νόμον
ἐν ὁμονοίᾳ διέθεντο,
τῶν αὐτῶν ὁμοίως καὶ ἀγαθῶν
καὶ κινδύνων μεταλήψεσθαι,
τοὺς ἁγίους πατέρων ἤδη προ-
αναμέλποντες αἶνους.
10 ἀντήχει δ' ἀσύμφωνος ἐχθρῶν
βοῇ,
καὶ οἰκτρὰ διεφέρετο φωνὴ
θρηνουμένων παίδων.

5 the world. And when they had
determined to slay the babes
of the saints, one child being
cast forth, and saved, to re-
prove them, thou tookest away
the multitude of their children,
and destroyedst them altogether
6 in a mighty water. Of that
night were our fathers certified
afore, that assuredly knowing
unto what oaths they had given
credence, they might afterwards
7 be of good cheer. So of thy
people was accepted both the
salvation of the righteous, and
8 destruction of the enemies. For
wherewith thou didst punish
our adversaries, by the same
thou didst glorify us, whom
9 thou hadst called. For the
righteous children of good men
did sacrifice secretly, and with
one consent made a holy law ^{1, 1 Or, a}
that the saints should be like ^{covenant}
partakers of the same good and ^{of God, or,}
evil, the fathers now singing out ^{league.}
10 the songs of praise. But on
the other side there sounded
an ill according cry of the ene-
mies, and a lamentable noise
was carried abroad for children

5. δ' om. S. 106. 253. Ald. δ' αὐτοὺς om. 157. ὁσίων σου 261. ἀποκτείνειν S. ἀποκτείνει S². εἰς ἐκδικήσιν 253. τὸν αὐτῶν A. τῶν αὐτῶν 55. al. Compl. το om. 106. al. impr. S. cor. ἀφίλου A. ἀφείλου 55. 106. al. Compl. ἀφίλες Ven. Post τέκνων S.: τοὺς δὲ ἐχθροὺς τοῦ λαοῦ ὁμοθυμαδὸν ἀπαλεσας. S. cor. sicut V. 6. τοῖς πατράσιν 106. al. ἐπιθυμῆσων S. 106. 248. al. εὐχαριστήσων Ven. 7. δε om. S. V¹. 106. 261. Ald. προσδεχθῇ A. 8. ὡ γὰρ V. a sec. m. Ven. al. Arm. ὡς γὰρ S. A. V. a pr. m. Compl. Ald. Vulg. Ar. 9. ὅσιοι om. A. θειότητος V. A. Ven. al. ὁσιότητος S. 106. al. Vulg. Syr. Arm. καὶ ἀγαθῶν. καὶ impr. S². μεταλημψεσθαι S. A. προαναμελποντων V. S. 68. 261. Ar. προαναμελποντες A. S². 55. 106. al. Compl. Vulg. προαναμελποντος Ven. ἀναμελποντες S². 10. ἡ βοή S. ἡ εἰς S. cor. διεφ. φωνή A. S. Ven. 55. al. Compl. Vulg. Ar. Arm. φωνή om. V. 68. al. διεφερετο A.

11 that were bewailed. The master
and the servant were punished
after one manner; and like as
the king, so suffered the common
12 person. So they all together
had innumerable dead with one
kind of death; neither were
the living sufficient to bury
them: for in one moment the
noblest offspring of them was
13 destroyed. For whereas they
would not believe any thing by
reason of the enchantments;
upon the destruction of the
firstborn, they acknowledged
this people to be the sons of
14 God. For while all things were
in quiet silence, and that night
was in the midst of her swift
15 course, Thine Almighty word
leaped down from heaven out of
thy royal throne, as a fierce man
of war into the midst of a land
16 of destruction, And brought
thine unfeigned commandment
as a sharp sword, and standing
up filled all things with death;
and it touched the heaven, but
17 it stood upon the earth. Then
suddenly visions¹ of horrible
dreams troubled them sore, and

11 ὁμοίᾳ δὲ δίκη δούλος ἅμα δεσ-
πότη κολασθεῖς,
καὶ δημότης βασιλεῖ τὰ αὐτὰ
πάσχω. 12 ὁμοθυμαδὸν δὲ πάντες ἐν ἐνὶ
δνόματι θανάτου
νεκροὺς εἶχον ἀναριθμήτους·
οὐδὲ γὰρ πρὸς τὸ θάψαι οἱ
ζῶντες ἦσαν ἱκανοί,
ἐπεὶ πρὸς μίαν ῥοπήν ἡ ἐντι-
μοτέρα γένεσις αὐτῶν διέ-
φθαρτο. 13 πάντα γὰρ ἀπιστοῦντες διὰ τὰς
φαρμακίας,
ἐπὶ τῷ τῶν πρωτοτόκων ὀλέ-
θρῳ ὁμολόγησαν Θεοῦ υἱὸν
λαὸν εἶναι. 14 ἡσύχου γὰρ σιγῆς περιεχούσης
τὰ πάντα;
καὶ νυκτὸς ἐν ἰδίῳ τάχει μεσα-
ζούσης, 15 ὁ παντοδύναμός σου λόγος ἀπ'
οὐρανῶν ἐκ θρόνων βασι-
λειῶν,
ἀπότομος πολεμιστῆς, εἰς μέσον
τῆς ὀλεθρίας ἡλατο γῆς,
16 ξίφος ὃξὺ τὴν ἀνυπόκριτον
ἐπιταγὴν σου φέρων,
καὶ στὰς ἐπλήρωσε τὰ πάντα
θανάτου·
καὶ οὐρανοῦ μὲν ἤπτετο, βεβή-
κει δ' ἐπὶ γῆς. 17 τότε παραχρῆμα φαντασίαι μὲν
ὀνειρῶν δεινῶν ἐξετάραξαν
αὐτοὺς,

11 tus ploratorum infantium. Si-
mili autem poena servus cum
domino afflictus est, et popularis
12 homo regi similia passus. Si-
militer ergo omnes, uno nomine
mortis, mortuos habebant innu-
merabiles. Nec enim ad se-
peliendum vivi sufficiebant, quo-
niam uno momento, quae erat
praeclarior natio illorum exter-
13 minata est. De omnibus enim
non credentes, propter veneficia;
tunc vero primum cum fuit
extermium primogenitorum,
sponderunt populum Dei esse.
14 Cum enim quietum silentium
contineret omnia, et nox in suo
cursu medium iter haberet,
15 omnipotens sermo tuus de caelo
a regalibus sedibus, durus de-
bellator in mediam exterminii
16 terram prosilivit, gladius acutus
insimulatum imperium tuum
portans, et stans replevit omnia
morte, et usque ad caelum at-
17 tingebat stans in terra. Tunc
continuo visus somniorum ma-
lorum turbaverunt illos, et ti-

¹ Or, ima-
ginations.

11. βασιλεια S. βασιλει S². 12. δε om. S. add. S². γαρ om. 106. 261. ῥοπήν. ωραν 106. 261. η om. S 106. 261. add. S².
διεφθαρη V. al. Ap. διεφθαρτο S. A. 55. al. pl. 13. λαον θεου Ven. 14. εν om. 106. 248. 261. μεσουσης 106. 261.
μεσαζουσης τα παντα V¹. 16. επιταγην V. S. al. υποταγην A. al. εβεβηκει 106. επι om. S. Ven. add. S². 17. δεινωσ
V. Ven. al. δεινων A. S. 55. al. Compl. Vulg. Syr. Ár. Arm. ἐταραξαν 155. 254.

mores supervenerunt insperati.
 18 Et alius alibi projectus semi-
 vivus, propter quam moriebatur
 causam demonstrabat mortis.
 19 Visiones enim quae illos turba-
 verunt haec praemonebant, ne
 inscii quare mala patiebantur
 20 perirent. Tetigit autem tunc
 et justos tentatio mortis, et
 commotio in eremo facta est
 multitudinis; sed non diu per-
 21 mansit ira tua. Properans enim
 homo sine querela deprecari
 pro populis, proferens servitutis
 suae scutum, orationem et per
 incensum deprecationem alle-
 gans, restitit irae, et finem im-
 posuit necessitati, ostendens
 quoniam tuus est famulus.
 22 Vicit autem turbas, non in
 virtute corporis, nec armaturae
 potentia; sed verbo illum qui
 se vexabat subjecit, juramenta
 parentum, et testamentum com-
 23 memorans. Cum enim jam acer-
 vatim cecidissent super alter-
 utrum mortui, interstitit, et
 amputavit impetum, et divisit
 illam quae ad vivos ducebat

φόβοι δὲ ἐπέστησαν ἀδόκητοι·
 18 καὶ ἄλλος ἄλλαχῇ ῥίφεις ἡμί-
 θνητος,
 δι' ἣν ἐθνησκεν αἰτίαν ἐνεφά-
 νιζεν.
 19 οἱ γὰρ ὄνειροι θορυβήσαντες
 αὐτοὺς τοῦτο προεμήνυσαν,
 ἵνα μὴ ἀγνοοῦντες δι' ὃ κακῶς
 πάσχουσιν ἀπόλωνται.
 20 ἦψατο δὲ καὶ δικαίων πείρα
 θανάτου,
 καὶ θραύσις ἐν ἐρήμῳ ἐγένετο
 πλήθους·
 ἀλλ' οὐκ ἐπὶ πολὺ ἔμεινεν ἡ ὀργή.
 21 σπεύσας γὰρ ἀνὴρ ἄμεμπτος
 προεμάχησε·
 τὸ τῆς ἰδίας λειτουργίας ὄπλον,
 προσευχὴν καὶ θυμιάματος ἑξι-
 λασμὸν κομίσας,
 ἀντέστη τῷ θυμῷ, καὶ πέρας
 ἐπέθηκε τῇ συμφορᾷ,
 δεικνὺς ὅτι σὸς ἐστι θεράπων.
 22 ἐνίκησε δὲ τὸν ὄχλον
 οὐκ ἰσχυρὶ τοῦ σώματος, οὐχ
 ὄπλων ἐνεργείᾳ,
 ἀλλὰ λόγῳ τὸν κολάζοντα ὑπέ-
 ταξεν,
 ὄρκους πατέρων καὶ διαθήκας
 ὑπομνήσας.
 23 σωρηδὸν γὰρ ἤδη πεπτωκότων
 ἐπ' ἀλλήλων νεκρῶν,
 μεταξὺ στὰς ἀνέκοψε τὴν ὀργὴν,
 καὶ διέσχισε τὴν πρὸς τοὺς
 ζῶντας ὁδόν.

and terrors came upon them un-
 18 looked for. And one thrown
 here, and another there, half
 dead, shewed the cause of his
 19 death. For the dreams that
 troubled them did foreshew
 this, lest they should perish,
 and not know why they were
 20 afflicted. Yea, the tasting of
 death touched the righteous
 also, and there was a destruc-
 tion of the multitude in the
 wilderness: but the wrath en-
 21 dured not long. For then the
 blameless man made haste, and
 stood forth to defend them;
 and bringing the shield of his
 proper ministry, even prayer,
 and the propitiation of incense,
 set himself against the wrath,
 and so brought the calamity to
 an end, declaring that he was
 22 thy servant. So he overcame
 the destroyer, not with strength
 of body, nor force of arms, but
 with a word subdued he him
 that punished, alleging the oaths
 and covenants made with the
 23 fathers. For when the dead
 were now fallen down by heaps
 one upon another, standing be-
 tween, he stayed the wrath, and
 parted¹ the way to the living.¹ Or, cut off.

17. καὶ φοβοὶ δὲ 155. ἐπεπεσον 157. ἀπροδοκητοὶ 157. 18. ριφθὶς A. ἡμιθνητος 157. 296. ἐθνησκον A. S. 55. al. ἐθνησκεν V. Ven. S². al. ἐνεφανίζεν V. S. Ven. al. ἐνεφανίζον A. 55. 157. al. 19. τουτο om. S. προεμνηνυσαν V. S. προεμνηνυσαν A. 20. δε ποτε 248. Compl. ποτε πειρα Ven. 253. ποτε πειρα S. ποτε π. S². εγενετο εν ερημω Ven. οργη σου S. Ven. 55. al. Vulg. σου eras. S². 21. σπλον λαβων 253. προσευχης Ven. S². τω om. S. add. S². 22. οχλον Mss. fere omn. ολοθρευοντα 157. 248. Compl. 23. διέσχισε. διεκοψε S².

24 For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the diadem of his head. Unto these the destroyer gave place, and was afraid of them: for it was enough that they only tasted of the wrath.

CHAPTER XIX.

1 As for the ungodly, wrath came upon them without mercy unto the end: for he knew before 2 what they would do; How that having given them leave to depart, and sent them hastily away, they would repent and pursue 3 them. For whilst they were yet mourning and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had in- 4 treated to be gone¹. For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that

¹ Or, cast out by intreaty.

24 ἐπὶ γὰρ ποδήρους ἐνδύματος ἦν ὁλος ὁ κόσμος, καὶ πατέρων δόξαι ἐπὶ τετραστίχου λίθου γλυφῆς, καὶ μεγαλωσύνη σου ἐπὶ διαδήματος κεφαλῆς αὐτοῦ. 25 τούτοις εἶξεν ὁ ὀλοθρεύων, ταῦτα δὲ ἐφοβήθη· ἦν γὰρ μόνη ἡ πείρα τῆς ὀργῆς ἱκανή.

ΚΕΦΑΛΑΙΟΝ ΙΘ'.

1 Τοῖς δὲ ἀσεβέσι μέχρι τέλους ἀνελεῖμων θυμὸς ἐπέστη· προῆδαι γὰρ αὐτῶν καὶ τὰ μέλλοντα, 2 ὅτι αὐτοὶ ἐπιστρέψαντες τοῦ ἀπειναι, καὶ μετὰ σπουδῆς προπέμψαντες αὐτοὺς, διώξουσι μεταμεληθέντες. 3 ἔτι γὰρ ἐν χερσὶν ἔχοντες τὰ πένθη, καὶ προσοδυρόμενοι τάφοις νεκρῶν, ἕτερον ἐπεσπάσαντο λογισμὸν ἀνοίας, καὶ οὓς ἱκετεύοντες ἐξέβαλον, τούτους ὡς φυγάδας ἐδίωκον. 4 εἶλκε γὰρ αὐτοὺς ἡ ἀξία ἐπὶ τοῦτο τὸ πέρασ ἀνάγκη, καὶ τῶν συμβεβηκότων ἀμνηστίαν ἐνέβαλεν,

24 viam. In veste enim poderis quam habebat totus erat orbis terrarum; et parentum magnalia in quatuor ordinibus lapidum erant sculpta, et magnificentia tua in diademate capitis illius 25 sculpta erat. His autem cessit qui exterminabat, et haec extimuit; erat enim sola tentatio irae sufficiens.

CAPUT XIX.

1 Impiis autem usque in novissimum sine misericordia ira supervenit; praesciebat enim et 2 futura illorum; quoniam cum ipsi permisissent ut se educent, et cum magna sollicitudine praemisissent illos, consequebantur illos poenitentia acti. 3 Adhuc enim inter manus habentes luctum, et deplorantes ad monumenta mortuorum, aliam sibi assumserunt cogitationem inscientiae, et quos rogantes projecerant, hos tanquam fugitivos 4 persequiebantur. Ducebat enim illos ad hunc finem digna necessitas; et horum quae acciderant commemorationem amit-

24. λιθον V. S. 68. al. λιθων A. C. Ven. 55. al. Compl. λιθον 155. γλυφῆς S. γλυφῆς S². * η ante μεγαλ. add. S². 25. ολεθρευων A. C. δε om. Ven. 253. S². εφοβηθησαν V. S. 68. al. Syr. Ar. εφοβηθη A. Ven. S². 55. al. Compl. Vulg. μονον Ven. οργης σου S. XIX. 2. επιστρεψαντες. V. S¹. C. Ven. al. επιτρεψαντες A. S². 55. al. Compl. Vulg. απειναι 106. al. Compl. 3. οτι γαρ Ven. ανοιας om. S. add. S². 4. το om. S. V. Ven. al. Ald. εβαλεν C. ενεβαλλεν Ven.

tebant, ut quae deerant tormen-
 5 tis, repletet punitio, et populus
 quidem tuus mirabiliter trans-
 iret, illi autem novam mortem
 6 invenirent. Omnis enim crea-
 tura ad suum genus ab initio
 refigurabatur, deserviens tuis
 praeceptis, ut pueri tui custodi-
 7 rentur illaesi. Nam nubes castra
 eorum obumbrabat; et ex aqua
 quae ante erat, terra arida ap-
 paruit, et in mari Rubro via
 sine impedimento, et campus
 germinans de profundo nimio;
 8 per quem omnis natio transivit
 quae tegebatur tua manu, vi-
 dentes tua mirabilia et monstra.
 9 Tanquam enim equi depaverunt
 escam, et tanquam agni exulta-
 verunt, magnificantes te, Do-
 10 mine, qui liberasti illos. Me-
 mores enim erant adhuc eorum,
 quae in incolatu illorum facta
 fuerant, quemadmodum pro na-
 tione animalium eduxit terra
 muscas, et pro piscibus eruc-
 tavit fluvius multitudinem ra-

ἵνα τὴν λείπουσαν ταῖς βασάνοις
 προσαναπληρώσωσι κόλασιν,
 5 καὶ ὁ μὲν λαὸς σου παράδοξον
 ὁδοιπορίαν περάσῃ,
 ἐκεῖνοι δὲ ξένον εὖρωσι θάνατον.
 6 ὅλη γὰρ ἡ κτίσις ἐν ἰδίῳ γένει
 πάλιν ἄνωθεν διετυπύτο,
 ὑπηρετοῦσα ταῖς ἰδίαις ἐπι-
 ταγαῖς,
 ἵνα οἱ σοὶ παῖδες φυλαχθῶσιν
 ἀβλαβεῖς.
 7 ἡ τὴν παρεμβολὴν σκιάζουσα
 νεφέλη,
 ἐκ δὲ προῦφεστῶτος ὕδατος ξη-
 ρᾶς ἀνάδυσις γῆς ἐθεωρήθη,
 ἐξ ἐρυθρᾶς θαλάσσης ὁδὸς
 ἀνεμπόδιστος,
 καὶ χλοηφόρον πεδίον ἐκ κλύ-
 δωνος βιαίου,
 8 δι' οὗ πᾶν ἔθνος διήλθον οἱ τῇ
 σῇ σκεπαζόμενοι χειρὶ,
 θεωρήσαντες θαυμαστὰ τέρατα.
 9 ὥς γὰρ ἵπποι ἐνεμήθησαν,
 καὶ ὥς ἄμνοι διεσκήρτησαν,
 αἰνούντές σε, Κύριε, τὸν ῥύ-
 μενον αὐτοὺς.
 10 ἐμέμνητο γὰρ ἔτι τῶν ἐν τῇ
 παροικίᾳ αὐτῶν,
 πῶς ἀντὶ μὲν γενέσεως ζώων
 ἐξήγαγεν ἡ γῆ σκνίπα,
 ἀντὶ δὲ ἐνύδρων ἐξηρεύετο ὁ
 ποταμὸς πλήθος βατράχων.

they might fulfil the punish-
 ment which was wanting to their
 5 torments: And that thy people
 might pass a wonderful way:
 but they might find a strange
 6 death. For the whole creature
 in his proper kind was fashioned
 again anew, serving the peculiar
 commandments that were given
 unto them, that thy children
 might be kept without hurt:
 7 As namely, a cloud shadowing
 the camp; and where water
 stood before, dry land appeared;
 and out of the Red sea a way
 without impediment; and out
 of the violent stream a green
 8 field: Wherethrough all the
 people went that were defended
 with thy hand, seeing thy mar-
 9 vellous strange wonders. For
 they went at large like horses,
 and leaped like lambs, praising
 thee, O Lord, who hadst de-
 10 livered them. For they were
 yet mindful of the things that
 were done while they sojourned
 in the strange land, how the
 ground brought forth flies¹ in-¹ or, lice.
 stead of cattle, and how the
 river cast up a multitude of

4. λιποῦσαν S. προσαναπληρώσωσι A. C. 155. προσαναπληρώσωσι V. Ven. al. προσαναπληρώσουσιν S. 5. πειρασθ S. V¹.
 6. Post γενεῖ add. S². ταχεῖ (? ταχεῖ vel ταφεῖ). ανετυπυτο 55. 248. 254. Compl. Vulg. ιδιαις V. C. Ven. al. Ar. σαις A. S. 106. al.
 Vulg. Syr. Arm. υποταγαῖς 106. 261. αβλαβῶς 261. 7. τὴ τὴν π. σκιαζουση A. ἐκ δε του Ven. ἐκ γαρ S². αναδοσις 261.
 εθεωρεῖτο S. εθεωρετο A. εθεωρηθη V. S². al. καὶ ἐξ ἐρυθρ. 248. S². Compl. Vulg. παιδιον S. 8. πανεθνι V¹. Ven. S². al.
 πανεθνεῖ (sic) V². παν εθνος A. S. C. 55. al. Compl. Ald. Vulg. Syr. Ar. τέρατα. πραγματα 106. 9. διενεμηθησαν 106. 261.
 ρυομενον V. S. Ven. al. ρυσαμενον A. C. 55. al. Ald. Vulg. Arm. 10. μεν om. C. γενέσεως. χειρσαιων 155. A. Par. ἡ γῆ.
 η om. C. σκνίπα V. C. 68. al. Arm. σκνιφαν A. Ven. 106. 261. Ald. Vulg. S². σκνιφα S. 55. 157. al. ενυδρων V. S. al. ανυδρων A.
 βατραχους S. πληθος suppl. in marg. βατραχων S².

¹ Or,
comfort.

11 frogs instead of fishes. But afterwards they saw a new generation of fowls, when, being led with their appetite, they asked
12 delicate meats. For quails came up unto them from the sea for their contentment¹. And punishments came upon the sinners not without former signs by the force of thunders: for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers.
14 For the *Sodomites* did not receive those, whom they knew not when they came: but these brought friends into bondage, that had well deserved of them.
15 And not only so, but peradventure some respect shall be had of those, because they used
16 strangers not friendly: But these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same
17 laws with them. Therefore even with blindness were these stricken, as those were at the doors of the righteous man: when, being compassed about with horrible great darkness,

11 ἐφ' ὕστερόν δὲ εἶδον καὶ νέαν
γένεσιν ὀρνέων,
ὅτε ἐπιθυμίᾳ προαχθέντες ἡτή-
σαντο ἐδέσματα τρυφῆς.
12 εἰς γὰρ παραμυθίαν ἀνέβη αὐ-
τοῖς ἀπὸ θαλάσσης ὄρνυ-
γομήτρα.
13 Καὶ αἱ τιμωρίαι τοῖς ἁμαρ-
τωλοῖς ἐπῆλθον
οὐκ ἄνευ τῶν προγεγονότων
τεκμηρίων τῇ βίᾳ τῶν κε-
ρανῶν.
δικαίως γὰρ ἔπασχον ταῖς ἰδίαις
αὐτῶν πονηρίαις·
καὶ γὰρ χαλεπωτέραν μισο-
ξενίαν ἐπετήδευσαν·
14 οἱ μὲν γὰρ τοὺς ἀγνοοῦντας οὐκ
ἐδέχοντο παρόντας,
οὗτοι δὲ εὐεργέτας ξένους ἐδου-
λοῦντο.
15 καὶ οὐ μόνον, ἀλλ' ἤτις ἐπισκοπῇ
ἔσται αὐτῶν,
ἐπεὶ ἀπεχθῶς προσεδέχοντο
τοὺς ἀλλοτρίους·
16 οἱ δὲ μετὰ ἑορτασμάτων εἰσδεξ-
άμενοι
τοὺς ἤδη τῶν αὐτῶν μετεσχη-
κότας δικαίων δεινοῖς ἐκά-
κωσαν πόνοις.
17 ἐπλήγησαν δὲ καὶ ἀορασίᾳ,
ὥσπερ ἐκεῖνοι ἐπὶ ταῖς τοῦ
δικαίου θύραις,
ὅτε ἀχανεῖ περιβληθέντες σκό-
τει

11 narum. Novissime autem vide-
runt novam creaturam avium,
cum adducti concupiscentia pos-
12 tulaverunt escas epulationis. In
allocutione enim desiderii as-
cendit illis de mari ortygometra;
[13] et vexationes peccatoribus
supervenerunt, non sine illis
quae ante facta erant argumentis
per vim fulminum; juste enim
patiebantur secundum suas ne-
13 quitias. Etenim detestabiliorem
inhospitalitatem instituerunt:
[14] alii quidem ignotos non reci-
piebant advenas, alii autem bonos
hospites in servitutem redige-
14 bant. [15] Et non solum haec,
sed et alius quidam respectus il-
lorum erat, quoniam inviti reci-
15 piebant extraneos. [16] Qui au-
tem cum laetitia receperunt hos
qui eisdem usi erant justitiis,
saevisis affixerunt doloribus.
16 [17] Percussi sunt autem caeci-
tate, sicut illi in foribus justi,
cum subitaneis cooperti essent

11. ἰδον A. C. γενεσιν νεαν A. al. Compl. οτι Reusch. Tisch. 68. οτε V. S. A. C. Ven. al. 12. παραμυθιον Ven. 106. 261.
εκ θαλάσσης ανεβη αυτοις S. εκ θαλ. 248. Compl. 13. ai om. 106. 261. ανευ. ανισοι 106. 261. γεγονοτων V. Ven. al.
προγεγονοτων A. S. C. al. Compl. Vulg. Syr. Ar. Arm. τεκμηριον om. 106. 261. των κερανων S. των et. S. cor. πονηριας
αντων S. γαρ om. S. 261. 14. παρόντας. ως παριοντας 106. 261. αυτοι δε C. 16. μεθ' εορτασμων Ven. 253. ηδη
μετεσχηκοτας των δικαίων S. 17. οι επι ταις Ven. σκοτω Ven.

tenebris, unusquisque transitum
 17 ostii sui quaerebat. [18] In se
 enim elementa dum conver-
 tuntur, sicut in organo quali-
 tatis sonus immutatur, et om-
 nia suum sonum custodiunt;
 unde aestimari ex ipso visu
 18 certo potest. [19] Agrestia enim
 in aquatica convertebantur; et
 quaecunque erant natantia in
 19 terram transibant. [20] Ignis in
 aqua valebat supra suam virtu-
 tem, et aqua extinguentis natu-
 20 rae obliviscebatur. [21] Flam-
 mae e contrario corruptibilium
 animalium non vexaverunt
 carnes coambulantium, nec dis-
 solvebant illam, quae facile dis-
 solvebatur sicut glacies, bonam
 escam. [22] In omnibus enim
 magnificasti populum tuum,
 Domine, et honorasti, et non
 despexisti, in omni tempore et
 in omni loco assistens eis.

ἕκαστος τῶν αὐτοῦ θυρῶν τὴν
 δίοδον ἐξίτηι.
 18 δι' ἑαυτῶν γὰρ τὰ στοιχεῖα
 μεθαρμοζόμενα,
 ὥσπερ ἐν ψαλτηρίῳ φθόγγοι
 τοῦ ῥυθμοῦ τὸ ὄνομα διαλ-
 λάσσουσι,
 πάντοτε μένοντα ἤχῳ,
 ὅπερ ἐστὶν εἰκάσαι ἐκ τῆς
 τῶν γεγονότων ὁψέως ἀκρι-
 βῶς.
 19 χερσαῖα γὰρ εἰς ἔνδρα μετε-
 βάλλετο,
 καὶ νηκτὰ μετέβαινε ἐπὶ γῆς·
 20 πῦρ ἴσχυεν ἐν ὕδατι τῆς ἰδίας
 δυνάμεως,
 καὶ ὕδωρ τῆς σβεστικῆς φύ-
 σεως ἐπελανθάνετο·
 21 φλόγες ἀνάπαλιν εὐφθάρτων
 ζώων οὐκ ἐμάραναν σάρκας
 ἐμπεριπατούντων,
 οὐδὲ τηκτὸν κρυσταλλοειδὲς
 εὐτηκτον γένος ἀμβροσίας
 τροφῆς.
 22 κατὰ πάντα γὰρ, Κύριε, ἐμεγά-
 λυνας τὸν λαόν σου καὶ
 ἐδόξασας,
 καὶ οὐχ ὑπερείδες, ἐν παντὶ
 καιρῷ καὶ τόπῳ παριστά-
 μενος.

every one sought the passage
 18 of his own doors. For the
 elements were changed in
 themselves¹ by a kind of har-¹ Gr. by
 mony, like as in a psaltery notes themselves.
 change the name of a tune, and
 yet are always sounds; which
 may well be perceived by the
 sight of the things that have
 19 been done. For earthly things
 were turned into watery, and
 the things, that before swam in
 the water, now went upon the
 20 ground. The fire had power in
 the water, forgetting his own
 virtue: and the water forgot
 21 his own quenching nature. On
 the other side, the flames wasted
 not the flesh of the corruptible
 living things, though they walked
 therein: neither melted they
 the icy kind of heavenly meat,
 that was of nature apt to melt.
 22 For in all things, O Lord, thou
 didst magnify thy people, and
 glorify them, neither didst thou
 lightly regard them: but didst
 assist them in every time and
 place.

17. των αυτου V. S. Ven. al. των εαυτου A. C. al. Compl. την οδον 106. 261. 18. γάρ. δε C. ωσπερ οι εν 106. 261.
 πάντοτε. παντα Ven. S². εν ηχω Ven. 157. 254. S². 19. χερσα S. ενεδρα S. ενυδρα S². επι γην Ven. εις γην S. 155. 253.
 επι γης S². 20. ισχυσεν V. Ven. al. ισχυεν S. A. C. al. ιδίας δυνάμεως. post δυν. addunt. A. C. al. Compl. επιλεησμενον.
 σβεστικης δυναμεως V. 68. al. Syr. σβ. φυσεως S. A. C. Ven. al. Compl. Ald. Vulg. Ar. Arm. 21. ενπεριπατούντων S.
 ευτηκτον κρυστ. V¹. 68. κρυσταλλοειδες ευτηκτον S. A. C. V². Ven. al. Compl. Ald. τρυφης S. τροφης S². 22. κυριε om. Ven.
 εμνημονευσας του λαου σου 253. και ουχ. και om. C. τοπω S. περισταμενος C. Subscriptio: Σοφια Σολομωνος A.
 Σοφ. Σαλωμωνος V. Σοφ. Σαλομωντος S. Σ. Σολομωντος C.

COMMENTARY.

CHAPTER I.

CHAPTERS I-IX. WISDOM SPECULATIVELY REGARDED: ITS SPIRITUAL, INTELLECTUAL, AND MORAL ASPECT.

CHAPTERS I-V. COMMENDATION OF WISDOM AS GUIDE TO HAPPINESS AND IMMORTALITY.

I. 1-5. *Exhortation to the pursuit of Wisdom, in which pursuit the condition is purity in thought, 6-11 and in word.*

1. Δικαιοσύνην, 'righteousness,' not merely justice between man and man, but moral uprightness, which is equivalent to Wisdom in its full theoretical and practical meaning. Comp. ■ Sam. xxiii. 2, 3.

Οἱ κρίνοντες τὴν γῆν, i. e. kings and princes (cp. vi. 1, 4; ix. 7); for, as Grimm quotes, κρίνειν τὸ ἄρχειν ἔλεγον οἱ παλαιοί, Artemid. ii. 12, p. 56, ed. Ald. In Ecclus. x. 1, 2, the words κριτὴς and ἡγεμὼν are interchanged as synonymous; and Solomon's prayer, 1 Kings iii. 9, is that he may judge (κρίνειν) the people righteously. Comp. Exod. ii. 14; 1 Sam. viii. 20; Ep. Jer. 14 (13 Tisch.). In the Oriental point of view judgment appertains to the office of ruler.

Φρονήσατε περὶ τ. κ. ἐν ἀγαθότητι. A Lap.: 'Sentite et sapite de Deo, quod ipse sit probissimus, honestissimus, sanctissimus, justissimus.' But this spoils the parallelism with ἀπλότητι, which belongs to the verb ζητήσατε. Ἐν ἀγαθότητι is = ἀγαθῶς, 'think of the Lord with sincerity.' See on ἀγαθωσύνη, the word in N. T., Trench, Syn. of N. T., Ser. II. § xiii.

Ἐν ἀπλότητι καρδίας, 'in singleness of heart,' with pure intention, a Hebraistic expression, 1 Chron. xxix. 17; Eph. vi. 5. The opposite vice is duplicity. Comp. S. Matt. vi. 22. In Acts ii. 46 we find ἐν ἀφελότητι καρδίας. With this verse comp. Ps. ii. 10 ff.

Ζητήσατε. The expression ζητεῖν τὸν Κύριον is common, e. g. Deut. iv. 29; Isai. lv. 6; Hebr. xi. 6; Philo, De Mon. 5 (ii. p. 217, Mang.): οὐδὲν ἄμεινον τοῦ ζητεῖν τὸν ἀληθῆ Θεόν. The first verse contains the subject of the whole Book, to recommend righteousness, which is Wisdom, to all men, and specially to princes and governors.

2. The parallelism is to be remarked: εὐρίσκεται answers to ζητήσατε, ἐμφανίζεται to φρονήσατε, μὴ πειράζουσιν and μὴ ἀπιστοῦσιν to ἐν ἀπλότητι καρδίας and ἐν ἀγαθότητι. Gutb. Comp. 2 Chron. xv. 2, and Proleg. p. 28.

Πειράζουσιν, 'tempt' God by doubting His power, justice, and love, and by trusting in themselves. S. Matt. iv. 7. Comp. Deut. vi. 16; Acts v. 9; 1 Cor. x. 9.

A. reads τοῖς μὴ πιστεύουσιν for τοῖς μὴ ἀπιστοῦσιν, in which case ἐμφανίζεται would imply, 'showeth Himself in hostile fashion.' But the reading of the text has highest authority. The Vulg. seems to have read τοῖς

πιστεύουσιν, 'eis qui fidem habent in illum;' unless the translators expressed the phrase *μη ἀπιστεῖν* by 'fidem habere;' Reusch. Origen, Exc. in Ps. xiii. (vol. xvii. p. 108, Migne) quotes τοῖς *μη ἀπιστοῦσιν αὐτῷ*; also Schol. in Luc. i. 14 (xvii. p. 317, Migne); and so S. Jer. iv. 649, vi. 853. Didym. in Ps. ix. 11 (xxxix. p. 1193, Migne): *παρίσταται ὁ τρόπος ὡς δεῖ ζητεῖν τὸν Θεόν, ἐκ τῶν ἐν τῇ σοφίᾳ οὕτως ἐχόντων φρονήσατε κ.τ.λ. τοῖς *μη ἀπιστοῦσιν αὐτῷ*. 'Απιστεῖν occurs x. 7; xii. 17; xviii. 13. Comp. S. Mark xvi. 16.*

Ἐμφανίζεται, 'manifests himself,' as S. John xiv. 21, 22. 'Apparet his qui non sunt ei increduli.' Hieron. in Isai. lv (iv. p. 649).

3. *Σκολιοί*, 'perverse,' opp. to 'simple;' Deut. xxxii. 5; Acts ii. 40; Phil. ii. 15. Such thoughts separate from God as leading to sin.

Δοκιμαζομένη τε, κ.τ.λ., 'His (God's) power when tried,' tried by men's unbelief. Tirin.: 'potentia Dei tentata et lacesita impiorum diffidentia et infidelitate.' Ps. xciv. 9. Sept. Comp. ch. ii. 17. 19; 2 Cor. xiii. 5; Hebr. iii. 9, where *δοκιμάζ.* is found in connection with *πειράζειν*. The many similar expressions in Wisd. and Hebr. have often been noticed. See Prolegom. pp. 29, 34.

Ἐλέγχει, 'convicts,' convinces the fools of folly by punishing their unbelief.

Τοὺς ἄφρονas. 'Fool,' in the Sapiential Books, means a godless, impious man, a sinner. Folly is the opposite of Wisdom; it is the work of the devil, as wisdom is the effect of the grace of God. Prov. ii. 6 and xxiv. 9: 'The Lord giveth wisdom; but the thought of foolishness is sin.' Comp. Prov. x. 21: 'Fools die for want of wisdom.' The wicked woman is the personification of folly (ix. 13 ff.), and the dead are in her house and her guests in the depths of hell. Thus *ἄφροσύνη*, Judg. xx. 6 (Al. Codex), plainly means gross wickedness, and *ἄφρων*, 2 Sam. xiii. 13, is an evil man. And thus throughout the Book of Proverbs. Comp. Prov. i. 22; xiii. 19, 20; xix. 1; Eccles. vii. 25, 26. So S. Paul, Rom. i. 30, uses *ἀσύνετος*, of moral degradation. Comp. Ps. xiii. 1 ff.; 2 Macc. iv. 6; xv. 33.

4. *Ὅτι* gives the reason why perverse thoughts separate from God, and shows in what the punishment of fools consists. S. Bas. Mag. Hom. in Prov. 4 (xxxi. 393, Migne): *καθαίρει πρότερον διὰ τοῦ θεοῦ φόβου τὰς ψυχὰς τῶν μελλόντων τῇ σοφίᾳ προσομιλεῖν*.

Κακότεχνος, 'using evil arts,' 'artful,' xv. 4; Hom. II. xv. 14: *κακότεχνος δόλος*.

Σοφία, here first mentioned, includes the knowledge of things divine and human, and the practice of godliness, and is identical with the 'holy Spirit of discipline,' verse 5. As personified by Solomon and our author (Prov. i. 20; Wisd. vii. 27, and elsewhere) it becomes applicable sometimes to the Son of God and sometimes to the Holy Spirit. As defined by the Stoics *σοφία* is *ἐπιστήμη θείων καὶ ἀνθρωπίνων καὶ τῶν τούτων αἰτιῶν*. So Cicer. De Offic. ii. 2, § 5; Philo, Congr. erud. grat. 14 (i. p. 530). *σοφία, φρόνησις, and σύνεσις* are in Aristot. (Eth. Nic. vi. 6, 7) the three intellectual virtues (*διανοητικαὶ ἀρεταί*). See Dr. J. B. Lightfoot on Ep. to Col. i. 9.

Κατάχρεω ἁμαρτίας, a happy expression, not found elsewhere in Scripture. It means, 'pledged, pawned to sin.' A Lap.: 'peccato obnoxio [corpore], oppignorato, et velut aere peccati obaerato et obstricto.' Comp. S. John viii. 34; Rom. vii. 14. Some Fathers read *ἁμαρτίας*; but Didym. De Trin. ii. 20 (xxxix. 740, Migne) has *ἁμαρτίας*. So Orig. Contr. Cels. iii. 60. Pseudo-Ath. De Pass. Dom. 4 (ii. p. 82 Ben.): *ἄγιον γὰρ Πνεῦμα παιδείας . . . ἀσυνέτων, καὶ οὐ κατοικήσει ἐν σώματι κατάχρεω ἁμαρτίας*. Comp. S. James iii. 15. 'Soul and body,' in Old Testament use, make up the whole man. 2 Macc. vii. 37. Christianity added a new element, spirit, 1 Thess. v. 23. Some have deduced from this passage that the author saw in the body the source of all moral evil; but the words do not speak of the original creation, and we are taught elsewhere that holiness is necessary for the knowledge of the Lord. Ps. cxi. 10; Jer. iv. 14; and comp. Wisd. i. 14; viii. 20.

5. *Ἅγιον Πνεῦμα*, without the article, as a Proper Name. So S. Matt. i. 18, 20; S. John xx. 22; Acts ii. 4. The expression *τὸ Πνεῦμα τὸ ἅγιον* occurs in Isai.

Ixiii. 11; τὸ Πνεῦμα τὸ ἅγιον αὐτοῦ, Ib. v. 10. So Wisd. ix. 17: τὸ ἅγιόν σου Πνεῦμα. Ps. l. 13: τὸ Πνεῦμα τὸ ἅγιόν σου. Thus the way was prepared for the later use. At this time the Jews had scarcely realised the distinct Personality of the Holy Ghost, though there are intimations of the truth in the Old Testament, as in the Psalm just quoted, and Gen. i. 2: 'The Spirit of God moved upon the face of the waters,' where, while the Targum of Onkelos translates: 'a wind from before the Lord blew upon the face of the waters,' the Targum of Jonathan paraphrases: 'the Spirit of mercies from before the Lord breathed upon the face of the waters.' Etheridge, The Targums, etc., vol. i. pp. 33, 157. Comp. Isai. xlviii. 16: 'The Lord God and His Spirit hath sent me.' See on ver. 6.

Παιδείας (σοφίας, the reading of A, was probably introduced from ver. 6) belongs to πνεῦμα, not to δόλον, as some take it. 'The Holy Spirit of (= which teaches) discipline, instruction, education.' 'Sanctus enim quum sit spiritus ad morum humanorum conformationem spectans,' Wahl. Clav. in voc. Comp. Isai. xi. 2. Didym. De Trin. ii. 3 (xxxix. 468, Migne): πνεῦμα παιδείας, τοῦτ' ἔστι, σοφίας. 'Ἡ γὰρ Σοφία λέγει, πνεῦμα παιδείας φεύξεται δόλον.

Δόλον. Vulg.: 'fictum' = fictionem, which occurs iv. 11; xiv. 25. It is not found elsewhere in Vulg.

Ἐλεγχθήσεται, 'corripietur,' Vulg.; 'will not abide,' Eng.; 'will be scared away, hasten away in shame,' Gutb., Grimm. Literally, 'will be reproved' by men's sins. Gen. vi. 3: 'my spirit shall not remain (οὐ μὴ καταμείνῃ) in men.' So the people are said, Isai. lxiii. 10, to 'have vexed' (παρώξυναν) the Holy Spirit. Comp. Eph. iv. 30.

6. Γάρ. The connection seems to be this: Evil in a man's heart drives Wisdom away from him; for Wisdom knows man too well and loves him too dearly not to punish the blasphemer by withdrawing her presence from him and leaving him to vengeance. Cp. vii. 23. Didym. De Trin. ii. 26. (xxxix. 752, Migne) introduces this passage vers. 6, 7, thus: 'Ἡ Σοφία θεολογούσα τὸ θεῖκόν Πνεῦμα, καὶ ἂν αὐτοῦ ἀπειλοῦσα

τοῖς βλασφημοῦσιν αὐτὸ, λέγει· φιλάνθρωπον γὰρ πνεῦμα σοφίας, καὶ οὐκ ἀθωώσει, κ.τ.λ.

Σοφία. The reading σοφίας was probably derived from the previous verse, where A gives ἄγ. πνεῦμα σοφίας.

Ἀθωώσει, 'will let go unpunished,' 'absolve.' The verb does not occur in classical Greek. Comp. Ecclus. xi. 10; xvi. 11.

Βλάσφημον, 'a blasphemer of God.' This word and those akin to it are in Scriptural use restricted commonly to this one sense, as in modern languages.

Χειλέων = ῥημάτων. Isai. xxix. 13.

Τῶν νεφρῶν αὐτ. There is an inverted climax here: God is a witness of a man's reins (his inmost feelings), much more of his heart (his thoughts unexpressed), still more of his tongue (his spoken words). 1 Chr. xxviii. 9; Hebr. iv. 12; Rev. ii. 23.

Ἐπίσκοπος, applied to God, Job xx. 29; 1 Pet. ii. 25. Clem. Rom. Ep. ad Cor. lix. 3: τὸν παντὸς πνεύματος κτίστην καὶ ἐπίσκοπον.

7. Ὅτι, the proof that God knows all things and that no one can escape Him. Prov. xv. 3; Ps. vii. 9.

Πνεῦμα K. without the article, as vers. 5, 6; Judg. iii. 10.

Πεπλήρωκε, 'hath filled and doth fill,' = completam tenet rerum universitatem. Otto in Act. Mart. Just. 3. The reading of A, ἐπλήρωσεν, is not supported by the Fathers who quote the passage. See below. Comp. Jer. xxiii. 24. Grimm compares Philo, Leg. Alleg. iii. 2: 'God has filled (πεπλήρωκεν) everything and has penetrated everything, and has left no one of all His works empty or deserted.' So De Conf. Ling. 27. S. Cyr. Al. De Recta Fide ad Pulcher.: αὐτὸς ὁ Σωτὴρ πέμπειν ἔφασκε πρὸς ἡμᾶς τὸν Παράκλητον, καίτοι πληροῦντος τὰ πάντα τοῦ ἁγίου Πνεύματος· Πνεῦμα γὰρ Κυρίου, φησὶ, πεπλήρωκε τὴν οἰκουμένην, p. 137 Aub.

Τὸ συνέχον, Vulg.: 'Hoc quod continet,' not referring the words grammatically to 'Spiritus Domini,' just preceding, with which they are plainly connected. 'That which containeth all things' (Eng.), i.e. holds all together, keeps from falling asunder. So Xen. Mem.

iv. 3. 13: ὁ τὸν ὅλον κόσμον συντάττων τε καὶ συνέχων. Philo, Vit. Mos. iii. 31: 'The Creator of the universe, the Father of the world, Who holds together (συνέχων) earth and heaven.' There is nothing in the text about the 'anima mundi' of Plato. The writer speaks merely of the Omniscience and Omnipresence of God, even as the Psalmist, Ps. cxxxix, and Zech. iv. 10. Comp. Eph. i. 23. The use of συνέχων is parallel with S. Paul's phrase, Col. i. 17: τὰ πάντα ἐν αὐτῷ συνέστηκε. S. Aug. says that there is no necessity to refer this passage to the spirit that is supposed by some to animate the world, 'invisibilem scilicet creaturam cuncta visibilia universali quadam conspiratione vegetantem atque continentem. Sed,' he proceeds, 'neque hic video quid impediatur intelligere Spiritum Sanctum, cum ipse Deus dicat apud Prophetam, "Caelum et terram ego impleo." Non enim sine Suo Spiritu Sancto implet Deus caelum et terram.' De div. quaest. ad Simpl. ii. 25, (vi. 108 Ben.). Compare S. Bas. Magn. Adv. Eunom. v. (p. 321 Ben.): καθάπερ γὰρ ἡλίου βολαὶ φωτίσασθαι νέφος καὶ λάμπειν ποιοῦσι, χρυσοῖδῃ ὕψιν ποιοῦσαι· οὕτω καὶ Πνεῦμα ἅγιον, ἐπελθὼν εἰς ἀνθρώπου σῶμα, ἔδωκε μὲν ζωὴν, ἔδωκε δὲ ἀθανασίαν, ἔδωκεν ἀγιασμόν, ἤγειρε δὲ κείμενον. τὸ δὲ κινηθὲν κίνησιν αἰδίου ὑπὸ Πνεύματος ἁγίου ζῶων ἅγιον ἐγένετο. Ἔσχε δὲ ἀξίαν ἄνθρωπος, Πνεύματος εἰσοικισθέντες, προφήτου, ἀποστόλου, ἀγγέλου Θεοῦ, ὧν πρὸ τούτου γῆ καὶ σποδός. Arn. and others mention a reading ὁ συνέχων; but this is found in no uncial MS., nor in Holmes and Parsons' revision. Clem. Al. Strom. i. 5 (p. 332 Pott.) quotes the verse as given in the text. On the Soul of the world S. Cyril Al. has the following passage: οἱ δὲ τῶν Ἑλλήνων λογάδες ἀντὶ τοῦ ἁγίου Πνεύματος τρίτον εἰσκομίζουσι ψυχὴν, ὑφ' ἧς καὶ ἅπαν ψυχοῦται ζῶων, ἐνείσης αὐτοῖς τὴν ζωὴν, καὶ τὰς τοῦ ἁγίου Πνεύματος δυνάμεις τὲ καὶ ἐνεργείας προσενεμήκασιν αὐτῇ . . . Ἀραρε δὲ ὅτι καὶ ἑτέρα φύσις, παρὰ πάντα ἐστὶ τὰ δι' αὐτοῦ κινούμενα, τὸ θεῖόν τε καὶ ζωοποιόν, καὶ ἅγιον Πνεῦμα. Καὶ γὰρ ἐστὶν ἀγενήτου Θεοῦ Πνεῦμα, ἴδιον αὐτοῦ καὶ ἐξ αὐτοῦ προῖον, ἐνυπόστατόν τε καὶ ζῶν, καὶ αἰεὶ ὄν, ὅτι τοῦ ὄντος ἐστὶ, καὶ αὐτὸ τὰ πάντα πληροῖ, καὶ τῶν ὅλων ἐστὶ περιεκτικόν, ἐπεὶ τοι καὶ ὁμοούσιον τῷ πληροῦντι τὰ πάντα, καὶ ἀμερίστως ὄντι πανταχοῦ. πάντα

γὰρ αὐτοῦ μεστά. Contr. Jul. viii. p. 275 (Aub.). See note on xii. 1.

8. Οὐδεὶς μὴ is used on the analogy of οὐ μὴ with conjunctive.

Οὐδὲ μὴ παροδεύση. I have edited from S. A. Ven. The reading of V. οὐδὲ μὴν occasions a difficulty with the verb in the subj., no such use being found for certain elsewhere. The MSS. vary between μὴν and μὴ in other places, e. g. ch. vi. 23. Job xxvii. 6; xxviii. 13.

Παροδεύση. Vulg. 'praeteriet,' a verb inflected on the analogy of ambire, as Ecclus. xi. 20; xxxix. 37, though we find 'praeteribo,' Wisd. vi. 24 and 'transibit,' ii. 3. Comp. Deut. xxii. 1; Jer. v. 22, and see on ch. xvi. 27.

Ἐλέγχουσα, 'justice when it punisheth,' Heb. xii. 5; Rev. iii. 19. Comp. Philo, In Flacc. 18 (II. p. 538): τὴν ἔφερον τῶν ἀνθρωπείων δίκην.

Ἡ δίκη. Justice personified, as Acts xxviii. 4; 2 Macc. viii. 11; 4 Macc. iv. 13, 21.

9. Διαβουλίοις. Διαβούλιον, a late word, used by Polyb. iii. 20. 1, etc. Comp. Ps. ix. 23 Sept.; Hos. iv. 9.

Λόγων ἀκοή = λόγοι ἀκουσθέντες, as in Thuc. i. 73, where see Poppo. Ἀκοή is used objectively for 'the thing heard,' 1 Kings ii. 28; S. Matt. iv. 24; xiv. 1. So 'auditio,' as in Cic. Pro Planc. xxiii: 'fictae auditiones.' S. Aug. reads 'sermonum autem illius auditio a Domino veniet,' instead of 'ad Deum veniet.' De Mendac. I. xvi. 31.

Εἰς ἔλεγχον, 'ad correptionem.' Vulg. 'For the reproving of his wicked deeds.' Eng. Marg., as v. 8, ἐλέγχουσα, 'when it punisheth.' 'Correptio' in the sense of 'reproof' is late Latin. It occurs continually in the Vulg. e. g. ch. iii. 10; xvii. 7; Ecclus. viii. 6; xvi. 13.

10. Οὓς ζηλώσῃς = the jealous ear. Comp. οἰκονόμος ἀδικίας, κριτὴς ἀδικίας, S. Luke xvi. 8; xviii. 6. S. John xvii. 12. S. James i. 25; v. 15. There is a play of words in οὓς and θροῦς.

Οὐκ ἀποκρύπτεται. 'Non abscondetur.' Vulg. Rather, 'absconditur.'

11. Ἀνωφελῇ. The commentators consider this to be a litotes for 'very hurtful.' Comp. S. Jude 16.

Καταλαλιᾶς, 'detractio.' Vulg. 'Backbiting.' Eng. Rather, as the connection shows, calumny against God, blasphemy, is meant. The word *καταλαλιά*, not found in classical writers, is used in N. T., 2 Cor. xii. 20; 1 Pet. ii. 1. Clem. Rom. Ep. ad Cor. 30: *φεύγοντες καταλαλιᾶς*. 'Detraction' in the sense of 'slander,' 'detraction' is also unclassical. Comp. Ecclus. xlii. 11.

Πορεύεται, 'shall come from the lips;' it can scarcely mean 'pass away.'

Καταψευδόμενον, lying against God, speaking falsely of things pertaining to Him, His ways and attributes.

Ἀναιρεῖ ψυχὴν, 'slayeth the soul.' The writer evidently refers not to physical, but to eternal death. The doctrine of future rewards and punishments, only darkly adumbrated in the O. T., is greatly developed in the Book of Wisdom, and men's actions are always regarded as influencing the life beyond the grave. Comp. iii. 1, 4, 5, 18, 19. S. Aug. Serm. cvii. 10, Ben.: 'Occides me? Melius tu occides carnem meam, quam ego per linguam falsam animam meam. Quid facturus es mihi? Occisurus es carnem: exit anima libera, in fine saeculi et ipsam quam contempsit carnem receptura. Quid ergo mihi facturus es? Si autem falsum testimonium dixerō pro te, de lingua mea occido me: et non in carne occido me: Os enim quod mentitur occidit animam.' See also De Mendac. 31 ff. (vi. p. 437 Ben.).

12-16. *A third condition of the pursuit of Wisdom is holiness in action. Sin is the cause of death, which men, being possessed of free will, may choose or reject.*

12. **Ζηλοῦτε** with acc. 'strive after,' as 1 Cor. xii. 31; or 'court,' as Gal. iv. 17. Vulg.: 'Nolite zelare mortem.' Zelo is a verb formed from the Greek and common in the Latin Fathers, but unknown previously. Thus S. Aug. Conf. i. 7: 'vidi ego et expertus sum zelantem parvum.' Tert. Carm. Adv. Marc. iv. 36. Words of similar formation used in Vulg. are these: thesaurizare, Matt. vi. 19, 20; sabbatizare, Lev. xxv. 2; anathematizare, Mark xiv. 71; evangelizare, Luke ii. 10; scandalizare, Matt. xvii. 26; catechizare, Gal. vi. 6; agonizare, Ecclus. iv. 33.

Ἐν πλάνῃ, i.e. by leading a life that strays from the path of virtue. There is no allusion to suicide, as some have thought. See Blunt *in loc.*

Ἐπισπᾶσθε ὄλεθρον, a stronger expression than *ζηλοῦτε θάνατον*, 'draw not upon yourselves destruction.' Both expressions imply that men using their free will amiss constrain God to punish them. Death spiritual as well as temporal is meant. This distinction is found in Philo, Leg. All. i. 33 (I. p. 65, M.): *διττός ἐστ θάνατος, ὁ μὲν ἀνθρώπου, ὁ δὲ ψυχῆς ἴδιος*. 'Ο μὲν οὖν ἀνθρώπου χωρισμός ἐστι ψυχῆς ἀπὸ σώματος, ὁ δὲ ψυχῆς θάνατος ἀρετῆς μὲν φθορά ἐστι, κακίας δὲ ἀνάληψις. Πάρ' ὁ καὶ φησιν οὐκ ἀποθανεῖν αὐτὸ μόνον, ἀλλὰ θανάτῳ ἀποθανεῖν, δηλῶν οὐ τὸν κοινὸν, ἀλλὰ τὸν ἴδιον καὶ κατ' ἐξοχὴν θάνατον, ὅς ἐστι ψυχῆς ἐντυμβευομένης πάθεσι καὶ κακίαις ἀπάσαις. We may remark here Philo's method of explaining direct statements of Scripture in a moral or spiritual sense in such a way as to eliminate their historical character.

13. It is men who bring death upon themselves, for God designed not that man should die physically or eternally. If Adam had not sinned, that separation of soul and body which we call death would not have taken place, and the second death was prepared not for man, but for 'the devil and his angels'; S. Matt. xxv. 41. Comp. Prov. viii. 36; Ezek. xviii. 32; Hos. xiii. 9; 2 Esdr. viii. 59. Thus Const. Apost. vii. 1: *φυσικὴ μὲν ἐστὶν ἡ τῆς ζωῆς ὁδὸς, ἐπίσρακτος δὲ ἡ τοῦ θανάτου, οὐ τοῦ κατὰ γνώμην Θεοῦ ὑπαρξάντος, ἀλλὰ τοῦ ἐξ ἐπιβουλῆς τοῦ ἀλλοτρίου*.

Τέρπεται ἐπ' ἀπώλ. ζώντων. Comp. Ezek. l. c. and xxxiii. 11; 2 Pet. iii. 9. *ζώντων* is probably neuter. S. Aug. explains the apparent anomaly between this statement and the fact that it is by God's judgment that the sinner dies. 'Convenit iudicio ejus ut moriatur peccator; nec tamen operi ejus convenit mors. Ejus quippe justum est iudicium ut peccato suo quisque pereat, cum peccatum Deus non faciat; sicut mortem non fecit, et tamen quem morte dignum censet, occidit.' Contr. Jul. Op. imperf. iv. 32 (x. 1150 B.). A good comment on the passage is found in the sermon of

Florus, prefixed to Hincmar's Dissert. ii. de Praedest. (lxxv. p. 58, Migne): 'Non ergo omnipotens Deus ulli hominum causa mortis vel perditionis existit, sed ipsam mortem et perditionem manibus et verbis ipsi impii accersunt, dum nequiter operando, et nequius aliis persuadendo, et sibi et illis damnationem adducunt; dum viam iniquitatis et perditionis amantes, a recto itinere deflectuntur, et ad perpetuam damnationem, tanquam datis inter se dextris, pari consensu nequitiae, quasi ex voto et sponsione festinant, foederati mortis, et vitae aeternae inimici, ipsi secundum duritiam suam et cor impenitens, thesaurizant sibi iram in die irae.'

14. Εἰς τὸ εἶναι, 'that they might *be*,' carry out the laws of their proper existence. This would include the growth and decay of plants and brutes, and the immortality of man. Comp. Gen. i. 28, 31; Rom. viii. 20, 21; Rev. iv. 11. Cp. S. Cyr. Al. De rect. Fid. ad Pulch. p. 152.

Σωτήριοι, sc. εἰσὶ, 'saving, not hurtful' but tending to preserve life, 'salutares.'

Γενέσεις τ. κόσμ. 'the creatures,' created things of the world (xvi. 26; xix. 11), as commonly in Philo, e.g. De Leg. Alleg. ii. 21, (I. p. 81). The Vulg. gives 'nationes' in the sense of 'races' or 'species,' which the word sometimes bears in classical Latin. Plin. xxii. 24. 50: 'Nationesque et indicationem in apium ac deinde florum natura diximus.'

Φάρμακον ὀλέθρου, 'medicamentum exterminii,' Vulg. 'Ολέθρου is added because φάρμακον is used in a bad or good sense. Comp. Ecclus. vi. 16: φίλος πιστός φάρμακον ζωῆς. A Lap. thinks that the author means to assert that though noxious animals and plants were created at first, yet that they had no power to injure man before he fell. But the wording, 'there is in them no poison of destruction,' points rather to the nature of things generally, and implies that there is no destructive agency in nature, this clause being parallel to the one immediately preceding. The Vulg. word 'exterminium' occurs iii. 3; xviii. 13, 15, and in ecclesiastical Latin. So Tertull. Adv. Jud. viii: 'exterminii civitatis Jerusalem.' S. Aug. Conf. ii. 4.

Ἰδου βασιλεῖον. 'Nor is the kingdom of death upon the earth.' Βασιλεῖον and plur. βασιλεία mean in classical Greek 'a royal palace.' So S. Luke vii. 25. But it seems here to be = βασιλεία, and in ch. v. 16, and 1 Kings xiv. 8 (Cod. Alex.). Calmet however and some others retain the usual meaning of 'court' or 'palace.' 'Le roi des enfers n'avait pas son palais sur la terre.' Hades is personified as king of death, Hos. xiii. 14; Isai. v. 14; Rom. v. 14; Rev. vi. 8; xx. 14. Some commentators (see Burton, Bampton Lect. note 30) find Platonism in vers. 13-15, but the author says no more than is warranted by Old Testament Scriptures, and he explains how death was introduced, ii. 24.

15. This verse is placed in a parenthesis in the English Version, but this is unnecessary. 'Righteousness' (as in ver. 1 = Wisdom) leads to immortality. The Vulg. has 'justitia enim perpetua est et immortalis,' where the Greek has nothing to represent 'perpetua.' The Sixt. ed. adds: 'injustitia autem mortis acquisitio est,' which is received by Fritzsche and Grimm. This is probably a gloss added by one who wished to complete the parallelism and to give αὐτὸν in ver. 16 something to refer to. It has no authority from any Greek MS., and is found in very few Latin MSS. of weight. For the sentiment comp. Prov. iii. 18: ἐὺλογον ζωῆς ἐστὶ (ἡ σοφία) πᾶσι τοῖς ἀντεχομένοις αὐτῆς.

16. This verse repeats the thought of ver. 12 with an emphatic irony. There is a fine climax here; men's frantic love for their own destruction is exhibited in a terrible picture. First, they call death to them like an honoured guest with inviting gestures (χερσὶν) and words, they are, as it were, love-sick and faint (ἐτάκησαν) with desire of death, and then to keep it always with them they make with it a covenant of truth and love. Gutb. See quotation from Hincmar in note on ver. 12.

'Called *it* to them.' Eng. 'It' is wrongly italicised as it represents αὐτὸν, i. e. θάνατον, which is understood from θάνατος, ver. 15. Vulg.: 'accersierunt,' from accersio = arcesso, with the change of one s into r, both

verbs being causatives from accedo. Comp. Acts x. 5, 32, Vulg. So we find linio for lino, Ezek. xiii. 15.

Ἐτάκησαν, 'they were consumed, they pined away for love.' Vulg.: 'defluxerunt.' Eng.: 'They consumed to nought.' But if they perished, how could they be said to make a covenant with death? Arnald, seeing this difficulty, wishes to transpose the clauses; but this is unnecessary if we take ἑτάκ. as above. The 'making a covenant with death' is from Isai. xxviii. 15, 18, (comp. Ecclus. xiv. 12.) There is a close connection between this book and the Greek version of Isaiah.

Ἐκείνου μερίδος, as in ii. 25, where see note. If ἐκείνου refers to a different object from αὐτὸν, it is best to refer it to ἄδου, v. 14. Cp. 2 Macc. i. 26.

Additional note on v. 13. Our author's teaching on the subject of death and judgment has been thus epitomised by Grimm and others. (i.) God is not the author of death, but gave their being to all things, and willed man to be immortal, ii. 23. (ii.) The envy of Satan brought death into the world, ii. 24. (iii.) But

through virtue and wisdom men obtain immortality, i. 15; ii. 22; vi. 18; viii. 17; xv. 3, and a blessed life with God in heaven, iii. 1 ff.; iv. 2, 7, 10 ff.; v. 2 15; vi. 19. Only the ungodly meet with the punishment of θάνατος, i. 12, 16; ii. 24; they have no hope, iii. 11, 18; v. 14; xv. 6, 10; darkness will cover them, xvii. 21; their souls shall perish, in that they will be in torment, and deprived of the comfort of God's presence, i. 11; iv. 19; but they will have knowledge of the blessedness of the righteous and be conscious of what they have lost when it is too late, v. 1 ff. The author assumes that judgment follows immediately upon death, and that sinners are not annihilated, but suffer the second death (Rev. ii. 11; xxi. 8), *i. e.* positively, pain and consciousness of guilt, negatively, the loss of blessedness. There is no trace in the Book of the doctrine of the resurrection of the body. The souls of the righteous are in heaven, the souls of the evil in hell; the body perishes like all other material substances; and there is no return for it.

CHAPTER II.

II. 1-20. *The reasoning of the materialist or sensualist. 1-5. His view of life.*

This is one of the finest passages in the Book, full of a kind of evil grandeur rhythmically expressed. Comp. 1 Cor. xv. 32: 'Let us eat and drink, for tomorrow we die.' Isai. xxii. 13; lvi. 12. Hor. Sat. II. vi. 93 ff.

1. Εἶπον γὰρ, *sc. οἱ ἀσεβεῖς*, i. 16. This is the reason why 'they are worthy to take part with death:' their own thoughts and words prove it.

Ἐν ἑαυτοῖς (for which reading there is most authority: thus Vulg.: 'cogitantes apud se,') must be taken with λογισμῶν. 'reasoning one with another' = ἀλλήλοισι, as v. 3. 1 Macc. x. 71.

Λυπηρός, Vulg.: 'cum taedio.' Eng. 'tedious,'

used in the sense of 'painful,' like Jacob's words: 'Few and evil have the days of the years of my life been.' Gen. xlvii. 9. Comp. Job xiv. 1; Eccles. ii. 23.

Ἐν τελευτῇ ἀνθρώπου, 'in the death of man,' when death comes, 'there is no remedy,' ἱασις, Vulg.: 'refrigerium,' MS. Corb. 2: 'sanatio.' Schleusner conjectures that the Vulg. translator read ἱανσις from ἱαίνομαι; but the word is unknown. 'Refrigerium' is found iv. 7; Isai. xxviii. 12; Acts iii. 20, and in the Latin Fathers, *e. g.* Tertull. Apol. 39 med.; Fug. 12. p. 194. Idol. 13: 'Lazarus apud inferos in sinu Abrahae refrigerium consecutus.' Pseudo-Ambr. Sermon. 19 (p. 515 B).

Ἀναλύσας, 'reversus,' Vulg.: 'having returned,' as 1 Esdr. iii. 3. Tob. ii. 9: ἀνέλυσσα θάψας, 'I returned home after burying.' So S. Luke xii. 36. Comp. the

Latin solvo, to loose from moorings, hence, to depart. 'Ο ἀναλύσας may also be taken as = a redeemer, saviour, liberator. But comp. ch. xvi. 14; Eccles. viii. 8.

2. Αὐτοσχεδῖως, usually αὐτοσχεδόν, off-hand, at hap-hazard. Vulg.: 'ex nihilo,' which misrepresents the meaning. Eng.: 'at all adventure.' Comp. Lev. xxvi. 21, marg. Thus Shakspeare, Com. of Errors, ii. 2:

'I'll say as they say, and perséver so,
And in this wish at all adventures go.'

Grimm quotes Lactant. Instt. II. i. 2: 'Homines . . . ne se, ut quidam philosophi faciunt, tantopere despiciant, neve se infirmos et supervacuos et frustra omnino natos putent, quae opinio plerosque ad vitia compellit.' Comp. Cicero, Tusc. i. 49: 'Non temere nec fortuito sati et creati sumus,' et caet.

Μετὰ τοῦτο, 'afterwards,' when this life is over.

Οὐχ is closely joined with ὑπάρξ., so the correction μὴ is unnecessary. Obad. 16: καὶ ἔσονται καθὼς οὐχ ὑπάρχοντες.

'Ο λόγος. Eng.: 'a little spark.' The Eng. version here, as usually, follows the Compl. which reads ὀλίγος σπινθήρ. Vulg.: 'sermo scintilla ad commovendum cor nostrum.' Gutb. understands by 'sermo' λόγος ἐνδιάθετος = thought. The meaning is, our thought is a spark which arises at the beating of the heart. This is like the notion of our modern materialists, who see in the movements of the mind only certain molecular, chemical, or electrical, changes and nothing beyond. Ancient philosophers have similar speculations. Thus Heraclitus deemed that Fire was the ἀρχή, the principle, the moving power of all things; and if we may believe Cicero (Tusc. Disp. i. 9), Zeno considered that the 'animus' itself was fire. (See Wolf's note, l. c. § 19.) 'Aliis,' says Cicero, 'cor ipsum animus videtur, ex quo excordes, vecordes, concordesque vocantur.' See Prolegom. § I. 2. Isidor. Pelus. Ep. iv. 146, refers to this passage: οἱ γὰρ ἀσεβεῖς σπινθήρα νομίσαντες εἶναι τὴν ψυχὴν, οὐ ἀποσβεσθέντος, ὡς ἔφασαν, τέφρα ἀποβήσεται τὸ σῶμα, μόνον τεθνάναι νομίζοντες, μὴ κρίνεσθαι δέ.

3. Τέφρα ἀποβ. as if the life were a spark of fire which gradually consumed the body and left only ashes.

The notion in Eccles. iii. 20 and Ecclus. xvii. 1 is different.

Χαῦνος ἀήρ. Vulg.: 'mollis,' whence Eng. 'soft.' Rather, 'empty, unsubstantial.' With the general sentiment contained in vers. 1-3 we may compare Lucret. De Rer. Nat. iii. 233 ff. and 456, 457.

4. The Vulg. transfers the first clause of this verse to the end. Similar transpositions occur iv. 19; xii. 12. Reusch.

'Our name shall be forgotten.' Comp. Eccles. ii. 16 and ix. 5. Ἐπιλησθήσεται, passive, as Ecclus. iii. 14. xxxii. 9: τὸ μνημόσυνον αὐτῆς οὐκ ἐπιλησθήσεται. So S. Luke xii. 6.

Μνημονεύσει. Found with acc. S. Matt. xvi. 9; Rev. xviii. 5. On the desire to live in the memory of posterity see Ecclus. xxxvii. 26; xlv. 7 ff.

Βαρυνθείσα, 'aggravata,' Vulg., 'overcome,' Eng. Arn. conjectures μαρυνθείσα, which indeed is found in one cursive MS. Retaining the word βαρυνθείσα, we must take Bauermeister's comment as satisfactory: 'nebula vi caloris pressa redit in aquam atque decidit,' the science of those days being rather phenomenal than accurate.

5. Σκιᾶς. The comparison of man's life to a shadow is frequent in O. T. Comp. Job xiv. 2; 1 Chr. xxix. 15; Ps. cii. 11; cix. 23; cxliv. 4; Eccl. vi. 12; viii. 13.

Καιρὸς, 'tempus nostrum.' Vulg.: 'non est reversio finis nostri.' 'There is no return of our end,' i. e. 'no death a second time.' 'It is appointed unto men once to die,' Heb. ix. 27. The Eng. version makes tautology: 'after our end is no returning . . . no man cometh again.'

Κατεσφραγίσθη, sc. ἀναποδισμός, 'Return is sealed up, closed,' as if in a sealed tomb. The ancients sealed what we shut or lock up. Job xiv. 17; Dan. vi. 17; S. Matt. xxvii. 66; Rev. xx. 3.

'No man cometh again.' Comp. Job vii. 9; 2 Sam. xii. 23; Ecclus. xxxviii. 21. The doctrine of the resurrection of the body is not found in this Book. The prevalent idea is that, though the soul lived for ever, it would never return to earth.

6-9. *First result of the materialist's view of life: sensual gratifications are to be pursued with eagerness.*

With this paragraph comp. 1 Cor. xv. 32; Isai. xxii. 13; Horat. Sat. II. vi. 93 ff.

6. Τῶν ὄντων ἀγαθῶν, 'present, actual good things,' in opposition to imaginary blessings, as virtue, wisdom, or future, as happiness in another state. The author seems to have in mind Isai. xxii. 13. Cp. S. Luke xii. 19.

Ὡς νεότητι. The MSS. vary between νεότητι and νεότητος. Vulg.: 'tanquam in juventute.' Syr.: 'in juventute nostra.' Arab.: 'quamdiu durat tempus juventutis.' Νεότητι may be dat. of time, or as κτίσει, dependent on χρῆσώμεθα. Perhaps the clause is best translated: 'Let us use the creature eagerly as in youth,' with the energy which youth is wont to exert.

Τῇ κτίσει, 'the creature,' i.e. created things, as often in N. T. Rom. viii. 19, 20; Heb. iv. 13. Some cursive MSS. read κτήσει, the two words being often confounded.

7. Πλησθῶμεν is applied by *zeugma* to μύρων as well as οἴνου to which it properly belongs. Amos, vi. 6, speaks of the luxury of those οἱ πίνοντες τὸν διυλισμένον οἶνον, καὶ τὰ πρῶτα μύρα χριόμενοι. Comp. Ps. xxiii. 5; S. Luke vii. 46.

Ἄνθος ἔαρος. 'Flower of spring.' 'Non prae-tereat nos flos temporis,' Vulg. probably reading ἔαρος, as it translates 'the early rain,' S. James v. 7, by 'temporaneum,' and the 'early fig,' Isai. xxviii. 4, by the same word. Gutb. The reading ἄερος probably was originally a mere oversight in copying. Arn. suggests that the meaning may be, 'Let no fragrant breath of air arising from the wine or ointments pass by or escape us.' This is more ingenious than solid. Mr. Churton paraphrases: 'the flower that scents the air.'

8. Στεψώμεθα. The crowning with flowers is a notion derived from the Greeks. See Judith xv. 13 for something similar.

'Nullum pratum sit quod non pertranseat luxuria nostra,' Vulg.; this addition is possibly correct. It is true that nothing to correspond with this clause is found in any existing Greek MS., but a clause parallel to the first half of the verse is required, if we regard

the careful balancing of periods exhibited in the rest of the paragraph. There are too, it seems (see Prolegom. p. 28), two more stiches in the Latin version than in the present Greek text, which ought to consist of 1100 verses, but contains only 1098; hence it is thought that some have fallen out of the Greek. Further, in a glossary attached to the Codex Coislinianus 394 collated by Thilo, the word λειμῶν is mentioned as occurring in this Book. Now it is found nowhere in the existing text, and the only natural conjecture is that the original of the Vulg. addition commenced with the words μηδεὶς λειμῶν, and that these were accidentally omitted owing to the *itacismus* in ver. 9, μηδεὶς ἡμῶν. The Rheims version translates: 'Let no meadow escape our riot.'

9. Ἀγερωχίας. This word in classical Greek means insolence, haughtiness. Here, 'unrestrained voluptuousness;' insolentia in luxurie vitaeque mollitie conspicua, Wahl. Clav. Comp. 2 Macc. ix. 7; 3 Macc. ii. 3. It is derived from ἀ intensive, γέρας, and ἔχω.

Ὅτι αὐτή. To enjoy life while it lasts: we have nothing else to do, nothing more to expect. Grimm.

10-20. *Second result of the materialist's view: oppression of the weak and the righteous.*

10. Καταδυναστ. 'Let us tyrannize over, oppress;' Ezek. xviii. 12; Acts x. 38; S. James ii. 6. Comp. the advice of *Kakia* to Hercules in the story of Prodicus, Xenoph. Mem. II. i. 25: οἷς ἂν οἱ ἄλλοι ἐργάζωνται, τοῦτοις σὺ χρῆση, οὐδενὸς ἀπεχόμενος ὅθεν ἂν δυνατὸν ἦ τι κερδᾶναι' πανταχόθεν γὰρ ὠφελείσθαι τοῖς ἐμοὶ ξυνοῦσιν ἐξουσίαν ἔγωγε παρέχω.

Ἐντραπῶμεν, 'reverence,' as S. Matt. xxi. 37.

11. 'Let might be right.' Juven. Sat. vi. 223:

'Hoc volo, sic jubeo, sit pro ratione voluntas.'

For 'lex justitiae,' Vulg., some MSS. read 'lex injustitiae.'

Ἐλέγχεται, 'proves itself.'

12. Ἐνεδρεύσ. κ.τ.λ. This passage seems to be a citation from Isai. iii. 10 according to the Sept.: δῆσωμεν τὸν δίκαιον, ὅτι δύσχρηστος ἡμῖν ἐστι, where the Hebrew gives something quite different: 'Say ye to the righteous that it shall be well with him.' It is quoted by many of the Fathers as referring to Christ. Comp.

S. Barnab. Ep. vi. 7; Just. Dial. xvii; Euseb. Ecl. Proph. iv. 2 (Praep. Ev. xiii. 13): ἄρωμεν ἀφ' ἡμῶν τὸν δίκαιον. And so Clem. Alex. Strom. v. 14 (p. 714 Pott.): ἄρωμεν ἀφ' ἡμῶν τὸν δίκαιον ὅτι δύσχηρτος ἡμῖν ἐστιν. He then partly quotes Plato, De Rep. ii. 5 (p. 361 Steph.): ὅσῳ διακείμενος ὁ δίκαιος μαστιγώσεται, στρεβλώσεται, δεδήσεται, ἐκκαυθήσεται τῷ ὀφθαλμῷ, τελευτῶν πάντα κακὰ παθὼν ἀνασχυρδουλευθήσεται καὶ γινώσεται, ὅτι οὐκ εἶναι δίκαιον, ἀλλὰ δοκεῖν δεῖ ἐθέλειν. Hippol. Rom. Demonstr. Adv. Jud. pp. 66, 67, (ed. Lagarde): φέρω δὴ ἐς μέσον καὶ τὴν προφητείαν Σολομῶν, τὴν λέγουσαν περὶ Χριστοῦ, τὰ πρὸς Ἰουδαίους σαφῶς καὶ ἀριδύλως διαγγέλλουσαν, οὐ μόνον τὰ κατὰ τὸν παρόντα καιρὸν, ἀλλὰ τὰ κατὰ τὸν μέλλοντα αἰῶνα αὐτοῖς συμβαίνειν διὰ τὴν αὐθάδειαν καὶ πόλμαν, ἣν ἐποίησαν ἀρχηγῶς τῆς ζωῆς. λέγει γὰρ ὁ προφῆτης, οὐ διελογίσαντο οἱ ἀσεβεῖς, περὶ Χριστοῦ εἰπόντες, ὁρθῶς ἐνεδρεύσωμεν . . . ἔσχατα δικαίων. καὶ πάλιν ἄκουσον, ὦ Ἰουδαίε. οὐδεὶς ἐκ τῶν δικαίων ἢ προφητῶν ἐκάλεσεν ἑαυτὸν νῖον Θεοῦ. λέγει οὖν αὖθις ὡς ἐκ προσώπου Ἰουδαίων ὁ Σολομὼν περὶ τοῦτου τοῦ δικαίου, ὅς ἐστιν ὁ Χριστὸς, ὅτι ἐγένετο ἡμῖν εἰς ἔλεγχον . . . ἐκ λόγων αὐτοῦ. So S. Cyp. Testim. lib. ii. 14. These words are used in Hegesippus' account of the martyrdom of S. James the Just. Ap. Routh, Rel. Sacr. vol. i. p. 195, quoted from Euseb. Hist. ii. 23.

Δύσχηρτος, Vulg.: 'inutilis.' Eng.: 'not for our turn,' i. e. not for our convenience, not to our purpose. Thus Shakspeare: 'My daughter Catharine is not for your turn,' Taming of the Shrew, ii. 1. So Christ ἡτιμάσθη καὶ οὐκ ἐλογίσθη, Isai. liii. 3.

Ὁνειδίζει ἢ. ἄμαρτ. νόμου. 'Casts in our teeth offences against the law.' Νόμος without the article means 'The Mosaic law' (see Winer, Gr. § 19). Hence the sensualists in this chapter must be regarded as renegade Jews, who with Greek culture had adopted Greek vices. See Gutberl. Einleit. §§ 3, 4; Neander, Hist. of Chr. Rel. i. p. 70 (Bohn). Thus Philo, Vit. Mos. i. 6 (II. p. 85): νόμους παραβαίνουσι κατ' οὐς ἐγεννήθησαν καὶ ἐτράφησαν, ἥδη δὲ πάτρια, οἷς μέμψις οὐδεμία πρόσκειται δικαία, κινουῦσιν ἐκδεδητημένοι, καὶ διὰ τὴν τῶν παρόντων ἀποδοχὴν, οὐδενὸς ἔτι τῶν ἀρχαίων μνήμην λαμβάνουσιν. Comp. De Conf. Ling. 2 (I. p. 405). See note on iv. 15.

Vulg.: 'improperat nobis,' 'casts as a reproach.' So Rom. xv. 3: 'improperia improperantium.' This is a rare post-Aug. word formed from 'in,' 'probrum.' It is found in some MSS. of Plautus, Rud. III. iv. 28; but others read 'opprobrias.' See on v. 3. Comp. Eccclus. viii. 6; S. Matt. xxvii. 44, Vulg.

Ἐπιφημίζει ἡμῖν, Vulg.: 'diffamat in nos.' Eng.: 'objecteth to our infamy.' Or simply, 'utters, asserts against us.'

Ἄμαρτ. παιδείας ἡμῶν. 'Offences against our religious training.' There is continual confusion in MSS. between παιδία and παιδεία.

13. Ἐπαγγέλλ. 'professes.' I Tim. ii. 10; vi. 21. So Christ claimed 'to know' God. Matt. xi. 27; John vi. 46. In the text the knowledge of God means the knowledge of His will and requirements, what He rewards and what He punishes.

Παῖδα Κυρίου. This expression seems here to mean 'child of the Lord,' as it is said ver. 16, 'he maketh his boast that God is his father,' and ver. 18, 'if the just man be the Son of God,' though in the latter passage the term is Θεοῦ νῖος not παῖς. But the two expressions are used interchangeably in this Book, comp. ix. 4, 7; xii. 19, 20. Our Saviour is called τὸν παῖδα αὐτοῦ (Θεοῦ) Ἰησοῦν, Acts iii. 13, where the word probably means 'servant,' παῖς not being used to express the eternal generation of the Son. It is applied in this sense to Christ, Is. xlii. 1, while, xlvi. 20, δοῦλος is used in the same connection. So xlix. 3: δοῦλός μου εἰ σὺ, Ἰσραὴλ, and ver. 6: μέγα σοὶ ἐστὶ τοῦ κληθῆναι σε παῖδά μου. Of Christ it is said, S. Matt. xxvii. 43: εἶπε γὰρ Ὅτι Θεοῦ εἰμι νῖός. S. John xix. 7. The Syriac of the text is translated: 'He says, I am the Son of God.'

In all this passage the Fathers have generally seen a prophecy of the Passion of Christ; and there are some wonderful coincidences of thought and language between it and the Gospel. Comp. here S. Matt. xxvii. 43; S. John xix. 7. But the similarity may be owing partly to the O. T. quotations embodied in the text, partly to the recurrence of each typical form of reproach in the Passion of Christ. See Is. Williams,

The Passion, p. 226, (ed. 1870). Comp. the quotations in note on ver. 12. S. Aug. De Civit. xvii. 20: 'Quorum [librorum] in uno, qui appellatur Sapientia Salomonis, passio Christi apertissime prophetatur. Impii quippe interfectores ejus commemorantur dicentes: "Circumveniamus justum,"' etc. Comp. also Cont. Faust. xii. in Ps. xlviii. Enarr.; Serm. i. 11; Ep. cxl. 20.

14. Ἐγένετο: he tended to expose our views to public reproach, by forcing comparisons with his own. So Vulg.: 'factus est nobis in traductionem cogitationum nostrarum.' Comp. S. John iii. 20; vii. 7. Mr. Churton paraphrases: 'the effect of his words is to rebuke our inward thoughts and purposes.'

'Traductio,' blame, reproof. See on ch. iv. 20, and comp. xi. 7; xviii. 5, Vulg.

15. Καὶ βλέπόμενος, 'even when merely seen,' i. e. the mere sight of him is annoying. Prov. xxi. 15: ὁσῖος ἀκάθαρτος παρὰ κακούργοις. Comp. 1 Kings xxi. 20; Isai. liii. 3; S. Matt. viii. 34; S. John xv. 19.

Τοῖς ἄλλοις = τῷ (βίῳ) τῶν ἄλλων, like Homer's κόμαι Χαρίτεσσιν ὁμοῖαι, Il. xvii. 51. So ch. vii. 3: φωνὴν ὁμοίαν πᾶσιν, where see note.

Ἐξηλλαγμένοι, 'immutatae,' Vulg. 'strange, unusual,' Aristot. Poet. xxi. 20: ἅπαν ὀνομά ἐστιν ἡ κύριον . . . ἢ ἐξηλλαγμένον.

Τρίβοι, as ὁδός ver. 16 and in N. T., 'path of life,' religious views. Comp. Acts xix. 9; xxiv. 14.

16. Εἰς κίβδηλον. 'We were reckoned by him as dross, impure.' The Eng. translation 'counterfeits' (which indeed is the usual meaning of the word) conveys a wrong impression, as the persons mentioned would probably not take the trouble to assume the mask of religion. The parallel member ὡς ἀπὸ ἀκαθαρσιῶν supports this view. The Vulg. 'tanquam nugaces' seems weak, though Gloss. Philox. gives: 'nugas σαπρός.' The word 'nugax' does not occur again in the Vulg. It is found in S. Ambr. Ep. 58, when he is quoting 2 Sam. vi. 22: 'ero nugax ante oculos tuos,' where Vulg. gives 'humilis' (p. 1099 Ben.).

Μακαρίζει, 'præfert,' Vulg.; rather, 'calls blessed the end of the just.' Ἔσχατα, 'the death,' as Eccles.

i. 13; vii. 36; li. 14. Comp. Numb. xxiii. 10 (Heb.); Rev. xiv. 13. In Job xlii. 12 τὰ ἔσχατα means the latter part of life.

Ἀλαζονεύεται, 'maketh his boast,' a fine expression. Comp. ver. 13. This is the complaint made against Christ, John v. 18.

17. 'If his words be true,' viz. that he is a child of God. Comp. Ps. xxii. 7, 8; Matt. xxvii. 41 ff.

Τὰ ἐν ἐκβάσει αὐτοῦ, 'quæ in exitu ejus eventura sunt,' Grimm; i. e. whether his end is blessed, ver. 16. The sensualist himself thinks of no life beyond this 'end.' The Vulg. adds: 'et sciemus quæ erunt novissima illius.' Gutberlet deems this to be merely an expansion of the idea contained in the Greek; but it is more probably another version of the same which has crept into the text. It is not found in S. Cypr. Test. Adv. Jud. ii. 14, where this passage is cited; but it occurs in S. Aug. De Civ. Dei, xvii. 20. Ἐκβασις in the sense of 'end' or 'issue' is of late Greek. Polybius has περὶ τὴν ἔκβασιν τὴν ἐκ τοῦ Φιλίππου πολέμου, Hist. iii. 7. 2. Comp. Wisd. viii. 8; xi. 14; Heb. xiii. 7.

18. Some see in this verse an interpolation by a Christian hand, owing to its marvellous similarity to the taunts levelled at the Saviour, S. Matt. xxvii. 43. But see on ver. 13, and comp. Ps. xxii. 8, 9. So Euseb. Hist. Eccles. v. 1, tells of the treatment of martyrs by their persecutors who derided them in similar terms: ποῦ ὁ Θεὸς αὐτῶν, καὶ τί αὐτοὺς ὤνησεν ἡ θρησκεία, ἣν καὶ πρὸ τῆς ἑαυτῶν εἰλοντο ψυχῆς; . . . νῦν ἴδωμεν εἰ ἀναστήσονται, καὶ εἰ δύναται βοηθῆσαι αὐτοῖς ὁ Θεὸς αὐτῶν, καὶ ἐξελεσθαι ἐκ τῶν χειρῶν ἡμῶν.

Ὁ δίκαιος, Vulg.: 'Si enim est verus filius Dei,' where 'verus' is the translation of ὁ δίκαιος.

19. Ἐτάσωμεν, 'let us test.' Acts xxii. 24. See on vi. 7. Comp. Jer. xi. 19.

Ἐπιείκειαν, 'meekness, goodness,' opp. to ὕβρις, as ἀνεξικακίαν is to βασάνη. Acts xxiv. 4. Vulg.: 'reverentiam ejus,' as Heb. v. 7: 'exauditus pro sua reverentia.' Gutb. See on xii. 18.

Ἀνεξικακίαν, 'patience, forbearance.' 2 Tim. ii. 24: ἀνεξίκακον. Comp. Is. liii. 7.

20. Καταδικάζωμεν, as Jas. v. 6 : καταδικάσατε, ἐφονεύσατε τὸν δίκαιον. Grimm.

Ἐπισκοπή is used in a good or bad sense. Comp. iii. 7, and xiv. 11. Here it means 'regard, respect,' (xix. 14), with an ironical turn, 'God is sure to regard him.' Comp. Gen. xxxvii. 20; Jer. xi. 19; xviii. 18.

Ἐκ λόγων α. 'ex sermonibus illius.' Vulg. 'according to his words,' as he boasts, vers. 16, 18. The Greek will hardly bear Mr. Churton's paraphrase: 'there shall be an inquiry into the truth of his words.'

21–24. *Such views spring from wilful ignorance of the purpose of God who created man to be immortal, but death came into the world with sin by reason of the devil's envy.*

21. Ἐλογίσ. καὶ ἐπλ., like ver. 1 : εἶπον ἑαυτοῖς λογισάμενοι οὐκ ὀρθῶς. This is one of the passages supposed (by Graetz and others) to have been introduced by a Christian copyist. The supposition is quite gratuitous, and unsupported by any evidence.

Ἀπετύφλωσε, Aristot. Eth. Nic. VI. v. 6 : ἔστι γὰρ ἡ κακία φθαρτικὴ ἀρχῆς. S. Athan. Hist. Arian. 71 (i. p. 386 Ben.): ἐτύφλωσε γοῦν αὐτῶν ἐν τούτοις τὴν διάνοιαν ἡ κακία. S. Ephr.'s translator (de Humil. 94) reads ἀπετύφλωσεν. Comp. Eph. iv. 18.

22. Μυστήρια Θ. 'Sacramenta Dei,' Vulg. See on vi. 22. 'The secret counsel of God' with regard to the trials of the just, and the reward that awaits them in the future life. Comp. iv. 17. For a similar use of the word in the N. T. see Rom. xvi. 25; Col. i. 26; Eph. i. 9.

Οὐδὲ ἔκρ. γέρας, sc. εἶναι, 'nor judged that there is a reward.'

Ἀμώμων. Rev. xiv. 5.

23. Ἐπ' ἀφθαρσία, 'with a view to incorruption,' 'to be immortal' (comp. vi. 18, 19; 4 Macc. ix. 22, 23; 1 Cor. xv. 50, 53, 54), referring to the eternal life beyond the grave, as θάνατος in the next verse denotes rather the second death than physical death. Gutb.

'Hominem inexterminabilem,' Vulg. This adjective is very uncommon. It is mentioned as occurring in

Claud. Mamert. De Stat. Anim. ii. 3. See note on x. 4.

Ἰδιότητος, 'proprietas.' 'His own peculiar nature, being;' 'q. d. Homo est imago Divinae naturae, quae Deo est propria; vel, Homo est imago divinarum proprietatum, attributorum et dotum, quae Deo sunt propria,' A. Lap. Comp. Gen. i. 26, 27; ii. 7; v. 1; Eccles. xvii. 3; 1 Cor. xi. 7. Col. iii. 10 : κατ' εἰκόνα τοῦ κτίσαντος αὐτόν. See 2 Pet. i. 4, which, however, refers to the Incarnation of Christ, and the Christian's sacramental incorporation with Him. The reading ἰδιότητος has the greatest weight of authority. The Eng. translators read αἰδιότητος, which has some patristic, but little MS. authority. Thus S. Method. De Resur. xi. (xviii. p. 280, Migne): ἔκτισε τὸν ἄνθρωπον ὁ Θεὸς ἐπὶ ἀφθαρσίᾳ, καὶ εἰκόνα τῆς ἰδίας αἰδιότητος ἐποίησεν αὐτόν. οὐκ ἄρα ἀπόλλυται τὸ σῶμα· ὁ γὰρ ἄνθρωπος ἐκ ψυχῆς καὶ σώματος. And Athanas. Cont. Apoll. i. 7 (i. p. 927, Ben.): ὅτι ἔκτισεν ὁ Θεὸς τὸν ἄνθρωπον ἐπὶ ἀφθαρσίᾳ, καὶ εἰκόνα τῆς ἰδίας αἰδιότητος ἐποίησεν αὐτόν . . . κόσμον; and ib. (p. 934): ἐπὶ ἀφθαρσίᾳ καὶ εἰκόνι τῆς ἰδίας αἰδιότητος, ἐποίησεν αὐτόν φύσιν ἀναμάρτητον, καὶ θέλησιν αὐτεξούσιον· φθόνῳ . . . κόσμον, εὐραμένον τῆς παραβάσεως τὴν ἐπίνοιαν. The Vulg. and Syr. read ὁμοιότητος, which seems to have reached the text from the gloss of some scribe who wished to make the wording conform to Gen. i. 26 : ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν καὶ κατ' ὁμοίωσιν. Clem. Alex. Strom. vi. 12, reads ἰδιότητος. Thus: οὐκ ἔγνωσαν μυστήρια Θεοῦ· ὅτι ὁ Θεὸς ἔκτισε τὸν ἄνθρωπον ἐπὶ ἀφθαρσίᾳ, καὶ εἰκόνα τῆς ἰδίας ἰδιότητος ἐποίησεν αὐτόν. P. 788, Pott. Epiphan. ap. Hieron. i. 251 : 'imaginem suae proprietatis dedit ei.'

24. 'Through envy of the devil came death into the world.' The serpent is here identified with the Devil and Satan, a very remarkable development of O. T. teaching; anticipating the Christian revelation of the existence and personality of the great evil spirit. See Rev. xii. 9; xx. 2; S. John viii. 44. Philo allegorizes the whole story of the fall, making the serpent the symbol of pleasure, De Mund. Opif. 56 (I. p. 38). Orig. in Joan. tom. xx. 22 (i. p. 343 Ben.):

οὗτω φθόνῳ θάνατος εἰσῆλθεν εἰς τὸν κόσμον, αἰ ἐν οἷς ἐὰν εὖρῃ ζῶσιν ἀνθρωποκτονούντος (Διαβόλου), ἕως ἂν πάντων τῶν ἐχθρῶν ὑποτεθέντων τοῖς ποσὶ τοῦ υἱοῦ τοῦ Θεοῦ, ἔσχατος ἐχθρὸς αὐτοῦ θάνατος καταργηθῇ. So *ib.* t. xxii. (p. 407). That the serpent who seduced our first parents is the same as Satan is stated in the Kabbalah and Talmud. See Ginsburg, *The Kabbalah*, p. 29.

Διαβόλου, without the article, as 1 Chr. xxi. 1; Acts xiii. 10; 1 Pet. v. 8. The word διάβολος means, 'one who sets at variance,' then 'a slanderer;' and it is used throughout the Sept. as the translation of the Hebrew Satan. For the O. T. idea of the Devil's envy, see Job i. 9-11, etc., and Isai. xiv. 13. Josephus, *Ant.* I. i. 4, speaks thus of the serpent's envy: ὁ ὄφης συνδαιτώμενος τῷ δὲ Ἀδάμ καὶ τῇ γυναικὶ φθονερῶς εἶχεν ἐφ' οἷς αὐτοὺς εὐδαιμονήσῃν ᾤετο πεπεισμένους τοῖς τοῦ Θεοῦ παραγγέλμασι. S. Bernard makes the following suggestion as to the cause of this envy: 'Potuit contingere (si tamen incredibile non putetur), plenum sapientia et perfectum decore, homines praescire po-

tuisse futuros, etiam et profecturos in pari gloria. Sed si praescivit, in Dei verbo absque dubio vidit, et in livore suo invidit, et molitus est habere subjectos, socios dedignatus. Infirmitates sunt, inquit, inferioresque natura: non decet esse concives, nec aequales in gloria.' In *Cant. Sermo xvii* (p. 2758 A.).

Θάνατος εἰσῆλθεν εἰς τ. κόσμον. Comp. Rom. v. 12. θάνατος is the death of the soul. See on ver. 23. Κόσμον is not the universe, but the world of men, as 2 John 7. The devil is called 'him that hath the power of death,' *Hebr.* ii. 14.

Πειράζουσι δὲ αὐτόν. Vulg.: 'imitantur autem illum,' i. e. diabolum. Eng.: 'do find it,' i. e. death. Rather, 'they who are his (ἐκείνου, the devil's) portion, who have given themselves over unto him, tempt, court it,' (αὐτόν, death). Comp. Rom. vi. 23: 'The wages of sin is death.' See also the ending of chap. i. with which this is parallel.

Τῆς ἐκείνου μερ. Comp. 1 John iii. 12: Κἂν ἐκ τοῦ πονηροῦ ᾦν.

CHAPTER III.

III.-V. *Contrast between the godly and the evil.*
III. 1-9. *How the godly are rewarded for their sufferings.*

1. Ἐν χειρὶ Θεοῦ. 'Hoc est, habitant in adjutorio altissimi, et in protectione Dei caeli commorantur.' S. Aug. *Enarr.* in Ps. lxxxvii. 5. The souls of departed saints are under God's special protection. For *χειρὶ* Θ. comp. Deut. xxxiii. 3, and Isai. li. 16, and see 1 Pet. iv. 19. The words Δικαίων . . . Θεοῦ are found in *Const. Apost.* l. vi. cap. 30. *Pseudo-Clem. Rom. Ep.* II. ad Cor. xvii. 7: οἱ δὲ δίκαιοι εὐπραγῆσαντες καὶ ὑπομείναντες τὰς βασάνους καὶ μισήσαντες τὰς ἡδοναθείας τῆς ψυχῆς, ὅταν θεάσωνται τοὺς ἀστοχῆσαντας καὶ ἀρνησαμένους διὰ τῶν λόγων ἢ διὰ τῶν ἔργων τὸν Ἰησοῦν, ὅπως κολάζονται δειναῖς βασάνοις πυρὶ ἀσβέστω, ἔσονται δόξαν διδόντες τῷ Θεῷ αὐτῶν

λέγοντες, ὅτι ἔσται ἐλπίς τῷ δεδουλευκότῳ Θεῷ ἐξ ὅλης καρδίας. *Clem. Alex. Strom.* iv. 11 quotes δικαίων . . . βάσανος. He then adduces, apparently from memory, *Plat. Apol. Socr.* 18: ἐμὲ μὲν γὰρ Ἀνυτὸς τε καὶ Μέλιτος ἀποκτείνειεν μὲντ' ἂν, βλάψει δ' ἂν οὐδ' ὅπως τιούνην οὐ γὰρ οἶμαι θεμιτὸν εἶναι τὸ ἄμεινον πρὸς τοῦ χειρόνος βλάπτεσθαι. Comp. S. Luke xxiii. 46; Rev. xx. 4.

Βάσανος. Vulg.: 'tormentum mortis.' Some MSS. give 'tormentum malitiae,' and S. Aug. *Serm.* cccvi. 1, notes that 'malitia' here means 'poena.' The meaning is 'torment after death,' as S. Luke xvi. 23, 28.

2. Ἔδοξαν . . . τεθνάναι. 'They seemed to be dead.' The author of the *Ep. ad Diognet.* x. 7 speaks of good men despising τοῦ δοκούντος ἐνθάδε θανάτου.

Ἐν ὀφθαλμοῖς=in the judgment; as ix. 9; Ecclus. viii. 16; x. 20.

Ἔξοδος, 'departure'=death, as vii. 6. Ecclus. xxxviii. 23; S. Luke ix. 31; 2 Pet. i. 15.

3. Πορεία, as S. Luke xxii. 22: ὁ υἱὸς τοῦ ἀνθρώπου πορεύεται. So to Abraham God said, Gen. xv. 15: σὺ δὲ ἀπελεύσῃ πρὸς τοὺς πατέρας σου ἐν εἰρήνῃ.

Σύντριμμα, 'breaking to pieces,' 'destruction.' Vulg.: 'exterminium.' Comp. Ps. ii. 9; Jer. xix. 11; Isai. xxii. 4; lix. 7; Ecclus. xl. 9; Rom. iii. 16. Like some modern philosophers who consider death equivalent to annihilation.

Ἐν εἰρήνῃ. This is somewhat in advance of O. T. doctrine, which seems to have been content with the notion of rest in the grave, though there is an intimation of something more in Isai. lvii. 2. Comp. Job iii. 17, 18. Grimm appositely quotes Philo, Quod det. pot. invid. 15 (I. p. 200): ὁ μὲν δὲ σοφὸς τεθηγκέναι δοκῶν τὸν φθαρτὸν βίον ζῆ τὸν ἄφθαρτον.

4. Ἐὰν κολασθῶσιν, 'if they shall have been punished' as men think. The writer may refer to those who perished in the time of Antiochus Epiphanes, 1 Macc. i. 57 ff.

'Yet is their hope full of immortality,' a beautiful expression, which has become, as has been said, a household word. He here gives the reason why the righteous endure with patience all the ills of this life; they have full assurance of immortality. Heb. vi. 19; 1 Pet. i. 3. 2 Macc. vii. 9: Σὺ μὲν, ἀλάστωρ, ἐκ τοῦ παρόντος ἡμᾶς ζῆν ἀπολύεις, ὁ δὲ τοῦ κόσμου βασιλεὺς ἀποθανόντας ἡμᾶς ὑπὲρ τῶν αὐτοῦ νόμων εἰς αἰῶνιον ἀναβίωσιν ζωῆς ἡμᾶς ἀναστήσει. See also ib. ver. 14. Comp. 1 Cor. v. 1. Clem. Alex. Strom. iv. 15, quotes vers. 2-8.

5-6. These verses give the reason why God lets the righteous suffer in this life. Trouble educates, proves, purifies them, gives them opportunities of self-sacrifice. This is high teaching, to which the life and death of Christ put the crown. Gutb.

5. Ὀλίγα παιδευθ. 'In paucis vexati,' Vulg. 'Having been lightly chastised.' ὀλίγα being opposed to μεγάλα cannot be=ὀλίγον, 'for a little time,' but must

refer to the littleness of earthly afflictions compared with the greatness of future reward. Comp. Rom. viii. 18; 2 Cor. iv. 17; 1 Pet. i. 6, 7. The sufferings of the saints are termed παιδεία in Heb. xii. 11; and 'whom the Lord loveth He chasteneth,' παιδεύει, Heb. xii. 6; Rev. iii. 19. To complain, as some do, of the author as confining God's merciful providence to the Jews, while representing Him as hostile to all others, is not warranted by the general tone of his utterances. God hateth nothing that He hath made (xi. 24), and chastises even His elect to win them to what is good.

Μεγάλα εὐεργετηθήσονται, 'in multis bene disponentur,' Vulg., reading as Grimm. suggests, εὐθετηθήσονται, which, however is found in no MS.

Ἐπείρασεν, 'put them to the proof.' Heb. xi. 37. Gen. xxii. 1: ὁ Θεὸς ἐπείρασε τὸν Ἀβραάμ. Ex. xv. 25.

Ἀξίους ἑαυτοῦ, 'worthy of (communion with) Himself.' S. Matt. x. 37, 38. Clem. Alex. Strom. iv. 15: ἐπείρασεν αὐτοὺς· τουτέστιν, εἰς δοκίμιον καὶ δυσωπίαν τοῦ πειράζοντος ἔασεν αὐτοὺς πειρασθῆναι· καὶ εἶδεν αὐτοὺς ἀξίους ἑαυτοῦ, υἱοὺς κληθῆναι, δηλονότι. Cf. 1 Thess. ii. 12; Rev. iii. 4; xvi. 6.

6. Χωνευτήριον. 'Smelting furnace.' The word is peculiar to Sept. and ecclesiastical writers. 1 Kings viii. 51; Zech. xi. 13.

Ἐδοκίμασεν. 'He tested them.' Prov. xvii. 3; Ecclus. ii. 5; 1 Pet. i. 7. Comp. Isai. xlviii. 10.

Θυσίας, an epexegetical genitive, 'a perfect sacrificial offering.' Comp. Ecclus. xlv. 14: θυσίαι αὐτοῦ ὀλοκαρπωθήσονται. The word ὀλοκάρπωμα loses its sense of 'an offering of fruits,' and is used for any 'burnt-offering.' Lev. i. 14; xvi. 24. S. Paul speaks triumphantly of his own death as a drink-offering, 2 Tim. iv. 6: ἐγὼ γὰρ ἤδη σπένδομαι. Comp. Phil. ii. 17. S. Basil the Great thus speaks about temptation, Hom. de Divit. in Luc. xii. 18 (p. 43 Ben.): Διπλοῦν τὸ εἶδος τῶν πειρασμῶν. Ἡ γὰρ αἱ θλίψεις βασανίζουσι τὰς καρδίας, ὥσπερ χρυσὸν ἐν καμίνῳ, διὰ τῆς ὑπομονῆς τὸ δοκίμιον αὐτῶν ἀπελέγχουσαι· ἢ καὶ πολλάκις

αὐταὶ αἱ εὐθηνίαι τοῦ βίου ἀντὶ πειρατηρίου γίνονται τοῖς πολλοῖς.

7. Ἐπισκοπῆς. 'The time of their visitation,' *i.e.* of their recompence in the other world, as ver. 13. Comp. Jer. vi. 15: ἐν καιρῷ ἐπισκοπῆς αὐτῶν ἀπολούνται. 1 Pet. ii. 12. As the whole passage evidently refers to the life beyond the grave, it is a mistake to understand 'the time of visitation' as alluding to this world. The Vulg. connects this with the former verse, making two distinct statements. 'Et in tempore erit respectus eorum. Fulgebunt justi et . . .' 'In time there shall be respect had to them,' Douai. Reusch thinks that the original Latin ran: 'Et in tempore respectus illorum fulgebunt;' and then, from mistaking 'respectus' for nom. instead of gen., 'erit' was added, and 'fulgebunt' joined to the next sentence. Gutberlet, on the other hand, who always defends the renderings of the Vulgate, asserts that the change was made intentionally in order to bring out distinctly the two thoughts contained in the original clause, viz. that the just should be recompensed, and that they should shine.

Ἀναλάμψουσιν, according to the idea in Dan. xii. 3: 'They shall shine (ἐκλάμψουσι) as the brightness of the firmament, and . . . as the stars for ever and ever;' and in S. Matt. xiii. 43. 4 Esdr. vii. 55: 'super stellas fulgebunt facies eorum.' In Eclog. ex Script. Proph. xli. appended to the works of Clem. Alex. (p. 1000, Pott.) we have: ὁ δίκαιος ὡς σπινθήρ διὰ καλᾶμης ἐκλάμπει καὶ κρινεῖ ζῆνη.

Διαδραμοῦνται. Explica καὶ ἔσονται ὡς σπινθήρες ἐν καλᾷ διαδραμοῦσαι. Wahl. The passage refers to the exceeding swiftness and brightness of the disembodied spirit. S. Thomas Aquinas refers to this passage to prove the agility of the glorified body; but there is no trace of the doctrine of the resurrection of the body in this book. In Symb. Apost. Expos. xxxviii. Blunt thinks the idea to be, that the martyrdom of the saints would raise a flame in the 'stubble' of heathendom, by which it would be consumed. But this thought is alien from the whole tenour of the passage. Churton, referring the scene to this life,

paraphrases: 'when the fire of God's wrath shall consume the ungodly as stubble, they shall be as the sparks which fly upward (Job v. 7), or like the torch of fire in the sheaf of corn (Zech. xii. 16), witnesses to the justice of God, and to the guilt of His enemies.' Cp. Mal. iv. 1.

8. 'They shall judge nations, and have dominion over peoples.' So in Dan. vii. 22 it is said: 'Judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.' And in the N. T. the saints are to be assessors with Christ at the final judgment. Matt. xix. 28; 1 Cor. vi. 2; Rev. xx. 4. Comp. Eccles. iv. 15.

Αὐτῶν. 'Regnabit Dominus illorum.' Vulg. Αὐτῶν is best governed by βασιλεύσει, 'The Lord shall be their King,' He whose service is perfect freedom. For 'Deo servire regnare est.' Gutb. In the Vulg. version 'illorum' is probably governed by 'regnabit,' as 1 Macc. xii. 39: 'et cum cogitasset Tryphon regnare Asiae.' This construction is also found in classical authors, *e.g.* Hor. Carm. III. xxx. 12. There is no trace in this passage of a personal Messiah.

Εἰς τοὺς αἰῶνας. 'In perpetuum.' Vulg. See on iv. 2.

9. Οἱ πεποιθότες, 'they who have trusted and still do trust in Him,' the same as οἱ πιστοί.

Ἀλήθειαν, 'shall understand truth,' shall possess the knowledge of divine things. S. John vii. 17.

Ἐν ἀγάπῃ is best taken, as Eng. marg., with προσμενοῦσιν, 'His faithful shall abide with Him in love.' S. John xv. 9; Acts xi. 23.

Χάρις καὶ ἔλεος, as 1 Tim. i. 2. The clause occurs again iv. 15, and there is much variety in MSS. respecting the wording and arrangement. The Vulg. and Vat. omit καὶ ἐπισκοπὴ ἐν τοῖς ὁσίοις αὐτοῦ: but the authority of the Sinaitic, Alexandrian, and Venetian MSS., and all the versions except the Latin, seems to be conclusive of its genuineness. See on iv. 15.

Ἐπισκοπῇ, 'care, regard.'

Ἐκλεκτοῖς. Comp. Esth. viii. 40 (xvi. 21); Tob. viii. 15; S. Matt. xxiv. 22.

10-IV. 6. *Contrast of the good and evil, specially in their families.*

10. Καθ' ἃ ἐλογίσ. 'Secundum quae cogitaverunt.' Vulg. The allusion is to their language in chap. ii.

Ἐπιτίμειαν, 'correctionem,' 'punishment.' In classical Greek ἐπιτίμιον is used for 'penalty,' ἐπιτίμῃσις, (xii. 26) for 'punishment,' never ἐπιτιμία, which means 'citizenship.' It is used once for 'punishment' in the N. T., 2 Cor. ii. 6. For the punishment of 'fools' in the moral sense see Prov. i. 29-31.

Τοῦ δικαίου, probably neuter = 'justice.' 'Justitiam violarunt.' A. Lap. So S. Aug. Spec., quoting this passage, 'Qui neglexerunt justitiam.' That this is right the parallelism with σοφίαν ἐξουθενῶν seems to show. We have τὸ δίκαιον used 2 Macc. iv. 34; x. 12.

11. Αὐτῶν, referring to the collective term ἡ ἐξουθενῶν.

12. According to the Hebrew notion barrenness was the greatest misfortune to a woman, and a numerous progeny the greatest blessing. See Gen. xxx. 23; Isai. iv. 1; S. Luke i. 25. The author takes another view. Comp. Ecclus. xvi. 1, 2.

Ἄφρονες, 'insensatae.' Vulg. 'Light, or unchaste.' Eng. marg. Folly being = wickedness in the Sapiential Books (see on i. 3), ἄφρονες here means 'evil, godless.' The Vulg. word 'insensatus' is not classical. It is found often in the Vulg. Thus, Wisd. v. 4, 21; xi. 16; xii. 24; xv. 5; Gal. iii. 1. And it frequently occurs in ecclesiastical writers, e.g. S. Iren. Haer. ii. 30. 8. (p. 163, Ben.): 'Deus qui omnia fecit solus omnipotens . . . et sensibilia et insensata.' Hieron. in Gal. c. iii. p. 416: 'post peccatum comparatus est peccatoribus insensatis.' S. Aug. De Gen. ad lit. iii. c. 12. 19. In Ps. xlviii. Enarr. Sermon. ii. fin. (iv. p. 443, Ben.). Tertull. De praescr. Haer. 27. See note on xvii. 1.

'Their children wicked.' As Ezek. xvi. 44; Ecclus. xvi. 1, 2; xli. 5; ■ Esdr. ix. 17.

13. Ἐπικατάρατος, 'doubly accursed,' xiv. 8; Gal. iii. 10, 13. In Tobit xiii. 12 it is opposed to εὐλογημένος.

Γένεσις, 'offspring,' as xviii. 12. Vulg. = 'creatura,' in the same sense.

Ὅτι, which Arn. regards as pleonastical, gives a further illustration of the author's position, that the happiness of the ungodly is false and baseless. It was promised by the Mosaic law that the righteous should be blessed with children, and that the wicked should be childless. (Comp. Ps. cxxviii. 3; Ex. xxiii. 26; Deut. vii. 14; Lev. xx. 20, 21; Hos. ix. 14.) But the unfruitful wife, being chaste and pure, is happier now than the evil mother of children, and shall be highly blessed hereafter. The same is true of the eunuch to whom by the Law (Deut. xxiii. 1) some imperfection attached. This passage is supposed by Graetz to be an interpolation by a Christian writer who desired to teach high ascetic doctrine. But it really teaches no special view of celibacy, but merely shows that to be childless is better than to have ungodly children, and that a blessing awaits the continent.

Στείρα. 'A barren wife.' Some think the author is referring to mixed marriages, as in Ezra ix, x; others see a reference to the celibacy practised by the Therapeutae, and thus described by Philo, De Vita Contempl. § 8 (II. p. 482): Συνεστιῶνται καὶ γυναῖκες, ὧν πλείους γηραιὰ παρθένοι τυγχάνουσι τὴν ἀγνείαν, οὐκ ἀνάγκη, καθάπερ ἔναι τῶν παρ' Ἑλλήσιν ἱερείων, διαφυλάσσαι μᾶλλον ἢ καθ' ἐκούσιον γνώμην, διὰ δὲ ζῆλον καὶ πόθον σοφίας, ἥ συμβιοῦν σπουδάζουσι, τῶν περὶ σῶμα ἡδονῶν ἡλόγησαν, οὐ θνητῶν ἐκγόνων, ἀλλ' ἀθανάτων ὀρεχθεῖσαι, ἃ μόνη τίττειν ἀφ' ἑαυτῆς οἷα τε ἔστιν ἡ θεοφιλεῖς ψυχῇ, σπείραντος εἰς αὐτὴν ἀκτίνας νοητὰς τοῦ πατρὸς, αἷς δυνήσεται θεωρεῖν τὰ σοφίας δόγματα. The passage in the text seems to be intended to console the childless.

Ἡ ἀμίαντος, 'incoquinata,' Vulg. A late Latin word found four times in this Book (iv. 2; vii. 22; viii. 20), and nowhere else in Vulg. Comp. Heb. vii. 24; xiii. 4.

Ἦτις, 'such an one as,' defining more exactly ἡ ἀμίαντος.

Κοίτην ἐν παραπτ. 'concubitum cum peccato conjunctum.' Wahl. Comp. ver. 16: παρανόμου κοίτης,

and iv. 6. Num. xxxi. 18: *ἥτις οὐκ ἔγνω κοίτην ἄρσενος*. For *παράπτωμα* comp. x. 1.

Καρπὸν, recompence better than the fruit of the womb (Ps. cxvii. 3).

Ἐπισκοπή ψυχ. See on ver. 7. Vulg.: 'In re-
spectione animarum sanctorum.' MS. Egert. and others
omit 'sanctorum.' Possibly the translators read *ἀγίων*
instead of *αὐτῶν*, which A. gives. S. Jer. in Isai. 56,
(col. 410 a,) has 'in visitatione animarum.' 'Respectio'
is a late word, occurring nowhere else in Vulg. See
on vi. 18. The 'visitation of souls' is the judgment,
when all anomalies shall be righted.

14. *Καὶ εὐνοῦχος*, *sc.* *μακάριός ἐστι*. *Εὐνοῦχος* doubt-
less in the first two senses mentioned by our Lord,
Matt. xix. 12. See Is. lvi. 4, 5. Vulg.: 'spado'=
σπάδων. So Eccus. xxx. 21.

Ἔργασ. . . . *ἐνθυμ.* = in deed or thought,—parall.
with *ἡ ἀμίαντος*.

Τῆς πίστ. χάρις ἐκλ. 'The special gift of faith.'
Eng. But the words must refer to the future life,
as 'the visitation of souls,' ver. 13, and the 'inherit-
ance' (*κληρος*) below. So Arn. translates, 'some special
gift or reward shall be given him for his faithfulness';
and the Syr.: 'Dabitur ei pro ipsius gratia et fidelitate
haereditas desiderii.' Holkot and Lorinus refer the
words to the 'aureola virginum.' Gutb. takes them
as denoting the eternal reward in store for the con-
tinent. So we may best render, 'a choice reward of
his faithfulness.' *χάρις* and *μισθός* are interchanged,
Matt. v. 46; Luke vi. 32.

Κλήρος. In Isai. lvi. 4, 5: 'a place and a name,'
which they may have lost upon earth by having no
children. Comp. Numb. xxvii. 4.

Ἐν ναῷ Κ., 'in heaven,' as Ps. x. 4; Bar. ii. 16;
Rev. vii. 15. 'He shall have a place in the eternal
temple,' with special reference to his exclusion from the
Jewish sanctuary. Deut. xxiii. 1. For 'in the temple,'
the Eng. marg. gives 'among the people,' reading *ἐν*
λαῷ, for which there is no authority. This clause shows
that in the opinion of the writer heaven is to be the
dwelling-place of righteous souls. Comp. Tob. iii. 6.

Θυμηρέστερος, 'more acceptable than aught else.'
Vulg.: 'acceptissima.' This passage is quoted by
Clem. Alex. Strom. vi. 14 (p. 797, Pott).

15. *Γὰρ*, proof of the blessedness of the two classes
mentioned above. 'For the reward (as ver. 13) of
good works is glorious.'

Τῆς φρονήσεως, gen. epexeget. 'The root (from
which such fruit springs) which is wisdom.' Eccus.
i. 6. No dry tree is the childless righteous man, but
a fruitful tree that falleth not away (*ἀδιάπτωτος*). See
Ps. cxii. 6, 7.

16. The writer carries on the thought in ver. 13,
'their offspring is cursed,' taking adultery as a typical
characteristic of the ungodly.

Ἀτέλεστα ἔσται, 'shall not come to perfection.'
'Neque in hac vita ad gloriam, neque in altera ad
felicitatem perveniunt.' Bauerm. ap. Wahl. Comp.
iv. 4, 5. S. Method. Conv. dec. Virg. iii. (xviii. p. 52,
Migne): *τέκνα μοιχῶν ἀτελεσφόρητα*. The Vulg. word
'inconsummatio' is found nowhere else in that version
(*'inconsummatus'*, iv. 5), but occurs in Tertull. Adv.
Val. x: 'inconsummatio generationis.' The marg.
rendering of Eng., 'be partakers of holy things,'
regards the other meaning of *ἀτελ.*, 'uninitiated,'
and the restriction in Deut. xxiii. 2: 'a bastard
shall not enter into the congregation of the Lord.'
But this sense seems less suitable in the present con-
nection.

Ἐκ παρὰν. κοίτ. σπέρμα. See on ver. 13.

Ἀφανισθήσεται, 'shall come to nothing.' So David's
child by Bathsheba died. 2 Sam. xii. 14.

17. *Μακρόβ. γένωνται*, *sc.* *τὰ τέκνα*. Constructio ad
sensum.

Ἐπ' ἐσχάτων. 'At last,' as Prov. xxv. 8. Vulg.:
'novissima senectus,' whence Eng., 'their last age.'
See iv. 8.

18. *Ὁξέως*, 'quickly,' *i. e.* early. Vulg.: 'celerius.'
Comp. xvi. 11; Eccus. xli. 4.

Ἐλπίδα. They shall have no hope of acceptance
with God.

Διαγνώσεως, 'trial,' Eng. or, 'decision,' when the

cause is decided, for which the regular law term is *διαγιγνώσκειν*. Comp. Acts xxv. 21. Vulg.: 'agnitionis,' which seems to be a mistranslation, unless it be equivalent to the revelation of the secrets of all hearts.' Rom. ii. 16. Comp. Mal. iii. 18.

Παραμύθιον. Phil. ii. 1. Vulg.: 'allocutionem,' which is a late word for 'comfort,' found in this sense in Catull. Carm. xxxviii. 5: 'Qua solatus es allocutione.' Senec. Cons. ad Helv. c. 1: 'Quid quod novis verbis, nec ex vulgari et quotidiana sumtis allocutione,

opus erat homini ad consolandos suos, ex ipso rogo caput allevanti . . .' See on viii. 9.

19. *Γενεᾶς γάρ*. S. Matt. xvi. 4. This sums up the preceding statements, which are enforced in the following chapter, iv. 1–6. See Ps. lxxiii. 17–20; Phil. iii. 19. Vulg.: 'nationis,' = breed, stock. The whole paragraph is an amplification of the truth that God visits the sins of parents upon children. Deut. v. 9; Ex. xxxiv. 7; 2 Kings xxiv. 3, 4. See a different view Ezek. xviii. 19, 20.

CHAPTER IV.

1. The Vulg. here (as in xii. 1) introduces an exclamation not warranted by the original: 'O quam pulchra est casta generatio cum claritate.' 'Casta' seems to be the translation of *μετ' ἀρετῆς*; but it does not appear whence the words 'cum claritate' were derived, unless from a double translation of *μετ' ἀρετῆς*. Brev. Moz. 208 has: 'Melior enim est generatio cum claritate.' Pseudo-Cypr. p. 866, Migne: 'Melius est sine filiis cum claritate.'

Ἀτεκνία refers to the cases of *στεῖρα* and *εἰνούχος* mentioned in chap. iii. Blunt thinks that the author is referring to mixed marriages. But see on iii. 13.

Ἀρετῆς, 'moral excellence.' Gutb. would confine the sense here to chastity, but it may well be taken generally. In ver. 2 the sense is more limited. Comp. Eccus. xvi. 3. On the view of marriage entertained by the Therapeutae (which sect some suppose our author to have favoured) see Philo, De Vit. Cont. 8. Comp. notes iii. 13 and x. 9.

Ἐν μνήμῃ αὐτῆς, 'the remembrance of it,' i.e. of *ἀτεκνία μετ' ἀρετῆς*. Vulg.: 'immortalis est memoria illius.' See on viii. 13.

Γινώσκειται, 'is known, marked, recognised.' Comp. Nah. i. 7; S. Matt. vii. 23; 2 Tim. ii. 19. S. Method. Conv. dec. Virg. iii (xviii. p. 44, Migne): *ἐν τῇ πανα-*

ρέτῃ Σοφία, γυνῶς ἥδη τοὺς ἀκροατὰς εἰς ἐγκράτειαν ἐφελκόμενον καὶ σωφροσύνην τὸ Πνεῦμα τὸ ἅγιον, τοιαῦτα μελεδεῖ κρείσσον ἀτεκνία μετ' ἀρετῆς, κεκραγὸς . . . παροῦσάν τε τιμῶσιν αὐτὴν . . . νικήσασα.

2. The writer seems here to have in view the virtue of chastity. A Lap.: 'Castitas adeo speciosa est, ut, cum se praesentem in castis exhibet, multos trahat ad sui amorem et imitationem, cum vero absens est sui acuat desiderium,' Horat. Carm. III. xxiv. 31 sqq.

Ἐν τῷ αἰῶνι. 'In perpetuum.' Vulg. 'For ever.' Eng. Better, 'in the life to come, the eternal future.' The word *αἰὼν* is derived from the same root as *αἶ*, aevum, aeternus, Sanskrit *êvas*, Goth. *aivs*, Germ. *ewig*, Eng. *ever*. This same root *Aif* is probably seen in *εἶμι*, *ire*; and the original idea expressed by it is 'going, motion onwards.' Hence *αἰὼν* denotes extended time, and takes its limitation or modification from the connection in which it appears. No one could apply *αἰώνιος* in the same sense to material things as mountains (Hab. iii. 6), and to Almighty God (Bar. iv. 8). The *αἰὼν* of God is everlasting, the *αἰὼν* of a mountain is limited. Applied to man, *αἰὼν* is his age, his period; applied to the world it denotes one of the successive cycles in the onward march of the universe. As the duration of each *αἰὼν* is practically

unknown, the word has come to be used of prolonged indefinite existence, and hence for that which is perpetual and endless. 1 Tim. vi. 19. See notes on xiii. 9; xviii. 4.

Στεφανηφοροῦσα. Crowns of rejoicing (ch. ii. 8; Lam. v. 16; Eccus. i. 11) were used among the Jews at festivals, etc.; but the idea of a crown of victory was imported later from Greece. Thus 4 Macc. xvii. 15: θεοσέβεια ἐνίκα, τοὺς ἐαυτῆς ἀθλητὰς στεφανοῦσα. Comp. 4 Esdr. ii. 43; 1 Cor. ix. 25; Rev. ii. 10.

Τὸν τ. ἀμιάντ. 'Having conquered in the struggle of (consisting in) undefiled contests.' Ἀγῶνα νικᾶν, like Ὀλύμπια νικᾶν, 'to conquer in the games.' Comp. 2 Tim. iv. 7. Ἀθλῶν from ἀθλος. Κληρονομία ἀμιάντος occurs 1 Pet. i. 4. The Vulgate renders: 'incoquinatorum certaminum praeium vincens,' where Reusch thinks that 'proelium' ought to be read. Philo, Congr. Erud. Grat. 29 (I. p. 543): τὸν ἀγῶνα τοῦ βίου διήθλησαν ἀδιάφορον καὶ ἀήτητον φυλάξαντες.

3-6. The idea started in iii. 16 ('children of adulterers shall not come to perfection') is here enforced.

3. Χρησιμεύσει, 'shall be useful.' A late Greek word. Eccus. xiii. 4; Diod. Sic. i. 81.

Ἐκ νόθων μοσχευμάτων, sc. γιγνόμενον πλῆθος, 'being from bastard slips, i. e. whereas this brood springs from illegitimate sources.' Vulg.: 'spuria vitulamina,' a rendering censured by S. Aug. Doctr. Christ. ii. 12: 'Quoniam μόσχος Graece vitulus dicitur, μοσχεύματα quidam non intellexerunt esse plantationes, et vitulamina interpretati sunt.' Gutb. thinks it possible that the translator used 'vitulamina' in the sense of 'suckers,' on the analogy of μόσχος, which means primarily 'a young shoot,' or else that the word may be connected with 'vitis,' as Ducange gives: 'vitulamen, planta illa infructuosa, quae nascitur a radice vitis.' The word is used by S. Ambrose, Ep. xxvii: 'Quid Theclam, quid Agnen, quid Pelagiam loquar, quae tanquam nobilia vitulamina pullulantes ad mortem quasi ad immortalitatem festinaverunt?' (p. 1006, Ben.)

Οὐδὲ . . . ἐδράσει, 'nor lay a secure foundation.' Cf. Col. ii. 7.

4. Πρὸς καιρὸν ἀναθάλη, sc. μοσχεύματα. We see from the word βεβηκότα that the subject can no longer be πλῆθος. 'For even if they flourish in branches for a time.' Πρὸς καιρὸν, as 1 Cor. vii. 5, in the sense of the adj. πρόσκαιρος, lasting only a short time. Matt. xiii. 21.

Ἐπισφαλῶς βεβηκότα, 'standing not fast,' Eng. 'Infirmiter posita,' Vulg., where we may note the late form of the adverb for 'infirme.' See on xiii. 5. Βεβηκῶς in the sense of 'standing' is found in the phrase ἀσφαλῶς βεβηκῶς, 'standing steady.' Archil. 52. So εὖ βεβηκῶς, Soph. El. 979; Herod. vii. 164. Others translate the word here, 'ascendentia,' 'succrescentia,' 'as they have grown insecurely.' The meaning, however, is much the same whichever way it is taken. Comp. Ps. xcii. 7; S. Matt. vii. 27. The Sin. MS. reads βεβιωκότα, which is probably an alteration.

ὑπὸ βίας, 'a nimietate,' Vulg. 'Nimietas' is a post-classical word found in late authors, and does not occur again in Vulg. Thus. Colum. vi. 24: 'Naturalia congruunt desideria, quoniam nimietate verni pabuli pecudes exhilaratae lascivunt.' Pallad. vii. 7: 'Sanguinis nimietatem prohibet.' Comp. Hieron. Ep. lxii. 1: Tert. Adv. Hermog. xliii.; Eutrop. Brev. x. 9. See note on vii. 5.

5. Κλῶνες, 'branches,' = children. Comp. Rom. xi. 17. Ἀτέλεστοι, 'immature.' Vulg.: 'inconsummati,' a very uncommon word, which occurs in Ammian. xxi. 10; xxxi. 14.

Καρπὸς αὐτῶν, the works of the unrighteous. S. Matt. vii. 16, 20.

Ἀχρηστος, sc. ἔστι. Profitless for the master's service. Comp. Ps. xxxvii. 35, 36; S. Matt. iii. 10.

6. Γὰρ introduces an illustration of the temporal and eternal misery of the children of the ungodly who follow their parents' example. See Eccus. xxiii. 25, 26; xli. 6, 7.

Ὑπνων, 'concubitus,' an euphemism, as vii. 2; Hom. Od. xi. 245.

Ἐν ἐξετασμῷ αὐτῶν, 'in their trial,' i. e. the judgment of parents and children.

ἔξετ. = ἡμέρα διαγνώσεως, iii. 18. S. Method. Conv. dec. Virg. vi (xviii. p. 57, Migne) gives ἐν ἐξετ. πιθανῶν λόγων.

7-20. *Contrast of the good and evil as regards length of life.*

7-15. These verses occur in the Mozarab. Missal, p. 20, ed. Leslie (lxxxv. p. 144, Migne).

7. Ἐὰν φθάσῃ τελευτήσαι, 'Si morte praeoccupatus fuerit.' Vulg. 'If he die prematurely.' Comp. Isa. lvii. 1; Wisd. xvi. 28; S. Matt. xvii. 25. φθάνειν with inf. instead of part. as in Eurip. Med. 1169. So in ch. vi. 13: φθάνει προγνώσθηναι.

Ἀναπαύσει, 'rest, peace,' iii. 3. Vulg.: 'refrigerium,' which in the Ital. is the translation of ἀνάψυξις, or ἀναψυχή; Ps. lxxv. 12; Acts ii. 20. But no such reading is found here. See on ii. 1. The Syr. adds: 'Sive in longitudine dierum moriatur, in honore invenietur.' No extant Gr. MS. authorizes this interpolation, which indeed is inconsistent with the following verse. S. Ephr. quotes from ver. 7 to ver. 17, i. pp. 241, 242.

8. Comp. Philo. De Abr. § 46 (II. p. 39): ὁ ἀληθεία πρεσβύτερος, οὐκ ἐν μήκει χρόνον, ἀλλ' ἐν ἐπαινετῷ βίῳ θεωρεῖται. So, speaking of the Therapeutae, he says, De Vita Contempl. § 8 (II. p. 481): πρεσβυτέρους οὐ τοὺς πολυτεῖς καὶ παλαιούς νομίζουσιν, ἀλλ' ἔτι κομιδῇ νέους παῖδας, ἐὰν ὁψὲ τῆς προαιρέσεως ἐρασθῶσιν, ἀλλὰ τοὺς ἐκ πρώτης ἡλικίας ἐνηθίσαντας καὶ ἐνακμάσαντας τῷ θεωρητικῷ μέρει φιλοσοφίας, ὃ δὴ κάλλιστον καὶ θεϊοτάτον ἐστι.

9. Φρόνησις and βίος ἀκλῆ. are the subjects. 'Judgment, sound sense, is gray hair.' 'Cani sunt sensus hominis.' Vulg., q. d. 'Cani capilli, puta canities hominis aestimatur et censetur esse non coma cana, sed ipse sensus et prudentia.' A Lap. Comp. Cic. De Senect. xviii. 62: 'Non cani, non rugae repente auctoritatem arripere possunt; sed honeste acta superior aetas fructus capit auctoritatis extremos.' Pseudo-Bas. in Isaï. iii. (p. 451, Ben.): πλεῖον γὰρ τῷ ὄντι εἰς πρεσβυτέρου σύστασιν τῆς ἐν θριξὶ λευκότητος, τὸ ἐν φρονήσει πρεσβυτικόν. Thus S. Ambrose, Ep. xvi: 'Ipsa est verè senectus illa venerabilis, quae non canis, sed

meritis albescit; ea est enim reverenda canities, quae est canities animae, in canis cogitationibus et operibus effulgens.' (P. 865, Ben.)

Ἡλικία γήρως, 'the age of greyness,' hoary age. 'Mature old age.' Arn.

Ἀκηλίδωτος. 'Immaculata.' Vulg. 'Immaculatus' is a post-classical word, found in Vulg. Ps. xvii. 24; 1 Pet. i. 19; Lucan. Phars. ii. 736.

10. The author cites Enoch as an example that the removal of the righteous is a mark of God's love. That Enoch is meant seems to be proved by the comparison with Gen. v. 24: εὐηρέστησεν Ἐνὼχ τῷ Θεῷ, καὶ οὐχ ἠύρισκετο, διότι μετέθηκεν αὐτὸν ὁ Θεός. So Eccclus. xlv. 16: Ἐνὼχ εὐηρέστησε Κυρίῳ, καὶ μετετέθη. See also Eccclus. xlix. 14; Heb. xi. 5. Clem. Rom. 1 ad Cor. ix. 3: λάβωμεν Ἐνὼχ, ὃς ἐν ὑπακοῇ δίκαιος εὐρεθεὶς μετετέθη, καὶ οὐχ εὐρέθη αὐτοῦ θάνατος. Comp. the promise to Josiah, 2 Kings xxii. 20.

Θεῷ. The τῷ before Θεῷ has been expunged in V. It is added by the translator of S. Ephr. i. p. 241, ed. Assem.

Γενόμενος, 'having become (proved himself by life and conduct) well pleasing to God.' Prov. xiv. 18.

Μετετέθη, 'he was translated,' taken to the unseen world without dying, being thus rewarded as the first example of eminent piety. In Eccclus. xlv. 16, Vulg. renders the word, 'translatus est in paradisum.' Μετετέθη is applied to Enoch, Heb. xi. 5, and he is said εὐηρεστηκέναι τῷ Θεῷ.

11. Ἡρπάγη. The 1st aor. is usual in Attic. 'Raptus est.' Vulg. Ἀρπάζω is used of the miraculous disappearance of Philip, Acts viii. 39, and of the rapture of S. Paul, 2 Cor. xii. 2. Comp. 1 Th. iv. 17. For the sentiment comp. Isaï. lvii. 1. Thus Hom. Od. xv. 250, of the early death of Cleitus:

ἀλλ' ἢ τοι Κλείτον χρυσόθρονος ἥρπασεν Ἡὼς
κάλλεος εἵνεκα οἶο, ὅν' ἀθανάτοισι μετεῖη.

Σύνεσιν, 'understanding' of divine things, 'insight' into truth.

Δόλος. 'Fictio.' Vulg. See on xiv. 25. It means

the crafts and wiles which the wicked use to pervert the good. God knows not only the absolute future, but also the conditional future; and foreseeing that under certain circumstances a good man would fall away, He removes him before the occasion arises. S. Augustine's view is different: 'Dictum est secundum pericula vitae hujus, non secundum praescientiam Dei, qui hoc praescivit quod futurum erat, non quod futurum non erat: id est, quod ei mortem immaturam fuerat largiturus ut tentationum subtraheretur incerto, non quod peccaturus est, qui mansurus in tentatione non esset.' De Praedest. 26 (x. p. 807, Ben.). In another place he argues from this passage that God does not punish men for sins foreseen, but not actually committed. 'Quod si qui baptizatus hinc raptus est apostata erat futurus, si viveret; nullumne illi beneficium putabimus esse collatum, quod "raptus est ne malitia mutaret intellectum ejus;" et propter Dei praescientiam, non sicut fidele membrum Christi, sed sicut apostatam judicandum esse censebimus?' De Anima, i. § 15 (x. 345, Ben.).

Ἀπατήση, Gen. iii. 13: ὁ ὄφεις ἡπάτησέ με. James i. 26: ἀπατῶν καρδίαν αὐτοῦ.

12. Βασκανία φαυλότης. 'The fascination, witchery, of wickedness.' Gal. iii. 1: τίς ὑμᾶς ἐβάσκανεν; Βασκαίνω is the Latin 'fascino,' and is often applied in Sept. to the effect of the eye, e.g. Deut. xxviii. 54; Ecclus. xiv. 8. 'Fascinatio nugacitatis.' Vulg. 'For 'fascinatio' see note on vi. 18. 'Nugacitas' is a late word, which A. Lap. explains as 'malitia nugax, h. e. nugis suis illiciens.' It is found nowhere else in Vulg., but occurs S. Aug. Ep. 67: 'Omnis ab eo deleta est nugacitas.' And De Music. 6. See note on vii. 5.

Ῥεμβασμός, an uncommon word, formed from ῤεμβάζω=ῤέμβομαι, 'to reel, to be giddy or unsteady.' Ῥεμβ. ἐπιθυμ., 'the giddiness, intoxication of (caused by) passion.' The Eng. 'Wandering of concupiscence,' misses the point, as does the Vulg., 'inconstantia concupiscentiae.' Prov. vii. 12: χρόνον γάρ τινα ἔξω ῤεμβεται (ἢ πόρνη). See Prolegom. p. 28. ῤέμβομαι is used in the Sibylline verses of persons who stray away from

the true God after other objects of worship. Thus:

βροτοὶ πάυσασθε μάταιοι
ῤεμβόμενοι σκοτίῃ, καὶ ἀφεγγεῖ νυκτὶ μελαίνῃ.

Theoph. ad Autol. ii. 36. See Gfrörer, Philo, ii. pp. 122, 123. Jer. Taylor: 'Sensual pleasure is a great abuse in the spirit of a man, being a kind of fascination or witchcraft, blinding the understanding, and enslaving the will. . . . A longing after sensual pleasures is a dissolution of the spirit of a man, and makes it loose, soft, and wandering; unapt for noble, wise, or spiritual employments; because the principles upon which pleasure is chosen and pursued are sottish, weak, and unlearned, such as prefer the body before the soul, the appetite before reason, sense before the spirit, the pleasures of a short abode before the pleasures of eternity.' Holy Living, chap. ii. § 1.

Μεταλλεύει. This verb in class. Greek means 'to mine,' or 'to get by mining,' and later 'to explore.' A Lap., trying to adhere to the usual signification, takes it to mean here, 'mines out, digs out, all prudence, innocence,' etc. But this will not suit xvi. 25, where it recurs. The Vulg. renders, 'transvertit,' as if= μεταλλοιοῦ. Eng.: 'doth undermine.' Grimm thinks that the author uses it here and *l.c.*=μεταλλάσσειν, 'to change, transform,' deriving it by a false etymology from ἄλλος. And this seems most probable, especially as Suidas explains: μεταλλεύειν, μεταφέρειν. It is not, however, found in this sense anywhere but in Wisdom. The Greek translator of S. Ephr. ad init. Prov. (i. p. 67, Assem.) gives: ὁ χαλινωγῶν ὀφθαλμοὺς ἑαυτοῦ κουφότερος ἔσται· ὁ δὲ ῤεμβαζόμενος ἐπιθήσει ἑαυτῷ βάρος. ῤεμβασμός γάρ, φησὶν, ἐπιθυμίας μεταλλεύει νοῦν ἄκακον. This last clause is rendered by the Lat. translator: 'Distractio concupiscentiae puram ac simplicem [mentem] immutat.' As an instance of an erroneous use of a Greek word by an Hellenistic writer, Grimm quotes κεφαλαιοῦν, used by S. Mark xii. 4, to mean, 'to wound in the head,' a signification found nowhere else. See Kuinoel, *in loc.* See note ch. v. 14.

13. Τελειωθ. ἐν ὀλίγῳ. 'Having been perfected in a

short time,' not as τέκνον μοιχῶν ἀτέλεστον (iii. 16), nor as κλὼν ἀτέλεστος (iv. 5), but after he had reached his term. Gutb. His education for eternal life was early completed. For τελειωθείς (which is a word used in the Grecian mysteries) comp. Ecclus. vii. 32; xxxiv. 10; Phil. iii. 12; Heb. v. 9; x. 14. The author here returns to the subject of Enoch, ver. 12 being parenthetical. For ἐν ὀλίγῳ, Orig., Enarr. in Job xxii. 16, reads ἐπ' ὀλίγῳ, but in Prov. iii. p. 10, Ben., ἐν ὀλίγῳ.

'Fulfilled a long time.' Advanced in holiness as much as if he had lived a long life. S. Ambr. De Obiit. Theodor.: 'Perfecta est aetas ubi perfecta est virtus.' Enoch's age of 365 years was short as compared with that of the other antediluvians. Hooker applies the passage to Edward VI.: 'The son and successor of which famous king (Henry VIII.) as we know was Edward the saint; in whom (for so by the event we may gather) it pleased God righteous and just to let England see what a blessing sin and iniquity would not suffer it to enjoy. Howbeit that which the wise man hath said concerning Enoch (whose days were though many in respect of ours, yet scarce as three to nine in comparison of theirs with whom he lived) the same to that admirable child most worthily may be applied, "Though he departed this world soon, yet fulfilled he much time." Eccl. Pol. IV. xiv. 7.

14. Ἀρεστή γὰρ . . . πονηρίας shows how God regarded him as τελειωθείς.

Ἔσπευσεν, sc. Κύριος, 'sped him, took him hastily away.' Vulg.: 'properavit educere illum,' whence Eng.: 'hasted He to take him away.' Thus S. Cypr.: 'Per Salomonem docet Spiritus Sanctus eos qui Deo placeant maturius istinc eximi et citius liberari, ne dum in isto mundo diutius immorantur, mundi contactibus poluantur.' De Mortal. p. 235 Ben. Ἔσπευσεν may be taken intransitively here, making ψυχὴ the subject, 'it hasted.'

15. Οἱ δὲ λαοὶ, not 'the people,' (Eng.) but 'the peoples.' The plur. is used of heathen nations; here it includes the renegade Jews, who are chiefly intended by the term 'ungodly' in this Book. Comp. ii. 12 and

note. The words οἱ δὲ λαοὶ have no verb in the sentence. Some commentators take the participles ἰδόντ. and νοήσ. as equivalent to finite verbs by an Hebraistic use; Gutb. makes ὄφονται, ver. 17, the principal verb, putting ver. 16 in a parenthesis. The truth is, there is an anacoluthon occasioned by the introduction of the paragraph ver. 16, the author resuming his sentence ver. 17, with a change of construction: 'Because the heathen perceived this (viz. the early death of the righteous), and did not understand nor lay to heart that grace and mercy, etc. . . . for they shall see . . . ὄφονται repeating ἰδόντες, and νοήσουσι, νοήσαντες. The object of νοήσ. and θέντες is τὸ τοιοῦτο, explained by ὅτι χάρις κ.τ.λ.

Θέντες ἐπὶ διανοίᾳ. Comp. S. Luke ix. 44: θέσθε εἰς τὰ ὅτα. Acts xix. 21. Hom. Od. xviii. 158: τῇ δ' ἄρ' ἐπὶ φρεσὶ θῆκε. With this verse and ver. 17 comp. Isai. lvii. 1.

Χάρις κ. ἔλεος, 'Grace (help and favour) and mercy,' sc. ἐστί. See on iii. 9, where this clause also occurs. The arrangement of the words varies here as there in MSS.

Ἐκλεκτοῖς αὐτοῦ, 'God's chosen people.' Tob. viii. 15; 1 Chr. xvi. 13; 2 Macc. i. 25; Rom. viii. 33.

Ἐπισκοπή. See on ii. 20, and iii. 9. The idea is that the righteous are the object of God's favour and mercy on earth, and after death shall receive their full fruition.

16. Κατακρινεῖ, 'condemnat,' Vulg. in the present. The righteous man dying early virtually condemns the wicked, because that in his short life he became perfected in righteousness (νεότης τελειωθείσα), while they, though they lived long, were still ἀτέλειστοι. Comp. S. Matt. xii. 41, 42.

Καμὼν = θανὼν, which, doubtless originally a gloss, has found its way into the text in some MSS. S. Ephraem has θανὼν, and omits ταχέως at the end of the verse, I. p. 241 ed. Assem. Καμὼν with the meaning of 'dead' is found frequently in classical Greek (e. g. Hom. Il. iii. 278; Aesch. Suppl. 231), but in Sept. only here and, as some think, ch. xv. 9, where see note.

17. Ὁψονται γάρ. Γὰρ is expegetical, reintroducing and confirming the statement in ver. 15. This verse is cited by Clem. Al. Strom. vi. 14 (p. 795, Pott.).

Σοφοῦ = the righteous, vers. 7, 16.

Ἐβουλεύσατο, 'decreed,' vers. 8 ff.

Εἰς τί, as S. Matt. xiv. 31.

Ἠσφαλίσατο, 'set him in safety,' (Eng.) by removing him from the wicked world. S. Eph. has περὶ αὐτῶν, instead of αὐτοῦ, I. p. 241.

18. Ἐκγελάσεται, Ps. ii. 4; lviii. 9. This and the foll. verses (to ver. 20) point out the fate of the ungodly in this world.

Μετὰ τοῦτο, 'hereafter,' after all this contempt of the righteous.

Εἰς πῶμα ἄτιμον, 'a vile carcase' (Eng.), without the rites of sepulture, as Isai. xiv. 19, Grimm. But it seems unnatural to speak of all the wicked as being 'a carcase;' and the connection with what follows is better observed by taking πῶμα in the sense of 'a fall,' as Eccus. xxxiv. 6. So Vulg.: 'decidentes sine honore.' A. Lap.: 'Erunt in ruinam, casum, lapsum inhonoratum.' Arn.: 'shall fall shamefully.' To the same effect the Syr. and Arab. versions. The metaphor of a tall tree, that bears no fruit, being rooted up (comp. ver. 3 ff.) is intended, but is not absolutely maintained. Thus the expressions εἰς ὕβριν ἐν νεκροῖς, ἀφώνους πρηνεῖς, and ἐν ὀδύνῃ, can only be used of persons.

Δὲ αἰῶνος, 'for ever.' Deut. v. 29.

19. Ῥήξει, sc. ὁ Κύριος. This is the punishment of their pride. Comp. Ps. xxxvii. 35, 36. 'He shall rend them so that they fall headlong speechless.' Thus their great swelling words shall be requited. We may compare the account of the death of king Antiochus, 1 Macc. vi. 8-16, and of Herod, Acts xii. 20-23. Ῥήγνυμι sometimes is used = ῥάσσω, 'to knock down, to fell,' of combatants, as Artem. i. 60. Wahl. The reference in Liddell and Scott to Demosth. 1259. 10 is erroneous, as the reading there is ῥάξαντες. Schäfer's remark is pithy: 'Passovio, cum in Lex. Gr. eundem citaret s. v. ῥήγνυμι, humani quid accidit.'

Πρηνεῖς, 'disrumpet illos inflatos,' Vulg. What

was the reading of the Latin translator is hard to conjecture. Even Gutberlet can make nothing of it. Some suggest πρηθεῖς or πρηστοὺς from πρήθω; but no such words exist; or πρήσεις, 'inflationes,' which gives no sense. 'Pronos' or 'in faciem lapsos' gives the correct meaning. 'Disrumpet illos sine voce pronos,' Pagnin. 'Speechless,' as the wedding guest in Matt. xxii. 12.

Ἐκ θεμελίων. The metaphor here is of a building overthrown.

Ἐως ἐσχάτου χερσ., 'they shall be left utterly desolate.'

Ἔσονται ἐν ὀδύνῃ. This is appropriate to the ungodly personally, the metaphor of trees being dropped. So in the foll. words. There is intended a contrast to the condition of the righteous who are 'in rest,' iii. 1; iv. 7.

20. This verse refers rather to the future state of the ungodly, which is further developed in the next chapter.

Ἐλεύσονται. 'They shall come fearing in the reckoning up of their sins;' i. e. fear shall seize them as they count over their sins, whether at death or after death.

Ἐλέγξει, 'traducet.' Vulg.: 'shall censure, put to shame.' So xii. 17: 'audaciam traducis.' S. Matt. i. 19; Col. ii. 15. Hence we see the origin of the common meaning of the Eng. word 'traduce,' French 'traduire.' Comp. 'traductio,' ii. 14.

Ἐξεναντίας, 'ex adverso,' Vulg. 'To their face.' Eng. rather, 'appearing against them.' Comp. Judg. ix. 17; Mark xv. 39. Ps. xlix. 21: ἐλέγξω σε καὶ παραστήσω κατὰ πρόσωπόν σου. Here is a very remarkable anticipation of the effect of conscience in the punishment of the judgment day. Jer. ii. 19; Rom. ii. 15. Thus S. Aug. Sermon. lx. 10, Ben.: 'Considerando conscientias suas, considerando omnia vulnera animae suae, quando auderent dicere, Injuste damnatur? De quibus ante in Sapientia dictum est: Traducet eos ex adverso iniquitates eorum. Sine dubio videbunt se juste damnari pro sceleribus et criminibus suis.'

CHAPTER

V. CONTRAST OF THE GODLY AND THE WICKED AFTER DEATH.

1-14. *The wicked under remorse of conscience.*

1. Τότε, *i.e.* in the day of account alluded to in the last verse of ch. iv. S. Augustine refers this to the Day of Judgment. Ep. clxxxv. 41; Contr. Gaudent. i. 51; Serm. lviii. 7, Ben.

Στήσεται, as S. Luke xxi. 36.

Παῖρρησία πολλή, 'much confidence,' as 1 John ii. 28; iv. 17. Comp. Prov. xiii. 5, Sept. The ungodly 'come fearing' to the judgment (ch. iv. 20) and in στενοχωρία πνεύματος (ver. 3).

Κατὰ πρόσωπον, 'before the face, in the sight of.' Part of the punishment of the ungodly shall be the sight of the happiness of the blessed, as in S. Luke xiii. 28. See on verse 2.

Θλιψάντων. The aor., as Gutb. observes, expresses the past acts of the ungodly, the pres. ἀθετούντων their habitual principle. The Vulg. translates θλιψάντ. by 'qui se angustiaverunt.' 'Angustio' is = post-Aug. 'angusto,' and is found often in Vulg., *e.g.* Eccles. iv. 3; 2 Cor. iv. 8; Heb. xi. 37. The pronoun 'se' is the translation of αὐτόν, pronouns being used very loosely in that version.

Ἀθετούντων τ. πόρους αὐτ., 'despise his labours,' viz. for eternal life. See vers. 3, 4, and comp. ii. 17; iii. 2, 3. The Vulg. gives a very different meaning to the words: 'qui abstulerunt labores eorum,' understanding them of oppressors who robbed the righteous of the labours of their hands. So S. Cypr. p. 309, Ben.: 'diripuerunt labores eorum.' But this seems to strain the received signification of ἀθετεῖν, which is common in both Testaments. Πόρους might mean 'sufferings,' but taking into consideration the passages named above, I think 'labours' is the best rendering.

2. Ἰδόντες, at the sight of the confidence of the righteous. The author represents the righteous and

the wicked as standing together before the judgment seat and witnessing each others' destiny. Our Lord introduces the same idea in the parable of the rich man and Lazarus. S. Luke xvi. 23. S. Ephr. (i. 241) has ἰδόντες αὐτόν.

Ἐκστήσονται ἐπὶ τῷ π., 'shall be astonished at.' Ex. xviii. 9; S. Luke. ii. 47.

Τῷ παραδόξῳ τῆς σωτηρίας. The S. MS. and one or two Cursives add αὐτοῦ. The weight of evidence is against it; and if it is omitted we must consider that the author makes the ungodly wonder not so much at the 'salvation' of the righteous, as at 'the unexpected allotment of happiness,' the strange interchange of fates between those who thought themselves alone happy, and him whom they deemed wretched and contemptible. Now he is comforted and they are tormented. Luke xvi. 23, 25. The Eng. gives a long paraphrase: 'the strangeness of his salvation, so far beyond all that they looked for.' The Vulg. has 'in subitatione insperatae salutis.' This word 'subitatio' occurs nowhere else in the Vulg., whence it found its way into the writings of some of the Latin Fathers. It seems to have been derived from the vernacular use of Africa, where this ancient version was made. S. Cypr. uses the verb 'subitare' (Ep. 57), and the subst., ad Demetrian. c. 21. An unusual word of similar formation is 'siblatio,' xvii. 9. So 'salvatio,' Is. xxxvii. 32.

3. Here begins the fine description of the vain remorse of the ungodly, the gnawing of the worm that never dies, vers. 3-13. Comp. Pseudo-Clem. Rom. Ep. ii. ad Cor. xvii. 5; S. Barn. Ep. vii. 9.

Ἐν ἑαυτοῖς, 'within themselves;' or better, as ii. 1: 'one with another,' this passage being the counterpart to the former, ii. 1-20, Grimm.

Μετανοοῦντες. Vulg.: 'poenitentiam agentes,' and

Eng.: 'repenting,' if taken in the usual theological sense, give an erroneous idea. The time of repentance is past. 'Changing their opinion, learning the truth too late,' is rather the meaning. In Judas' case the word used is μεταμεληθείς, S. Matt. xxvii. 3. S. Athanasius applies the passage to the judgment of Christ; Serm. Mag. de Fide, 28 (ii. p. 15, Montf.): ὅνπερ ἐν τῇ κρίσει ὁρῶντες κρίνοντα ζῶντας καὶ νεκροὺς . . . μεταμελόμενοι, φυλὴ κατὰ φυλῆς, ἐροῦσιν· Οὗτος ἦν ὃν ἔσχομέν ποτε εἰς γέλωτα, λέγοντες αὐτῶ, "Ἄλλους ἔσωσας, ἑαυτὸν οὐ δύνασαι σῶσαι.

Διὰ στενοχωρίαν πνεύματ. 'Pae angustia spiritus,' Vulg. So Ecclus. x. 26: ἐν καιρῷ στενοχωρίας. Comp. 4 Macc. ix. 11; Rom. ii. 9; viii. 35; ■ Cor. vi. 4. See also Ps. lxxv. 14.

Καὶ ἐροῦσιν, 'yea, they shall say.' All the best MSS., except V., add these words here. Clem. Alex. Strom. vi. 14 (p. 795, Pott.): ἐπὶ τε τῆς δόξης ἐροῦσιν αὐτοῦ· Οὗτος ἦν ὃν ἔσχομέν ποτε εἰς . . . ὀνειδισμοῦ, οἱ ἄφρονες.

Παραβολὴν ὀνειδισμοῦ, 'in similitudinem improperii,' Vulg. Rather, 'as a proverb of reproach,' as ■ Chr. vii. 20; Tob. iii. 4. Comp. Jer. xxiv. 9. Παραβολή in the sense of 'proverb' occurs S. Luke iv. 23; vi. 39. 'Improperium' occurs continually in the Vulg., e.g. Rom. xv. 3; Heb. xi. 26. The term 'improperia,' the reproaches, is applied to an anthem used in some Churches on Good Friday. See on ii. 12.

4. Μανίαν. So our blessed Lord and S. Paul were taunted, John x. 20; Acts xxvi. 24. Compare 4 Macc. x. 13. Merc. Tris. ad Aesculap. xv. 43: οἱ ἐν γνώσει ὄντες οὔτε τοῖς πολλοῖς ἀρέσκουσι, οὔτε οἱ πολλοὶ αὐτοῖς· μεμηνέναι δὲ δοκοῦσι, καὶ γέλωτα ὀφλισκάνουσι, quoted by Hooker, Eccl. Pol. Pref. iii. 14.

Ἐλογισάμεθα, with double acc. as xiv. 20; Rom. vi. 11; Grimm. There is a play of words with κατελογίσθη in the next verse, lost in the Vulg. and Eng. versions.

5. Ἐν υἱοῖς Θεοῦ some take 'among the angels,' comparing Job i. 6; ii. 1, etc.; but it is probably equivalent to ἁγίοις (Hos. i. 10) and refers to ch. ii. 13, 18. Comp. xviii. 13; 1 John iii. 2. Arn.: 'The very same scoffers, who rallied the just man upon his glorious

title of "Son of God," at length confess the truth of what he said.'

Κλήρος, alluding to iii. 14. Col. i. 12. Comp. Dan. xii. 13: 'Thou shalt rest and stand in thy lot (ἀναστήσῃ εἰς τὸν κλῆρόν σου) at the end of the days.' Translate: 'and how is his lot among the saints?' the force of πῶς being carried on.

6. Ἄρα as a particle of inference never stands first in Attic Greek, but is thus placed in Hellenistic, e.g. S. Luke xi. 48; Gal. ii. 21; iii. 29; v. 11; Heb. iv. 9.

'The way of truth,' i.e. the right path of life. Comp. S. James v. 19; 2 Pet. ii. 2.

'The light of righteousness,' the manifestation of, that which shows, what is the only true object of life, viz. virtue and godliness.

Ὁ ἥλιος. This belongs to τ. δικαιοσ. as much as φῶς does, and hence one MS. (Ven.) inserts τῆς δικαιοσύνης here again, and is followed by the Arm. version, Vulg., Compl., and Eng., but the words are evidently an interpolation. The phrase ἥλιος δικαιοσύνης occurs Mal. iv. 2. Sin is that which blinds the light, S. John iii. 19, 20; 2 Cor. iv. 4. S. Aug.: 'Illis non est ortus Christus, a quibus non est agnitus Christus. Sol ille justitiae, sine nube, sine nocte; ipse non oritur malis, non oritur impiis, non oritur infidelibus.' Serm. cxcii. 4.

7. Ἐνεπλήσθημεν, 'lassati sumus,' Vulg. So Eng.: 'we wearied ourselves.' Rather: 'we were surfeited with the ways of sin.' Comp. xiii. 12; Ecclus. xxxiv. 3. Arn. suggests ἐνεπλάγχθημεν; others propose ἐνεπλανήθημεν or ἐνεπλανήθημεν; but there is no necessity for any change. The received text seems to be a mixture of two phrases, ἀνομίας ἐνεπλήσθημεν and ἐνεπορεύθημεν τρίβοις ἀπωλείας, 'improbity oppleti et tramite ad perniciem ducente ingressi sumus.' Wahl. Καὶ ἀπὼλ. a climax, 'yea, of destruction.'

Ἐρήμους ἀβάτους, 'pathless deserts.' Vulg.: 'vias difficiles,' perhaps making ἀβάτους (sc. ὁδοὺς) a substantive. Reusch supposes that 'vias' was originally a clerical error for 'eremias,' which reading is noted by Luc. Brug. Comp. Job xii. 24. Ps. cvi. 40: ἐπλάνησεν αὐτοὺς ἐν ἀβάτῳ καὶ οὐχ ὁδῶ.

‘Ὅδὸν Κυρίου, so Ps. xxv. 4: ‘Shew me Thy ways (τὰς ὁδοὺς σου), O Lord.’

8. Καὶ τί. ‘Aut,’ Vulg. Whence Eng.: ‘or.’

Πλοῦτος μετὰ ἀλαζονείας, ‘divitiarum jactantia,’ Vulg. ‘Riches accompanied with arrogant ostentation.’ Eng.: ‘What good hath riches with our vaunting’ brought us?’ ‘Hath,’ not ‘have,’ ‘riches’ being singular = riches. So Rev. xviii. 17: ‘great riches is come to nought.’ Shakesp. Othello, III. 3:

‘Riches, fineless, is as poor as winter

To him that ever fears he shall be poor.’

Elsewhere the word is plural, as Wisd. viii. 18; Eccus. xiii. 24.

Συμβέβληται, ‘quid contulit nobis?’ Vulg. ‘Contributed to us,’ as Acts xviii. 27.

9. Ἐκεῖνα πάντα, ‘earthly pleasures, goods,’ etc.

Σκία. See on ii. 5.

Ὡς ἀγγελία παρατρέχουσα, ‘tanquam nuntius percurrens,’ Vulg. ‘As a post that hasted by,’ Eng. So Gutb. and others taking ἀγγ. as = ἄγγελος, ‘a courier,’ comparing Job ix. 25, 26, which is very similar to the passage here. But such an use of ἀγγελία is probably unprecedented, and it seems preferable to take it in the sense of ‘rumour, report.’ Thus Arn. and Grimm. There is a various reading in Hes. Theog. 781: ἀγγελίη πολείται, where ἀγγ. may mean ‘messenger.’ But probably ἀγγελίης is genuine. Polyb. has παρῆν ἀγγελίη, Hist. iii. 61. 8.

10. Ὡς ναῦς, sc. παρήλθε.

Ἰχνος . . . ἀτραπὸν, acc. governed by οὐκ ἔστιν εὑρεῖν, ‘it is not possible to find.’ Comp. xix. 18: ἐστὶν εἰκασαι. Vulg.: ‘non est invenire,’ as Eccus. xiv. 17.

Τρόπιος. A. and the corrector of S. read the Attic form τροπέως. The var. lect. πορείας (Ven. Compl. al.) is derived from the following verse. There may be a paronomasia in ἀτραπὸν τρόπιος. Τρόπις is ἄπ. λεγ. in the Greek Bible.

11. Ἡ ὥς. This commences a new paragraph and set of similes, which are concluded by οὕτως καὶ ἡμεῖς, ver. 13. Comp. Prov. xxx. 19.

Διαπτάντος. The form διπτάντος given by V. does

not occur, and is contrary to analogy. There is a late present διίπταμαι, but the aor. is διέπτην, διαπτάς.

Ταρσὸς, ‘the flat of the wing,’ hence, ‘the wing.’

Βίᾳ ροίζου κιν. περ., ‘parted with the violent noise and motion of them,’ Eng. This seems to be a somewhat feeble paraphrase. ‘Scindens (sc. avis) per vim itineris aërem,’ Vulg. This is better, though the translator has mistaken the construction of the sentence. ‘Ροῖζος means here not ‘the sound’ but ‘the rush,’ ‘the impulse;’ κινουμ. περ. ‘as the wings move.’ Comp. 2 Macc. ix. 7, where ροίζω is rightly rendered, ‘impetu euntem.’ The adv. ροιζήδον occurs 2 Pet. iii. 10.

The aorists διωδύθη, εὔρεθη, ἀνελύθη (ver. 12), mark the rapidity of the actions spoken of.

12. Εἰς ἑαυτὸν ἀνελύθη, ‘in se reclusus est,’ Vulg., perhaps reading ἀνεκλείθη. ‘Cometh together again, Eng., which is like a translation of Grotius’ conjecture ἀνελήλυθε. Various explanations are given of ἀνελύθη, but it seems most simple to take it in the sense of ‘returns,’ as ii. 1. ‘Aër sagitta divisus in se rediens in pristinum statum restituitur.’ Wahl. Ven. reads ἀνέλυσεν, which would have the same meaning. ‘Is at once resolved into itself again.’ Bissell.

Ὡς ἀγνοῆσαι, sc. τινα, ‘so that one knows not.’ ὥς = ὥστε with infin. Comp. 4 Macc. xiv. 1: ὥς μὴ μόνον τῶν ἀληθδόνων περιφρουῆσαι αὐτούς. Acts xx. 24.

13. Οὕτως καί. Here begins the apodosis to vers. 11, 12. Γεννηθέντες, ‘having been born,’ not ‘as soon as we were born.’

Ἐξελίπομεν. ‘Continuo desivimus esse,’ Vulg. ‘Died,’ as Gen. xxv. 8. Luke xvi. 9: ὅταν ἐκλίπητε (acc. to the common reading); Tobit xiv. 11. We were born, we died: this takes the point of comparison of swiftness and transitoriness. The following words: ‘we had no sign of virtue to show,’ embrace the point of leaving no trace behind. The Eng.: ‘began to draw to our end,’ is probably from the Compl. reading ἐξελείπομεν.

Κατεδαπανήθημεν, ‘we were consumed, cut off, in the midst of our wickedness,’ and thus ‘had no sign of virtue to show.’ Comp. Ps. lviii. 14. Here end the words of remorse supposed to be spoken by the wicked.

The Vulgate, to make this plainer, inserts a paragraph which has no equivalent in the Greek: 'Talia dixerunt in inferno hi qui peccaverunt.' It may have been suggested by our Lord's parable of Dives and Lazarus, Luke xvi. 23, 24. S. Cyr.: 'Erit tunc sine fructu poenitentiae dolor poenae, inanis ploratio, et inefficax deprecatio. In aeternam poenam sero credent qui in vitam aeternam credere noluerunt. Securitati igitur et vitae, dum licet, providete.' Ad Demetr. (p. 224).

14. **Οτι.** This gives the ground for putting the above words in the mouth of the ungodly.

Ἐλπίς, that on which the ungodly rest their hope, *e. g.* riches, pleasure, etc., Prov. x. 28.

Χοῦς, 'dust, down.' Vulg.: 'lanugo.' The other reading is **χοῦς** (Mark vi. 11). It seems more likely that **χοῦς** was altered to **χοῦς**, than *vice versa*. Comp. Ps. i. 4; xvii. 43; Isai. xvii. 13. S. Ephr. i. 242, reads **χοῦς**. In Job xxi. 18 the ungodly are compared to **ἄχυρα** and **κοινοτρός**.

Πάχη ('hoar frost') is the reading of the best MSS., but it is not very satisfactory, **ἄχνη** ('foam') being much more suitable. The Vulg. gives 'spuma;' to the same effect the Arab. and Arm. versions, and some inferior MSS. It is possible that the author himself confused the meaning of the words. S. Ephr. has **πάχη**. See note on ch. iv. 12.

Καπνός, Eng. Marg. translates 'chaff;' why, it is difficult to say. Comp. Ps. lxvii. 3. 'Which is dispersed,' Eng., where 'which' is not in the Greek, and ought to be printed in italics. But the use of italics in this Book is very capricious.

Καταλύτου μόν., 'the guest (at an inn) for a day.'

Διεχύθη . . **παρώδευσε**. The construction is slightly changed. See on ver. 11.

15, 16. *The recompense of the righteous in the life to come.*

15. **Εἰς τὸν αἰῶνα ζῶσι**, 'live for evermore.' Ecclus. xli. 13. Grimm compares 1 John ii. 17: 'He that doeth the will of God abideth for ever,' **μένει εἰς τὸν αἰῶνα**. **Ζῆν** is used of a blessed life, the life of grace and glory. S. John vi. 57; 1 John iv. 9.

Ἐν Κυρίῳ, *sc. ἐστί*. 'In the Lord is their reward,' in communion with Him, in possessing Him, as Gen. xv. 1: 'I am thy shield and thy exceeding great reward.' Ps. xvi. 5. Or, 'Their recompense is in the Lord's keeping,' which the parallel clause seems rather to favour. Comp. Rev. xxii. 12.

Φροντὶς αὐτῶν. 'Care for them.' Comp. 1 Pet. v. 7.

16. **Διὰ τοῦτο**. Because God cares for them.

Τῆς εὐπρεείας . . **τοῦ κάλλους**, genitive of quality = the glorious kingdom, the beautiful diadem.

Βασιλεῖον, 'kingdom' (as i. 14; 2 Macc. ii. 17), as is shown by **διάδημα**. S. Matt. xxv. 34.

Διάδημα τ. καλ. This is an advance on the O. T. revelation of the future reward of the righteous, and may be compared with S. Paul's words: 'Henceforth there is laid up for me a crown of righteousness,' etc. 2 Tim. iv. 8; 1 Pet. v. 4; Rev. ii. 10. But comp. Is. xxviii. 5; xxxv. 10; lxii. 3; and see 2 Esdr. ii. 43-46.

16-23. *God protects the righteous, and fights against the wicked in this life.*

Σκεπάσει. Comp. xix. 8; Ps. xc. 1.

Βραχίονι. 'Brachio sancto suo.' Vulg. The addition 'sancto' has little MS. authority in the Latin, and none in the Greek. Deut. xxxiii. 27.

ὑπερασπιεῖ, 'will hold His shield over them.' So the Psalmist calls God his 'buckler' (**ὑπερασπιστῆς**), Ps. xvii. 3. Comp. Ps. v. 12; xc. 4.

17. Almighty God is here introduced as an earthly warrior arming himself for the battle. Such descriptions of God as 'a man of war' (Ex. xv. 3) are not unusual in Scripture. Is. lix. 17: **ἐνεδύσατο δικαιοσύνην ὡς θώρακα, καὶ περιέβητο περικεφαλαιᾶν σωτηρίῳ ἐπὶ τῆς κεφαλῆς, καὶ περιεβάλετο ἱμάτιον ἐκδικήσεως, καὶ τὸ περιβόλαιον αὐτοῦ (ζῆλου, Field)**. Comp. also Ezek. xxxviii. 18-23; Ps. xvii. 13, 14. It seems probable that S. Paul had this passage in his mind when he wrote Eph. vi. 11-17. Comp. 1 Thess. v. 8. The panoplia consisted of the greaves, breastplate, sword, shield, helmet, and spear. If 'thunderbolts' stand for spear, all those parts are mentioned except greaves. See Hom. II. iii. 328 ff.

Τὸν ζῆλον. S. reads the later form τὸ ζῆλος, which may be nominative, as the Vulg. 'zelus.' Zech. i. 14: ἐζήλωκα τὴν Ἱερουσαλὴμ καὶ τὴν Σιών ζῆλον μέγαν.

Ὅπλοποιήσει τ. κτίσιν. 'He shall use creation as His weapon.' The verb is not found elsewhere, though ὀπλοποιός and ὀπλοποιία occur. Comp. the song of Deborah, Judg. v. 20: 'They fought from heaven; the stars in their courses fought against Sisera.' The same thought is found in Eccles. xxxix. 25-31. See on ver. 20. Cod. Sin. gives ὁδοποιήσει, 'shall make the creature His way.' This is a fine expression, but is probably a mere clerical error. It is corrected in the MS. by an early hand.

Εἰς ἄμυναν. 'Ad ultionem inimicorum.' Vulg., whence Eng.: 'For the revenge of His enemies.' Better, 'For the repulse of His enemies,' i. e. 'defending the righteous from them.' Philo, Vit. Mos. i. 17 (II. p. 96): τὰ γὰρ στοιχεῖα τοῦ παντός, γῆ, καὶ ὕδωρ, καὶ ἀήρ, καὶ πῦρ ἐπιτίθενται δικαίῳσαντος Θεοῦ, οἷς ἀπετελέσθη ὁ κόσμος, τὴν ἀσειβῶν χώραν φεθάρηναι. So Pseudo-Bas.: ἐπὶ τῶν πληγῶν τῶν Αἰγυπτιακῶν, πανταχόθεν αὐτοῖς ὁ πόλεμος, ἀπὸ αἱρέος, ἀπὸ γῆς, ἀπὸ ὕδατος. In Isaï. 181 (p. 511, Ben.).

18. Δικαιοσύνην, 'justice.' He will proceed according to the eternal rules of justice, and deliver a plain and impartial sentence (κρίσιν ἀνπόκριτον). 'True judgment instead of a helmet,' Eng. (omitting περιθήσεται) is from the Vulg.: 'Pro galea certum iudicium.' Translate: 'Shall put on as helmet judgment without disguise.' Comp. xviii. 16: ἀνπόκριτος ἐπιταγή. Rom. xii. 9; Jas. iii. 17. Vers. 18-21 are quoted accurately by Orig., Sel. in Psalm. xxxiv. 2 (ii. p. 650).

19. Ὁσιότητα, 'holiness,' which repels the slanders and reproaches of the impious when they presume to question the motive of God in punishing them. Vulg. 'aequitatem,' whence Eng. Marg. 'equity.' But this quality has been implied above. Ὁσιος, as applied to God, occurs Deut. xxxii. 4; Rev. xv. 4; xvi. 5. Ὁσιότης means 'piety towards God' in the N. T., S. Luke i. 75; Eph. iv. 24.

20. Ἀπότομον, 'severe, stern.' 'Duram,' Vulg. Grimm compares the use of 'abscisus,' e. g. Val. Max.

II. vii. 14: 'Aspero et absciso castigationis genere militaris disciplina aget.' So 'abscissa sententia,' 'abscissior justitia,' VI. iii. 10; VI. v. 4. Comp. Rom. xi. 22; 2 Cor. xiii. 10.

Εἰς ῥομφαίαν, 'shall sharpen into a sword.' 'In lanceam,' Vulg., in which sense the word seems not to occur. Comp. Rev. ii. 16: 'I will fight against thee with the sword of My mouth,' ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου. Is. xlix. 2.

Συνεκπολεμήσει, 'shall with Him fight it out,' 'fight to the end, against the unwise.'

Ὁ κόσμος. This still further illustrates how God employs created things (ver. 17) to do His will against the unrighteous. Of this the plagues of Egypt are the great example. Comp. xi. 15-20; xvi. 24, 25; xix. 6. See note on ver. 17.

Τοὺς παράφρονas=τοὺς ἄφρονas, i. 3. On this passage S. Greg. M., Hom. in Evang. 35 (1613, Ben.), comments thus: 'Qui in cunctis deliquimus, in cuncta ferimur . . . Omnia namque quae ad usum vitae accipimus, ad usum convertimus culpaе; sed cuncta, quae ad usum pravitatis infleximus, ad usum nobis vertuntur ultionis. Tranquillitatem quippe humanae pacis ad usum vertimus humanae securitatis, peregrinationem terrae pro habitatione dileximus patriae, salutem corporum redegimus in usum vitiorum, ubertatis abundantiam non ad necessitatem carnis, sed ad perversitatem intorsimus voluptatis, ipsa serena blandimenta aëris ad amorem nobis servire coëgimus terrenae delectationis. Jure ergo restat, ut simul nos omnia feriant, quae simul omnia vitiis nostris male subacta serviebant, ut quot prius in mundo incolumes habuimus gaudia, tot de ipso postmodum cogamur sentire tormenta.'

21. Εὔστοχοι βολίδες ἀστραπῶν. 'Well-aimed lightning flashes.' Ἀστρ. is a gen. of apposition, 'missiles which are flashes.' So τῶν νεφῶν. Vulg. reads 'directe,' this seems to be an error for 'directae,' which some MSS. give. 'And from the clouds, as from a well-drawn bow, shall they fly to the mark.' Eng. 'Tanquam a bene curvato arcu nubium exterminabuntur et ad certum locum insilient.' Vulg. This is

right in that it attributes τ. νεφῶν to τόξου, but the addition of 'exterminabuntur' is unwarranted. It must mean 'shall be driven beyond limits.' Translate: 'As from a well-curved (=tight-stretched) bow of clouds (*i.e.* which the clouds compose) shall leap to the mark.' Comp. Ps. vii. 13: 'He ordaineth His arrows against the persecutors.' ■ Sam. xxii. 15; 2 Esdr. xvi. 13. Grimm notes that ἄλλεσθαι is used of the flight of an arrow, Hom. Il. iv. 125. The 'bow in the clouds' (Gen. ix. 13), which is a sign of mercy, is turned away from the earth; this, the engine of wrath, is aimed at earth.

22. Ἐκ πετροβόλου θυμοῦ πλήρεις ῥίψ. χάλ. These words may be taken in various ways. Πετροβόλου may be an adj., in which case it agrees with θυμ., 'From his wrath that hurls stones.' Vulg.: 'a petrosa ira.' Or πετροβ. may be a subst. meaning 'an engine for throwing stones,' a 'balista.' Eng. 'a stone bow,' *i.e.* a bow for hurling stones, as Shakesp. Twelfth Night, ii. 5: 'Oh, for a stone-bow to hit him in the eye.' Θυμοῦ may be governed by πλήρεις, or be in app. with πετροβ., 'stone-bow which is His wrath,' in which case πλήρεις must mean 'solid, massy.' It seems most natural to take the sentence as Eng., though Grimm and Gutb. translate: 'from the sling of His anger.' Comp. Josh. x. 11; Rev. viii. 7.

Χάλαζαι, as in the plagues of Egypt (Ex. ix. 23-25), which seem here to be adumbrated.

Ἀγανακτήσει, 'shall show its wrath.' Vulg.: 'excandescet,' which makes a strange confusion of metaphors. This word occurs nowhere else in Vulg.

Συγκλύσουσιν, 'shall wash over them,' as the sea overwhelmed the Egyptians, Ex. xiv. 27. The act. voice of this verb is not found in classical Greek, but is used in the Sept., *e.g.* Cant. viii. 7: ποταμοὶ οὐ συγκλύσουσιν αὐτήν. Is. xliii. 2. Κατακλύζω is found in N. T., 2 Pet. iii. 6, and in Wisd. x. 4, 19. Vulg. translates 'concurrent.'

Ἀποτόμως, 'inexorably.' There is a paronomasia in ποταμοὶ . . ἀποτόμως. Vulg. 'duriter.' See on xiii. 5.

23. Πνεῦμα δυνάμεως. 'Spiritus virtutis,' Vulg. 'A mighty wind,' Eng. This might stand were it not for the following clause. But to say 'a wind shall blow them away like a storm' is inadmissible. We might take Θεός as the subject of ἐκλικμήσει, but this would be harsh. It is best with Gr. and Gutb. to take πν. δυν. as 'the breath of God's power.' See xi. 20, where the same expression, coupled with λικμηθέντες, occurs. Comp. Is. xi. 4; 2 Thess. ii. 8.

Ἐκλικμήσει, 'shall winnow.' Judith ii. 27. Comp. Is. xli. 16; S. Matt. xxi. 44.

Καὶ ἔρημ. 'And so,' consecutive.

Δυναστῶν. This brings the author back to his original address to rulers and judges, which is carried on in the following chapter.

CHAPTER VI.

CHAPTERS VI-IX. COMMENDATION OF WISDOM AS THE GUIDE OF LIFE.

vi. 1-11. *Rulers are enjoined to learn wisdom, which is always to be found by those who seek it.*

1. The Vulg. begins this chapter with an interpolation which has no authority. It seems to have

been introduced as a heading, and is compiled from Eccles. ix. 16, 18, and Prov. xvi. 32, 'Melior est sapientia quam vires, et vir prudens quam fortis.'

Ἀκούσατε. The writer speaks with authority in

the person of King Solomon. Hence *λόγοι μου*, ver. 11, etc. This section begins like Ps. ii. 10. Comp. ch. i. 1.

Ἀκούειν and *συνιέναι* are used together, Isai. vi. 9 : *ἀκοῇ ἀκούετε καὶ οὐ μὴ συνήτε*. S. Matt. xiii. 14.

Περάτων γῆς. Ps. ii. 8 ; xxi. 28 ; S. Matt. xii. 42. Thus Hom. Od. iv. 563 :

ἀλλὰ σ' ἐς Ἑλύσιον πεδίου καὶ πείρατα γαίης
ἀθάνατοι πέμψουσιν.

2. *Ἐνωτίσασθε*, 'give ear.' This is a word of later Greek found in Byzantine writers. Comp. Gen. iv. 23 ; Ecclus. xxx. 27 (Tisch.) ; Acts ii. 14, where see Kuinoel.

Πλήθους. Vulg. : 'multitudines.' Or, as some MSS. : 'multitudinem.' Comp. xiv. 20. Not 'the people,' as Eng., but 'a multitude,' a host of subjects.

Γεγαυρωμένοι, 'priding yourselves,' in a middle sense. Usually with dat. 3 Macc. iii. 11 ; vi. 5 ; with *ἐπὶ*, Xen. Hiero. ii. 15. The expression, 'ends of the earth,' ver. 1, and 'multitudes of nations' here, point to some great world power. Grimm suggests that Rome is referred to.

3. *Ὅτι* introduces that to which rulers have to listen.

Παρά τ. Κυρίου. Prov. viii. 15 : 'By Me kings reign.' Comp. 1 Chr. xxix. 11, 12 ; Rom. xiii. 1. Gutb. notes that Christian kings are said to reign 'Gratia Dei.' Clem. Ep. I. ad Cor. lxi. 1 : *σὺν Δέσποτα, ἔδωκας τὴν ἐξουσίαν τῆς βασιλείας αὐτοῖς*.

Κράττις, an unclassical word, and *ἄπ. λεγ.* in Sept. It occurs in Jos. contr. Ap. i. 26, p. 461 : *ὥστε τὴν τῶν προειρημένων κράτησιν χειρίστην φαίνεσθαι τοῖς τότε τὰ τούτων ἀσεβήματα θεωμένοις*.

4. *Ὅτι*, 'because,' the ground of God's judgment of them.

Τῆς αὐτ. βασιλ. For 'His kingdom ruleth over all.' Ps. ciii. 19.

Νόμον, that law of right and wrong, to which even heathens are subject. Rom. i. 19 ff. The Vulg. has

'legem justitiae,' which is well as an explanation, but is not found in the Greek.

5. *Ἐπιστήσεται*, sc. *ὁ Θεός*. Ven. unnecessarily introduces *ἄλεθρος* as the subject of the verb. *Ἐφίσταμαι* is used in a hostile sense with a dative, 'to stand up against, to surprise.' S. Luke xxi. 34 ; Acts xvii. 5 ; 1 Th. v. 3.

Ἐν τοῖς ὑπερέχουσιν. Vulg. : 'his' (or 'in his,' as some MSS. give) 'qui praesunt.' 'Those in authority.' Gen. xli. 40 ; Rom. xiii. 1 ; 1 Pet. ii. 13.

Γίνεται. 'Fiet.' Vulg. 'Shall be.' Eng. Better 'is,' 'cometh to pass,' the general ground of what precedes.

6. *Συγγνωστός ἐστιν ἐλέους*. 'The mean man is to be pardoned for pity's sake.' *Ἐλέους* is a gen. of cause, whereas usually the gen. after *συγγνωστ.* denotes the object to which the pardon extends. The Vulg. has 'exiguo conceditur misericordia.' Grimm quotes Philostr. Soph. i. 8, 3 : *συγγνωστός φιλοτιμίας*. Maxim. Tyr. iv. 3 : *ψυχὴ συγγνωστός τῆς ἀγνοίας*. Comp. Prov. vi. 30 : 'Men do not despise a thief if he steal to satisfy his soul when he is hungry.'

Ἐτασθήσονται, 'shall be punished.' 'Tormenta patientur.' Vulg. Whence Eng. : 'shall be tormented.' *Ἐράζω* in classical Greek means 'to test,' but it is used as *ἐξετάζω* in Sept. for 'to chastise,' e. g. Gen. xiii. 17 : *ἤτασεν ὁ Θεὸς τὸν Φαραὼ ἐτασμοῖς μεγάλοις*. Examples of what seem light faults in 'mighty men,' being heavily punished, are seen in the case of Moses (Numb. xx. 12), David (2 Sam. xxiv. 12), Hezekiah (2 Kings xx. 17, 18). Comp. S. Luke xii. 47, 48. In the commentary on Isaiah which passes under the name of Basil the Great, this passage is applied as a warning not only to the rich and powerful in material resources, but thus : *καὶ εἴ τις ἐτέρου τὴν διάνοιαν ἐν-τρεχέστερος, μὴ ἀποχρήται τῇ ἰσχύϊ τῆς φύσεως πρὸς τὴν τῶν θείων ῥευναν καὶ τούτῳ οὐαί, ὅταν ἀπαιτῇται κατὰ τὴν ἀναλογίαν τῶν δεδομένων τὸ ἔργον* (p. 420, Ben.).

7. *Ὁὐ γὰρ ὑποστelleται πρόσωπ.* 'The lord of all (Ecclus. xxxiii. 1, Tisch.) shall cower before no man's person.' Matt. xxii. 16 ; Eph. vi. 9. Comp. Deut. i. 17 :

οὐ μὴ ὑποστείλῃ πρόσωπον ἀνθρώπου. Job xxxiv. 19. In the sense of 'shrink from,' 'draw back,' the verb is found in Job xiii. 8; Hab. ii. 4; Acts xx. 27; Heb. x. 38. The Vulg. has, 'Non subtrahet personam cujusquam Deus,' 'scilicet,' adds a Lap., 'judicio suo et vindictae,' which is not at all the meaning of the Greek. Clem. Al. Strom. vi. 6 (p. 766, Pott.) gives: οὐ γὰρ ὑποστέλλεται πρόσωπον... ὁμοίως τε προνοεῖ πάντων.

Ὅμοιως, 'alike,' in so far as none are excluded from His care. Comp. xii. 13; Ps. cxlv. 9; S. Matt. v. 45.

Προνοεῖν is generally constructed with the gen. without a preposition, as xiii. 16; 2 Macc. xiv. 9; 1 Tim. v. 8.

8. Ἰσχυρὰ ἔρευνα, 'severe scrutiny,' i. e. for the misuse of power. Vulg., 'cruciatio,' a word unknown to classical Latin, and ἀπ. λεγ. in Vulg. S. Aug., Tract. in Joan., has 'usque ad immanem cruciationem.' See note on ver. 18.

9. Τύραννοι, 'kings,' = βασιλεῖς, ver. 1. Comp. Prov. viii. 15, 16; Hab. i. 10.

Οἱ λόγοι μου, sc. γίνονται. Solomon is introduced speaking.

Παραπέσητε, 'excidatis.' Vulg. 'Fall away.' Eng. 'Swerve from right,' 'sin,' xii. 2; Heb. vi. 6. Comp. παράπτωμα, iii. 13; Matt. vi. 15; Gal. vi. 1. Παραπίπτειν, in the sense of 'to err, to make a mistake,' is classical, e. g. Xen. Hist. Gr. i. 6. 4: διαθροούντων ἐν ταῖς πόλεσιν ὅτι Λακεδαιμόνιοι μέγιστα παραπίπτοιεν ἐν τῷ διαλλάττειν τοὺς ναυάρχους.

10. Τὰ ὅσια = the commandments of God. Clem. Al. Strom. vi. 11 (p. 786, Pott.) has οἱ γὰρ φυλάσσοντες instead of φυλάξαντες.

Ὅσιως, 'piously,' with pious intention, without which outward obedience is of little worth.

Ὅσιωθήσονται. Vulg.: 'Qui custodierint justa juste justificabuntur.' Lit. 'shall be made holy.' Comp. 2 Sam. xxii. 26. Thus 1 John iii. 7: 'He that doeth righteousness is righteous.' 'Justifico' is a post-classical word, common in the Vulg., e. g. Eccus. vii. 5; Rom. iii. 4, etc. For the language comp. Pseudo-Clem.

Epist. de Gest. S. Pet. xviii.: οὐδὲ γὰρ καλὸν τὸ καλὸν ὄταν μὴ καλῶς γίνηται. Greg. Naz. Orat. 33 (p. 531): τὸ καλὸν οὐ καλὸν, ὅταν μὴ καλῶς γίνηται.

Οἱ διδαχθέντες αὐτὰ, sc. τὰ ὅσια, 'they who have learned them.' Obedience precedes perfect knowledge. S. John vii. 17.

Εὐρήσουσιν ἀπολογίαν, 'shall find what to answer.' Eng. Vulg. i. e. shall be able to endure the scrutiny into their actions, ver. 8.

11. Παιδευθήσεσθε, 'ye shall be taught,' shall learn true wisdom, which is the daily practice of virtue.

12-16. Wisdom is easily found.

12. Ἀμάραντος, 'unfading,' used by S. Peter (I. i. 4) of the heavenly inheritance. It seems here to refer to the unfailing beauty of wisdom rather than to its imperishable nature. See Clem. Al. Strom. vi. 15 (p. 800, Pott.).

Εὐχερῶς θεωρ. 'She is easily seen and recognised,' because she is λαμπρά, 'bright and beautiful.' See Is. Williams, The Resurrection, Pt. I. § ii. extr. p. 158. Comp. Prov. viii. 17: 'I love them that love Me: and those that seek Me early shall find Me;' Eccus. xxvii. 8; S. Matt. xi. 19.

13. Προγνωσθῆναι with φθάνει, as iv. 7. 'Praevenit illos qui appetunt ipsam, ut praenoscat.' Schl. Comp. Prov. i. 20, 21; viii. 3, 34, etc. Ps. lvi. 11: ὁ Θεός μου τὸ ἔλεος αὐτοῦ προφθάσει με. S. Bern. De dilig. Deo, vii. (I. p. 1347): 'Sed enim in hoc est mirum, quod nemo Te quaerere valet, nisi qui prius invenerit. Vis igitur inveniri ut quaeraris, quaeri ut inveniaris. Potes quidem quaeri et inveniri, non tamen praeveniri.'

14. Ὁ ὀρθρίσας, 'he who rises early after her.' Prov. viii. 17. Ὀρθρίζω is a late word = ὀρθρεύω. See 1 Macc. iv. 52; Eccus. iv. 12 (πρὸς αὐτήν); Luke xxi. 38. Clem. Al. Strom. vi. 15 (p. 800, Pott.) reads ὁ ὀρθρίσας ἐπ' αὐτήν.

Πάρεδρον... πυλῶν. Like a counsellor of a king as he sits at the gate to administer justice. 2 Sam. xix. 8; Jer. xxxix. 3.

15. Τὸ γὰρ ἐνθυμ. Wisdom is close at hand to those

who seek her, *for* to ponder deeply on her is the perfection of prudence, *i. e.* is wisdom. 'Sensus est consummatus,' Vulg., which Gutb. takes in the same meaning.

Φρονήσ. τελειότ. seems to be a synonym for wisdom. φρόνησις usually means practical wisdom, wisdom in the conduct of life. This may be seen in the parable of the unjust steward, Luke xvi. 8: ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεάν τὴν ἑαυτῶν εἰσι.

Ἀγρυπνήσας. Prov. viii. 34: μακάριος . . . ἄνθρωπος ὃς τὰς ἐμὰς ὁδοὺς φυλάξει, ἀγρυπνῶν ἐπ' ἐμαῖς θύραις καθ' ἡμέραν. 'He that watcheth for her sake.' Eph. vi. 18: εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες, like the Latin, 'invigilare rei.' Virg. Georg. iv. 158: 'Namque aliae victu invigilant.'

Ἀμέριμος, vii. 23.

16. Ὅτι, a still further confirmation of ver. 14.

Περιέρχεται ζητοῦσα, viii. 18: περιήεν ζητῶν. Comp. 1 Pet. v. 8. Mr. Churton paraphrases: 'She circumvents those whom she seeks;' but the notion of deluding people even to their good is foreign to the passage.

Ταῖς τρίβοις, 'ways, roads;' as Prov. viii. 2. In outer life. Comp. also Prov. i. 20 ff. Thus S. Aug.: 'Quoquo enim te verteris, vestigiis quibusdam, quae operibus suis impressit, loquitur tibi, et te in exteriora relabentem, ipsis exteriorum formis intro revocat.' De Lib. Arbitr. ii. § 41.

Ἐν πάσῃ ἐπινοίᾳ, 'in every thought,' in their inner life. Vulg.: 'in omni providentia;' referring ἐπινοία to wisdom, 'with all care and foresight;' but this seems to injure the parallelism with τρίβοις, which refers to the seekers after wisdom.

Ἀπαντᾷ. This reading has most authority. V. has ὑπαντᾷ.

17-21. *Wisdom leads to a kingdom.*

17. Here begins the famous sorites, the conclusion of which is, 'The desire of wisdom leadeth to a kingdom,' ver. 20. As this should consist of the first subject and last predicate of the premisses, the first premiss is not

formally expressed. It should run: The desire of Wisdom is the beginning of Wisdom; and then, through the rest of the series, the predicate of one premiss is the subject of the next. See Prolegom. p. 29. It is quoted by Clem. Alex. Strom. vi. 15 (p. 800, Pott.).

Γάρ introduces the argument to prove that Wisdom is worth man's thought and pains, 'for . . . it leads to eternal happiness.'

Αὐτῆς, *sc.* σοφίας.

Ἀρχή, 'beginning, foundation.' Ps. cxi. 10; Prov. i. 7: Ἀρχὴ σοφίας φόβος Κυρίου.

Ἡ ἀληθεστάτη is taken by Vulg. with ἐπιθυμία. S. Aug. however quotes, 'initium enim illius verissimum;' De Mor. Eccl. i. § 32 (p. 699, D.). This is perhaps best: 'the truest, most real, and solid foundation of Wisdom is the desire of instruction, or training.' The Sin. Codex seems to have intended to substitute ἀγάπη for ἐπιθυμία. Clem. Al. Strom. vi. 15 (p. 800, Pott.) reads: ἀρχὴ γὰρ αὐτῆς ἀληθεστάτη παιδείας ἐπιθυμία, τουτέστιν τῆς γνώσεως.

18. Φροντῖς, changed for ἐπιθυμία in the former premiss. This is quoted by Clem. Al. Paedag. ii. 1 (p. 167, Pott.)

Ἀγάπη, *i. e.* of Wisdom.

Τήρησις νόμ. αὐτ. The Decalogue speaks of 'them, that love Me and keep my commandments,' Ex. xx. 6; and Christ's word is, 'If ye love Me, keep my commandments.' S. John xiv. 15. Comp. Rom. xiii. 10. Grimm observes that the plural νόμοι = ἐντολαὶ occurs in N. T. only Heb. x. 16 in a citation, but frequently in O. T., *e. g.* Jer. xxxviii. 33; Ezek. v. 6; 2 Macc. iv. 17.

Προσοχή = τήρησις. Obedience to the commands works assurance of immortality. So our Blessed Lord says: 'If thou wilt enter into life, keep the commandments,' Matt. xix. 17. Προσοχή. Vulg. 'custoditio,' ἀπ. λεγ. Unusual words in Vulg. of like formation are these: 'cruciatio,' ver. 9; 'exquisitio,' xiv. 12; 'exterminatio,' xviii. 7; 'fascinatio,' iv. 12; 'increpatio,' xii. 26; 'respectio,' iii. 13; 'sibillatio,' xvii. 9; 'subitatio,' v. 2; 'tribulatio,' Matt. xiii. 21; 'salvatio,' Is. xxxvii. 32; 'sanctificatio,' Am. vii. 9; 'contritio,'

Rom. iii. 16; 'abominatio,' Ex. viii. 26; 'compunctio,' Rom. xi. 8; 'corrogatio,' Ecclus. xxxii. 3; 'justificatio,' Luke i. 6; 'regeneratio,' Tit. iii. 5; with many others.

'Αφθαρσίας, 'blessed immortality,' as ii. 23. 4 Macc. xvii. 12: τὸ νίκος ἀφθαρσία ἐν ζωῇ πολυχρονίῳ. So 2 Tim. i. 10. Vulg.: 'incorruptionis,' a post-classical word. Comp. Rom. ii. 7; 1 Cor. xv. 53, Vulg.

19. 'Immortality maketh us near unto God,' even in His heavenly kingdom; whence it follows, ver. 20, that 'the desire of Wisdom leads to a kingdom.' This verse is quoted by S. Iren. Contr. Haer. iv. 38. 3 (ap. Migne), who gives the following sorites (ib. p. 285, Ben.): ἔδει τὸν ἄνθρωπον πρῶτον γενέσθαι, καὶ γενόμενον αὐξήσαι, καὶ αὐξήσαντα ἀνδρωθῆναι, καὶ ἀνδρωθέντα πληθυνθῆναι, καὶ πληθυνθέντα ἐνισχύσai, καὶ ἐνισχύσαντα δοξασθῆναι, καὶ δοξασθέντα ἰδεῖν τὸν ἑαυτοῦ Δεσπότην. Θεὸς γὰρ ὁ μέλλων ὁρᾶσθαι ὄρασις δὲ Θεοῦ περιποιητικὴ ἀφθαρσίας [ἀφθαρσία δὲ ἐγγὺς εἶναι ποιεῖ Θεοῦ, Migne]. Clem. Alexandr. (Strom. vi. 15, p. 801, Pott.) sums up the argument thus: διδάσκει γὰρ, οἶμαι, ὡς ἀληθινὴ παιδεία ἐπιθυμία τις ἐστὶ γνώσεως· ἄσκησις δὲ παιδείας συνίσταται ἀγάπην γνώσεως· καὶ ἡ μὲν ἀγάπη τήρησις τῶν εἰς γνώσιν ἀναγούσων ἐντολῶν· ἡ τήρησις δὲ αὐτῶν βεβαίωσις τῶν ἐντολῶν, δι' ἣν ἡ ἀφθαρσία ἐπισυμβαίνει· ἀφθαρσία δὲ ἐγγὺς εἶναι ποιεῖ Θεοῦ.

20. The MSS. vary here, but the reading in the text seems plainly to be correct.

'Ἐπὶ βασιλ., 'ad regnum perpetuum,' Vulg. S. Aug. De. Mor. Eccl. i. 32 (T. i. p. 699 D) omits 'perpetuum.' So S. Paul says: 'They who receive abundance of grace and of the gift of righteousness shall reign in life by Jesus Christ.' Rom. v. 17. Comp. Philo, Quod Deus imm. 30 (I. p. 294): κατέφθειρε πάντα σὰρξ τὴν τοῦ αἰωνίου καὶ ἀφθάρτου τελείαν ὁδὸν τὴν πρὸς Θεὸν ἄγουσαν. Ταύτην ἴσθι σοφίαν. Διὰ γὰρ ταύτης ὁ νοῦς ποδηγετούμενος, εὐθείας καὶ λεωφόρου ὑπαρχούσης, ἄχρι τῶν τερμάτων ἀφικνείται· τὰ δὲ τέρματα τῆς ὁδοῦ γνώσις ἐστὶ καὶ ἐπιστήμη Θεοῦ.

21. Ἦδεσθε ἐπὶ θρόνοις. This verb is found with ἐπὶ and the dat. in Xen. Mem. IV. v. 9; Cyr. VIII. iv. 12. For the sentiment comp. Prov. viii. 15, 16.

Βασιλεύσητε. Prov. ix. 6: ἀπολείπετε ἀφροσύνην, ἵνα εἰς τὸν αἰῶνα βασιλεύσητε. Rev. xxii. 5. The Vulg. adds to this verse a second translation which has crept into the text of the MSS.: 'Diligite lumen sapientiae, omnes qui praeestis populis.'

22-25. *Nature of Wisdom.*

22. Τί ἐστι σοφία; The author nowhere gives a definition of Wisdom, but presents to us her properties and her effects on men's lives.

Πῶς ἐγένετο. 'How she came into being.' Comp. Prov. viii. 23 ff.; Job xxviii. 20 ff. Some understand ἐμοὶ with ἐγέν., 'how she came unto me,' with a reference to the next chapter; but this seems an unnecessary restriction. The expression however may mean, 'how she began her work in man.' So Mr. Churton takes it, remarking that in herself she is immortal. Perhaps Dr. Bissell's rendering, 'how she arose,' is safest.

Μυστήρια. Vulg.: 'sacramenta Dei,' as ii. 22; Dan. ii. 30; Eph. i. 9, and often. The author differs from the heathen, who made a profound secret of their mysteries, and professes his willingness to divulge all that he knows about Wisdom.

Ἀπ' ἀρχῆς γενέσεως. 'From the beginning of her nativity,' referring to πῶς ἐγένετο. This, which is the Eng. rendering, would require the addition of αὐτῆς. It is better with Arn., Grimm, and others to understand, 'from the beginning of creation.' Prov. viii. 22, 23. Vulg.: 'ab initio nativitatis.' 'Nativitas' is a post-classical word found in Ulpian and Tertull. and frequently in Vulg., whence it made its way into English. See on vii. 5.

Ἐξίχνιζω = classical ἐξιχνεύω. Comp. ix. 16; Ecclus. i. 3; xviii. 4, 6.

Παραδεύσω, 'pass by, neglect, despise,' as x. 8. The Vulg. gives 'praeteribo,' which is used in the same sense.

23. Φθόνῳ τετηκότι. So Ovid: 'Livor edax,' Am. i. 15. 1; Pers. Sat. iii. 37:

'Virtutem videant, intabescantque relictā.'

Συνοδεύσω, a play of words. If this be subj. we must read οὔτε μή. Retaining οὔτε μήν, we must take

συνοδ. as fut. See on i. 8. The meaning is: I will disclose all I know without envy or grudging. Comp. vii. 13; Acts xx. 20, 27. Philo, De Vict. Offer. 12 (II. p. 260): τί γάρ, εἰ καλὰ ταῦτ' ἐστίν, ὃ μύσται, καὶ συμφέροντα, συγκλεισάμενοι ἑαυτοὺς ἐν σκότῳ βαθεῖ, τρεῖς ἢ τέτταρας μόνους ὠφελεῖτε, παρὸν ἅπαντας ἀνθρώπους ἐν ἀγορᾷ μέσῃ τὰ τῆς ὠφελείας προθέοντας, ἵνα πᾶσιν ἀδεῶς ἐξῇ βελτίονος καὶ εὐτυχεστέρου κοινωνῆσαι βίου; φθόνος γὰρ ἀρετῆς διόγκισται.

Οὗτος, i. e. either φθόνος, or as Vulg.: 'talism homo,' ὁ τῷ φθόνῳ συνοδεύων.

Κοινωνεῖν with dat. 'to go shares with,' 'have dealing with.' Plat. Rep. i. p. 343 D.: ὅπου ἂν ὁ τοιοῦτος τῷ τοιούτῳ κοινωνήσῃ.

24. 'I will do my best to increase the roll of wise men, for the more numerous they are, the better it is for the world.' Comp. Philo, De Sacr. Ab. et Cain. § 37 (I. p. 187): πᾶς σοφὸς λύτρον ἐστὶ τοῦ φαύλου . . . καθάπερ ἱατρός τοῦ νοσοῦντος ἀντιπεταγμένος τοῖς ἀρρώστημασι κ.τ.λ.

Εὐστάθεια, 'the upholding,' Eng. ; 'stabilimentum,' Vulg. The word is generally applied to 'good health,' which is the meaning here. Comp. 2 Macc. xiv. 6; 3 Macc. iii. 26; Addit. ad Esth. iii. 18 (Tisch.). Comp. Clem. Rom. Ep. I. ad Cor. lxi. 1 : οἷς δὲ, Κύριε, ὑγίαιαν, εἰρήνην, ὁμόνοιαν, εὐστάθειαν, εἰς τὸ διέπειν αὐτοὺς τὴν ὑπὸ σοῦ δεδομένην αὐτοῖς ἡγεμονίαν ἀπροσκόπως. See Eccles. ix. 13-18. In confirmation of vers. 24, 25 one may recall that dictum πολυθρύλλητον of Plato, De Rep. v. p. 473: ἐὰν μὴ ἡ οἱ φιλόσοφοι βασιλεύσωσιν ἐν ταῖς πόλεσιν, ἡ οἱ βασιλεῖς τε νῦν λεγόμενοι καὶ δυνάσται φιλοσοφῆσωσι γησῖως τε καὶ ἱκανῶς, καὶ τοῦτο εἰς ταῦτόν ξυμπέσῃ, δύναμις τε πολιτικὴ καὶ φιλοσοφία, τῶν δὲ νῦν πορευομένων χωρὶς ἐφ' ἑκάτερον αἱ πολλαὶ φύσεις ἐξ ἀνάγκης ἀποκλεισθῶσιν, οὐκ ἔστι κακῶν παῦλα ταῖς πόλεσι, δοκῶ δὲ οὐδὲ τῷ ἀνθρωπίνῳ γένει.

25. Ὡστε, 'and so,' 'therefore,' as 1 Cor. iv. 5; 1 Pet. iv. 19. Soph. El. 1172:

θυητὸς δ' Ὀρέστης ὥστε μὴ λῖαν στένε.

CHAPTER VII.

1-10. Solomon, realising his mortality, prayed for Wisdom, which he valued above every earthly good.

1. Εἰμὶ μὲν κἀγὼ, 'I too as others.' The author speaks in the character of Solomon, at the same time humbling himself as knowing that wisdom is given only to the meek. The μὲν has no answering δέ. See Jelf, Gr. Gram. § 766. Perhaps ver. 7 is meant to be the corresponding member, the δέ being omitted owing to the long paragraph, vers. 1-6, preceding. So Grimm. Comp. Acts x. 26; xiv. 15.

Γηγενούς. Gen. ii. 7: ἐπλασεν ὁ Θεὸς τὸν ἄνθρωπον χοῦν ἀπὸ τῆς γῆς. Comp. Ecclus. xvii. 1; 1 Cor. xv. 47. So Philo calls man γηγενής, De Mund. Op. 47 (I. p. 32), and Plato, De Legg. v. 1 (p. 727 E.): οὐδὲν γηγενές Ὀλυμπίων ἐντιμότερον.

Πρωτόπλαστος, only here and x. 1. From its use in this Book the word came to be employed commonly as the designation of our first parent. (See Prolegom. p. 27.) Thus Clem. Alex. Strom. iii. 17: καὶ ἀπὸ τῶν ἀλόγων ὕλων τὴν ἐπιτήδευσιν τῆς συμβουλίας ὁ ὄφιος εἰληφώς, καὶ παραπείσας τῇ κοινωνίᾳ τῆς Εὔας συγκαταθέσθαι τὸν Ἀδὰμ, λέγει, ὡς ἂν μὴ φύσει ταύτῃ κεχρημένων τῶν πρωτοπλάστων, ὡς ἀξιοῦσί τινες. S. Athan. cont. Apoll. i. 15: ἡ πάντως κατὰ τὴν τῆς σαρκὸς ἐπίδειξιν, καὶ κατὰ τὴν μορφήν τοῦ δούλου, τουτέστι τοῦ πρωτοπλάστου Ἀδὰμ, ἣν ἔλαβεν ὁ ἐν μορφῇ Θεοῦ ὑπάρχων Θεός. S. Iren. Haer. iii. 21. 10: 'Et quem admodum protoplastus ille Adam de rudi terra, et de adhuc virgine, ("nondum enim pluerat Deus, et homo non erat operatus terram,") habuit substantiam; et plasmatus est manu Dei, i. e. verbo Dei, ("omnia enim

per Ipsum facta sunt,") et sumpsit Dominus limum a terra et plasmavit hominem . . . And so Christian poets, with a painful disregard of quantities. S. Avitus, Poem. ii. 35 :

'His protoplastorum sensum primordia sacra
Continuere bonis, donec certamine primo
Vinceret oppressos fallacem culpa per hostem.'

Ovientius, Commonit. ii. 108 :

'Per pomum, Protoplaste, cadis; cruce, Christe, mederis;
Illic mortiferam draco pestifer detulit escam.'

2. Ἐγλύφην σὰρξ, 'I was formed flesh.' Comp. xiii. 13. Prop. 'was carved,' 'cut out:' used of 'engraving,' Ecclus. xxxviii. 27. The ἐγὼ (with which παγείς agrees) implies the whole man. Another question arises about the derivation of the soul, viii. 19, where see notes.

Δεκαμηνιαίῳ χ. 4 Macc. xvi. 7; Plut. Num. 12. The period of gestation is from 273 to 280 days = 40 weeks, or 10 lunar months at 4 weeks to the month. Speaking of the reasons which induced Romulus to make the year ten months long, Ovid says, Fast. i. 33 :

'Quod satis est utero matris dum prodeat infans,
Hoc anno statuit temporis esse satis.'

Comp. Virg. Ecl. iv. 61. In 2 Macc. vii. 27 however the period is stated at 'nine months.'

Παγείς, as Job x. 10 : ἔπηξας (ἐτύρωσας, V.) δέ με ἴσα τυρῶ, Al. MS. The author follows the common opinion of his age; and as Calmet properly asks: 'Quis jubet sacros auctores ex physicorum principiis loqui?'

Καὶ ἡδονῆς dep. on ἐκ, not gen. abs. as Gutb. takes it. Ὑπνος, euphemistic, as iv. 6.

3. Ἔσπασα, 'I drew in,' 'sucked in,' expressive of the breathing of a new-born child.

Ὅμοιοπαθῆ. 'Similiter factam,' Vulg. 'Which is of like nature,' Eng. In this sense the word occurs Acts xiv. 15. Plat. Timae. xvi. p. 45 C: ὁμοιοπαθὲς δὴ δι' ὁμοιότητα πᾶν γενόμενον. Arab.: 'dolores meos reddentem.' Grimm and Gutb. translate: 'the earth which endures the same from all her children,' = 'aeque omnibus calcatum,' or, 'upon whom all her children fall in helpless infancy.'

Κατέπεσον expresses the helplessness of the new-born infant. Comp. Hom. Il. xix. 110 :

ὅς κεν ἐπ' ἡματι τῷδε πέσῃ μετὰ ποσσὶ γυναικός.

Φωνῇν, acc. cogn. after κλαίων.

Ὅμοίαν πᾶσιν, a shortened expression for ὁμ. τῇ πάντων φωνῇ. Comp. ii. 15. Rev. xiii. 11 : κέρατα ὅμοια ἀρνίου.

ἴσα, adv. = ἐν ἴσῳ, xiv. 9, 'aequaliter,' 'perinde ac.' Job x. 10, quoted in note on ver. 2. The Vulg. has 'emisi,' Eng. 'I uttered,' reading apparently, as Compl., ἦκα, which is found in no existing MS. The Sin. Cod. omits ἴσα, which indeed is hardly necessary to the sense. 'I cried when I was born,' says an old proverb, and 'every day tells me why.' We may compare Lucret. v. 223 ff. :

'Tum porro puer, ut saevis projectus ab undis
Navita, nudus humi jacet, infans, indigus omni
Vitali auxilio, quom primum in luminis oras
Nixibus ex alvo matris Natura profudit;
Vagituque locum lugubri complet, ut aequum est,
Quoi tantum in vita restet transire malorum.'

4. Ἐν φροντίσιν, 'curis magnis,' Vulg. Comp. S. Luke ii. 7.

5. Γενέσεως ἀρχήν, vi. 24. Gutb. takes γενέσεως as a genit. explicativus elucidating ἀρχήν. The expression means simply 'beginning of existence.' Vulg. 'nativitatis initium.' 'Nativitas' (vi. 24; xvi. 26, q. v. Ps. cvi. 37), a late word, may be compared with other words of like formation used in Vulg., e. g. 'nimietas,' iv. 4; 'nugacitas,' iv. 12; 'praeclaritas,' viii. 18; 'possibilitas,' Neh. v. 8; 'longiturnitas,' Bar. iii. 14; 'otiositas,' Ecclus. xxxiii. 29.

6. Theodoret. Orat. ix. De Provid. (p. 577): ἀέρα μέσον ἐξέχεε (ὁ Θεός) κοινόν τινα καὶ τοῦτον πλοῦτον πᾶσιν ὁμοίως προτεθεικός. οὔτε γὰρ σπῶσιν αὐτὸν πλέον τῶν πενέτων οἱ πλούσιοι, ἀλλὰ τὴν ἴσῃν μοῖραν κἀνταῦθα ἡ πενία λαμβάνει . . . βλέπε δὲ καὶ τὰ τικτόμενα ὁμοίως γυνὰ προσ-
ιόντα' οὐ γὰρ τὸ τοῦ πλουσίου βρέφος ἀλουργίδα περιβέβληται, τὸ δὲ τοῦ πένητος ράκία περικείται, ἀλλὰ ἄμφω γυνὰ προέρχεται, τοῦ δημιουργοῦ κηρύσσοντος τὴν ἰσότητα. ὁμοίως σπᾶ τὸν ἀέρα, ὁμοίως ἔλκει τὴν θηλήν. οὐχ ἐτέρῳ γάλακτι τὸ τοῦ πένητος τρέφεται, ἕτερον δὲ τῷ τοῦ πλουσίου προσφέρεται,

ἄλλ' ἴσης καὶ τοῦτο κάκεινο καὶ τῆς αὐτῆς ἀπολαύει τροφῆς. Οὐ μόνον δὲ τὴν εἰς τὸν βίον εἵσοδον μίαν, ἀλλὰ καὶ τὴν ἔξοδον ἴσῃν ἔχομεν' εἰς γὰρ ἡμᾶς ὑποδέχεται θάνατος.

⁷Ἐξοδος. See on iii. 2, and comp. Job i. 21; xxi. 23-26; Eccl. iii. 19, 20. Horat. Carm. I. iv. 13:

'Pallida mors aequo pulsat pede pauperum tabernas
Regumque turres.'

7. Διὰ τοῦτο. Because by nature he was no wiser than others, and yet as king had more constant need for the exercise of wisdom.

Ἡὺξάμην. 1 Kings iii. 5-12; Wisd. viii. 21.

Φρόνησις, parallel but not identical with πνεῦμα σοφίας, meaning good sense, understanding. 1 Kings iv. 29. See on vi. 15.

Πν. σοφίας, not the Holy Spirit, but the principle of wisdom, as Eph. i. 17. Comp. Deut. xxxiv. 9: πνεύματος συνέσεως. 'If any of you lack wisdom,' says S. James i. 5, 'let him ask of God . . . and it shall be given him.'

⁸Ἐπεκαλεσάμην, 'I called upon, invoked God.' So Acts vii. 59: ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλούμενον καὶ λέγοντα κ.τ.λ., where however one must supply τὸν Κύριον Ἰησοῦν from the following prayer. The verb usually is joined with Θεὸν or Κύριον, as Judith vi. 21. So Herod. ii. 39: ἐπικαλέσαντες τὸν θεόν.

8. Ἐν συγκρίσει, 'in comparison.' So συγκρίνω, ver. 29; xv. 18; 1 Cor. ii. 13; 2 Cor. x. 12. This is a late use of the word, found, e.g., in Plut. Vit. Flamin. 21 extr.; Aeli. Var. Hist. iii. 16. Comp. S. Matt. xiii. 44.

9. Comp. Job xxviii. 12 ff.; Prov. iii. 14 ff.; viii. 10, 11, 19. Ἀτίμητον, 'priceless,' 'beyond value,' as 3 Mac. iii. 23: τὴν ἀτίμητον πολιτείαν. Sophocles, Lex. sub voc. refers for this use of the word to Greg. Naz. iii. 1232 A; and Greg. Nyss. 1092 D (Migne). See also Eustathius, 781. 19. Schleusner, s.v.: 'eodem sensu Graecis φίλος ἀτίμητος dicitur. Etiam adjectivum ἄτιμον per πολῦτιμον explicatur a Schol. Aeschyl. Agam. 421.' Vulg.: 'lapidem pretiosum.' The Compl. ed. reads τίμιον.

⁹Ὁ πᾶς χρυσὸς, 'all the gold in the world,' sc. ἐστι.

¹⁰Ἐν ὀψει, 'in comparatione,' Vulg. So possibly xv.

19, where see note. Here comp. the parallel expression ἐναντίον αὐτῆς, 'adversus illam,' and xi. 22. S. Method. Conv. dec. Virg. xi. (xviii p. 205, Migne) quotes from memory: πᾶς γὰρ πλοῦτος ἐνώπιον αὐτῆς, καὶ χρυσὸς ὡς ψάμμος ὀλίγη.

10. Ἀντὶ φωτὸς, 'pro luce,' Vulg. 'Instead of light,' Eng., Gutb., Grimm. The interpretation of the Vulg. is preferred by Arn., who paraphrases: 'I determined to have her for a light or guide.' But the context favours the other explanation: 'I had rather lose light itself than wisdom, because,' as he continues, 'the light of day wanes and perishes, but the light of wisdom never fails.' Comp. Ps. cxix. 105.

¹¹Ἀκοίμητον, 'never goes to rest,' as the poets feign the sun sinks to sleep. 'Inextinguibile,' Vulg. Matt. iii. 12; Mark ix. 42, 44. See on x. 4. Clem. Alex. Paed. ii. 10 seems to allude to this passage when he says, λογισμοὺς ἀνδρῶν ἀγαθῶν οὐς ἀκοιμήτους λύχνους ὠνόμασεν ἡ γραφή. P. 230, Pott.

11-21. *With her came all earthly blessings, friendship with God, and scientific knowledge.*

11. 1 Kings iii. 13: 'I have also given thee that which thou hast not asked, both riches and honour.' Comp. Prov. iii. 16; viii. 17-35; Ecclus. li. 28; S. Matt. vi. 33.

¹²Ἀναρίθμητος πλοῦτος. 'Innumerabilis honestas.' Vulg. Sc. ἦν or ἦλθε. The Vulg. often renders πλοῦτος and πλούσιος by 'honestas,' and 'honestus.' Comp. ver. 13; viii. 18; Ecclus. xi. 14, 23; xiii. 2. This is a use unknown to classical Latin. The lexicons refer to a remark of Asconius in Cic. Verr. II. i. 47: 'An vetuste bonos pro magnis, honestos pro divitiis posuit?' This sense is found in the Fathers, e.g. S. Aug. Contr. Adim. xix. (viii. 142 D.), translating Wisdom vii. 8: 'Et honestatem nihil esse duxi ad comparationem ipsius.' So S. Ambr. De Parad. 3, renders Heb. xi. 26: 'majorem honestatem aestimavit' (p. 175, Ben.).

12. Ἐπὶ πᾶσιν. The MSS. vary between πάντων and πᾶσιν, but the dat. is the more usual construction. Comp. Ps. cxxi. 1; Ecclus. xvi. 1, 2; Rev. xviii. 20, acc. to the best MSS.

ἤγεῖται. 'Hears them,' brings them with her, the term being parallel with γενέτω εἶναι τούτων. 'I rejoiced in them all because they had their value from being the accompaniments of Wisdom.' The Vulg. gives: 'quoniam antecedeat me ista sapientia.' Quasi dux deducens me ad omnia bona jam dicta. A. Lap. Comp. 2 Chr. i. 12.

ἤγνούουν. I knew not when I prayed. I had no lower motive.

Γενέτις = γενέτειρα, is found nowhere else, but is formed after the usual manner, as δεσπότις, τεχνίτις, etc. The Vulg. and Arm. give 'mater.' There is good MS. authority for γένεσις, but the uncommon word is more probably genuine. Apel, Field, and Tisch. read γενέτις. See the praise of Wisdom, Prov. iii. 13-20.

13. Ἀδόλως, with pure intentions, without any secret reservation, not hoping to gain any selfish or earthly benefit. 'Quam sine fictione didici.' Vulg. For 'fictio' see on xiv. 25. The Eng. 'diligently' is very weak; the margin is better, 'without guile.' Comp. vi. 23. Observe the neat balancing of words, ἀδόλως . . ἀφθότως. Euseb. in Psalm. xxxiii. 8 (p. 132, Ben.): ἀδόλως ἔλαβον, ἀφθότως μεταδίδομαι. Just. Mart. Apol. i. 6: παντὶ βουλομένῳ μαθεῖν, ὡς ἐδιδάχθημεν, ἀφθότως παραδιδόντες.

Τὸν πλοῦτον, 'honestatem,' Vulg. See on ver. 11. 1 Pet. iv. 10: 'As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.' Comp. Ecclus. xx. 30; S. Matt. x. 8.

14. Ἀνεκλιπής = ἀνέκλειπτος. See on viii. 18.

Ὅν οἱ χρῆσθ. This reading has the highest authority. The unusual construction of χρᾶμαι with acc. has led to the change into ᾧ in the one case, and κτησάμενοι in the other. There is a similar variation in the MSS. in 1 Cor. vii. 31: οἱ χράμενοι τὸν κόσμον (Tisch.), where some read τῷ κόσμῳ, and Acts xxvii. 17. In 2 Macc. iv. 19 all MSS. give the acc.: ἃς ἡξίωσαν οἱ παρακομίσαντες μὴ χρῆσθαι πρὸς θυσίαν. But the author may have intended ἃς to be governed by παρακομίσαντες. Bp. Wordsworth, in his note on 1 Cor. vii. 31, says that the acc. after χρᾶσθαι is not found in Sept., which

is true, if we confine the name Septuagint to the canonical portion of the Old Testament. The Vulg. of our passage is 'quo qui usi sunt.'

Πρὸς Θεὸν ἐστείλαντο φιλίαν. 'Participes facti sunt amicitiae Dei.' Vulg. 'Prepare for themselves friendship with God.' So Abraham for his faith was called 'the friend of God.' S. James ii. 23; Is. xli. 8. Comp. S. John xv. 14. The use of the grace of wisdom makes men beloved by God. Comp. ver. 27. Philo, De Sobr. 11 (I. p. 401): φίλον γὰρ τὸ σοφὸν Θεῷ μᾶλλον ἢ δοῦλον. παρ' ὃ καὶ σαφῶς ἐπὶ Ἀβραάμ φάσκει, Μὴ ἐπικαλύψω ἐγὼ ἀπὸ Ἀβραάμ τοῦ φίλου μου; (Gen. xviii. 17).

Συσταθ. 'Being recommended to God.' 1 Macc. xii. 43; Rom. iii. 5; v. 8; 2 Cor. iv. 2. 'The gifts that come from discipline' are the fruits of the due use of Wisdom, the good works which a holy man will do, energizing from the grace given to him.

15. Δῶη is undoubtedly correct. The Vulg. 'dedit' probably arose from the reading 'det,' which is found in MSS. Sang. and Corb., noted by Sabatier. The Eng. 'hath granted' is in accordance with the Compl. and Ald. editions, which give δέδωκε without any existing MS. authority.

Κατὰ γνώμην, 'according to my opinion or wishes,' 'ex sententia.' 1 Cor. vii. 40. It is a prayer for eloquence, the power of expressing his thoughts.

Ἐνθυμηθῆναι, the Vulg. translates by 'praesumere,' 'to conceive thoughts,' a meaning scarcely recognized by the lexicons, though it occurs in the sense of 'imagining,' 'picturing beforehand,' in Virg. Aen. xi. 18:

'Arma parate animis et spe praesumite bellum.'

Δεδομένων, 'in a way worthy of the gifts bestowed upon me.' The reading λεγομένων has high authority, and is received by Fr. The Eng. 'that are given me' may be the rendering of the Compl. διδομένων. The Marg. rendering, 'are to be spoken of,' is meant for a translation of τ. λεγομένων. Vulg.: 'digna horum quae mihi dantur.' 'Dignus' with gen. occurs also ix. 12. Plaut. Trin. V. ii. 29: 'non ego sum salutis dignus;' where however some read 'salute.' In a

letter of Balbus to Cicero (Ad Attic. viii. 15) we have: 'cogitationem dignissimam tuae virtutis.' It is found with dat. 2 Macc. vi. 24: 'Non enim aetati nostrae dignum est.'

Αὐτός, emphatic, as ver. 17: 'He and no other' is both the guide (ὁδηγός) of Wisdom, leading her whither He wills, and the director of those who possess her (διορθωτής τῶν σοφῶν). For διορθ. cp. Plut. Sol. 16.

16. ἡμεῖς. Comp. Acts xvii. 28: ἐν αὐτῷ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν.

Λόγοι. Comp. Exod. iv. 11.

Φρόνησις, practical good sense for the conduct of affairs, vi. 15.

Ἐργατειῶν, 'handicrafts.' Comp. Exod. xxxi. 3, where God is said to have inspired Bezaleel: καὶ ἐνέπλησα αὐτὸν πνεῦμα θείου σοφίας καὶ συνέσεως καὶ ἐπιστήμης ἐν παντὶ ἔργῳ. The Vulg. gives a double translation of ἐπιστήμη, 'operum scientia et disciplina.' Some of Sabatier's MSS. read 'operum scientiae disciplina.' This verse is quoted by Clem. Al. Strom. vi. 11 (p. 786, Potter): ἐν χειρὶ αὐτοῦ, τουτέστι, τῇ δυνάμει καὶ σοφίᾳ.

17. Εἰδέναι, κ.τ.λ., explains τ. ὄντων γνῶσιν. Wisdom is an 'universitas literarum.' See 1 Kings iv. 29 ff.; Exod. xxxi. 3. Ἡ σοφία, says Philo, de Ebriet. 22 (I. p. 370), τέχνη τεχνῶν ὅσα δοκεῖ μὲν ταῖς διαφόροις ὕλαις ἐναλλάττεσθαι, τὸ δὲ αὐτῆς ἀληθὲς εἶδος ἄτρεπτον ἐμφαίνει τοῖς ὀξυδοκοῦσι.

Σύστασιν, 'constitution,' 'construction,' used by Plato in this connection, Tim. vii. p. 32 C: τῶν δὲ δὴ τετάρων ἐν ὅλῳ ἕκαστον εἴληφεν ἡ τοῦ κόσμου ξύστασις· ἐκ γὰρ πυρὸς παντὸς ὕδατος τε καὶ αἰέρος καὶ γῆς ξυνέσθησεν αὐτὸν ὁ ξυνιστάς. Comp. Clem. Rom. Ep. I. Ad Cor. ix. 1: σὺ τὴν ἀέανον τοῦ κόσμου σύστασιν διὰ τῶν ἐνεργουμένων ἐφανεροποιήσας. Philo, De Vit. Cont. 8 (II. p. 481): ὅπερ ἐστὶν ἀρχὴ τῆς τῶν ὄλων γεένσεως καὶ συστάσεως. In this passage of Wisdom the author claims the knowledge of natural philosophy. S. Athan., Or. c. Gent. 44, applies the word σύστασις to Christ, thus: αὐτὸς ἐπὶ πάντων ἡγεμών τε καὶ βασιλεὺς καὶ σύστασις γενόμενος τῶν πάντων.

Ἐνέργειαν στοιχείων, 'the operation of the ele-

ments.' ■ Pet. iii. 10, 12. Comp. Philo, De Incorr. Mundi, § 21 (II. p. 508): τετάρων ὄντων στοιχείων, ἐξ ὧν ὁ κόσμος συνέστηκε, γῆς, ὕδατος, αἰέρος, πυρός.

18, 19. Ἀρχὴν . . θέσεις. These terms would include chronology and astronomy.

18. 'Beginning, ending, and midst of times,' a poetical circumlocution for the difference and variety of the periods concerned in astronomical chronology, Grimm, Gutb.

Μεσότητα. Vulg.: 'medietatem,' a word which Cicero (De Univ. vii.) scarcely acknowledges, occurs often in the Vulg., e. g. Ex. xxvi. 12; 2 Chr. ix. 6.

Τροπῶν ἀλλαγὰς, sc. ἡλίου, as Deut. xxxiii. 14. 'The solstices.' So Hom. Od. xv. 404: ὅθι τροπαὶ ἡελίοιο. Τροπῶν is from τροπή. The reading τρόπων, from τρόπος, which was given by Mai, is opposed to the context.

Μεταβολὰς καιρῶν, not only 'changes of seasons,' but all changes produced by the position of the sun, as day and night, heat and cold, etc.

19. Ἐνιαυτῶν κύκλους, 'the cycles of years,' the lunar and solar cycles, the intercalary method, the sacred and civil reckonings, etc.

Ἀστρων θέσεις, ver. 29, 'positions of stars' at various times of the year. With this passage Grimm compares Cic. De Nat. Deor. ii. 61: 'Hominum ratio non in caelum usque penetravit? Soli enim ex animantibus nos astrorum ortus, obitus, cursusque cognovimus: ab hominum genere finitus est dies, mensis, annus: defectiones solis et lunae cognitae, praedictaeque in omne posterum tempus, quae, quantae, quando futurae sint.'

20. Φύσεις . . θηρίων. This would comprise zoology.

Φυσ. ζώων. 'Natures of animals.' This includes the more general department; θυμὸς θηρίων, 'the rage of wild beasts,' the special. This latter phrase occurs xvi. 5. Comp. Deut. xxxii. 33: θυμὸς δρακόντων . . θυμὸς ἀσπίδων. Solomon, we are told, 1 Kings iv. 33, 'spake of trees, from the cedar tree in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.' The Book of Proverbs teems with allusions

to the life and habits of animals, *e. g.* i. 17; vi. 6-8; xxvi. 2, 11; xxx. 15, 19, 25-31.

Πνευμάτων βίας, 'vim ventorum,' Vulg. This translation seems plainly erroneous, though the phrase does occur in this sense in Philo, *De Mund. Opif.* 19 (I. p. 13): *νηεμίας καὶ βίας πνευμάτων*. Our author uses *βίας ἀνέμων*, iv. 4. The enumeration of the objects of Wisdom is given in pairs connected together in thought. *Πνευμ. βίας* is joined to *διαλογισμούς ἀνθρώπων*: both refer to rational beings, and therefore can have nothing to do with winds. The meaning doubtless is, 'the powers of spirits.' The opinion of Solomon's supremacy over the spirit-world was widely spread. Thus Joseph. *Ant.* viii. 2: *παρέσχε δ' αὐτῷ μαθεῖν ὁ Θεὸς καὶ τὴν κατὰ τῶν δαιμόνων τέχνην εἰς ὠφέλειαν καὶ θεραπείαν τοῖς ἀνθρώποις*. Ἐφ' ὧς τε συνταξάμενος αἷς παρηγορεῖται τὰ νοσήματα, καὶ τρόπους ἐξορκώσεων κατελείπειν, οἷς ἐνδούμενα τὰ δαιμόνια ὡς μηκέτ' ἐπανελθεῖν ἐκδιώκουσι. Καὶ αὕτη μέχρι νῦν παρ' ἡμῶν ἡ θεραπεία πλεῖστον ἰσχύει. See Fabric, *Cod. Pseud. V. T.* vol. i. cap. cxciv.

Διαλογισμούς ἀνθρ. Not 'the thoughts of men,' which none but God can know, but 'reasonings,' the ways in which men reason and argue, = psychology. This would also include insight into character.

Διαφορὰς φυτῶν, 'differences of plants,' = botany.

Δυνάμεις ῥιζῶν, 'virtues of roots,' = pharmacy. Clem. Alex. quoting this passage, *Strom.* ii. 2 (p. 430, Pott.), remarks: *ἐν τούτοις ἅπασιν τὴν φυσικὴν ἐμπεριέληφε θεωρίαν τὴν κατὰ τὸν αἰσθητὸν κόσμον ἀπάντων τῶν γεγονότων ἐξ ἧς δὲ καὶ περὶ τῶν νοητῶν αἰνιττεται, δι' ὧν ἐπάγει ὅσα τέ ἐστι κ.τ.λ.* On the proper use of medicines see *Ecclus.* xxxviii. 1-15.

21. Κρυπτά. Vulg.: 'absconsa,' = abscondita. See on xviii. 9.

'All such things as are secret or manifest' include all the objects of Wisdom before mentioned. For *ἐμφανῇ* the Vulg. gives 'improvisa,' reading, it may be, *ἀφανῇ*, which is found in no MS., but is quoted by Euseb. *Praep. Evang.* xi. 7. So S. Ambr. *de Abrah.* ii. 7 (p. 383, Ben.).

Ἔγνων. 'Them I know,' Eng. Rather: 'I knew;' 'didici,' Vulg.

22. Τεχνίτις . . σοφία, so xiv. 2, according to some MSS. God (ver. 15), who used Wisdom to frame the worlds, taught him. Hence he can call Wisdom his teacher, because it was through her mediately that he arrived at his knowledge. See *Prov.* iii. 19 and viii. 22-31, which tells how Wisdom was with God when He created the universe. This personifying of Wisdom is a prophecy of its use as a title of the Son of God. Comp. a similar personification *Ecclus.* xxiv. S. Aug. says, *De Trin.* iv. 20: 'Cum pronunciatur in Scriptura aut enarratur aliquid de sapientia sive dicente ipsa sive cum de illa dicitur, Filius nobis potissimum insinuat.''

22.-viii. 1. Properties of Wisdom; her nature and effects.

In this very fine description of Wisdom her attributes are stated to be twenty-one; in which some have seen a cabalistic use of numbers, taking that number as the product of the sacred 3 and 7, 3 being the symbol of what is divine, 7 of completion and rest. The number of epithets varies in some of the versions; but this seems to have arisen from the double translations of some words, as in the Vulg. *φιλόανθρωπος* is rendered by 'humanus,' 'benignus.' For an accumulation of epithets similar to those in this passage Grimm quotes (from Nitzsch) Clem. Alex. *Protr.* vi. 72, who gives a long catalogue of attributes to τ' ἀγαθόν.

Ἔστι γὰρ ἐν αὐτῇ. The reading *αὐτῇ*, found in A. and Euseb. *Praep. Ev.* vii. 12, and xi. 14, favours the patristic identification of Wisdom with the Holy Spirit; a notion which is somewhat in advance of the author's theology, though half implied in ix. 17. The ideas of divine and human wisdom are not always clearly distinguished, and run up into each other. S. Method. *Conv. dec. Virg.* vii. (xviii. p. 121, Migne) has τὸ τῆς σοφίας νοερὸν πνεῦμα καὶ ἅγιον καὶ μονογενές.

Γὰρ gives the reason for the first clause of ver. 22, especially proving that Wisdom is πάντων τεχνίτις. Many of the epithets in this famous passage are applicable to our Blessed Lord. Comp. *Heb.* iv. 12. S. Aug.: 'Neque enim multae, sed una sapientia est, in qua sunt immensi quidam atque infiniti thesauri

rerum intelligibilium, in quibus sunt omnes invisibiles atque incommutabiles rationes rerum, etiam visibilium et mutabilium, quae per ipsam factae sunt.' De Civ. XI. x. 3.

Νοερὸν, 'intelligent,' 'intellectual.' S. Greg. Naz. Carm. lib. i. § ii. 83 (ii. p. 303, Ben.) calls angels *νόες*:

ἤδη μὲν καθαροὶ καὶ αἰζῶσι θεράποντες
οὐρανὸν εὐρὺν ἔχουσιν, ἀγνοὶ νόες, ἄγγελοι ἐσθλοί.

So again, *ἐπεὶ νόες εἰσιν ἐλαφροί*, and *ἀπλοὶ τε νοεροὶ τε*. Ib. This passage has been accused of Platonism. See Burton, Bampton Lect. III. note 30. The Stoics called the Supreme Being τὸ περιέχον τὰ ὅλα νοερὸν (Cudworth, Syst. Intell. iv. 25, p. 655, ed. Mosh.), and πνεῦμα νοερὸν καὶ πυρῶδες, Plut. Plac. Philos. c. vi. The author uses philosophical terms to express orthodox doctrine. He nowhere oversteps the limits of Scriptural belief. We may note that Philo, De Concup. 10 (II. p. 356), divides the soul into νοερά, λογική, and αἰσθητική.

Μονογενὲς, 'unicus,' Vulg. 'Single in nature,' 'alone of its kind,' in opposition to πολυμερές (Heb. i. 1), which means 'manifold' in its attributes and operations. 1 Cor. xii. 11: 'All these worketh that one and the self-same spirit, dividing to every man severally as He will.' This epithet, as applied to the Son of God, occurs John i. 14, 18, etc. Clem. Rom. Ep. I. ad Cor. xxv. uses it of the Phoenix: τοῦτο μονογενὲς ὑπάρχον. For the use of *μονογενής* in Plato (expressing the universe figuratively) see Bunsen, God in Hist. vol. ii. note O, Append. p. 317, Eng. ed.

Λεπτὸν, 'subtle,' 'immaterial,' beyond the ken of the natural man. 1 Cor. ii. 14.

Εὐκίνητον (ver. 24), 'active,' 'energetic,' ever in motion.

Τρανὸν, 'disertus,' Vulg., which also places this epithet before 'mobilis' (εὐκίν.). The usual word is τρανής, 'piercing.' Τρανὸς in connection with γλῶσσα is found x. 21, and Is. xxxv. 6, where it means 'eloquent.' Here probably the signification is 'penetrating,' 'keen.' So Philo, De Mund. Opif. 21 (I. p. 15).

Ἀμόλυντον, like the sunbeam, 'unpolluted' by its contact with earthly objects. Epict. iv. 11. 8.

Σαφές, 'certus,' Vulg. 'Sure,' 'unerring.' Euseb. Praep. Ev. vii. 12 and xi. 14 omits from σαφές to ἀμέριμνον inclusive.

Ἀπήμαντον, 'suavis,' Vulg. Taking it in the active sense, 'unharming,' which seems a little weak. 'Unharmed' is better, as Gutb. expresses it, 'which works in everything, but is affected and influenced by none.'

Φιλάγαθον. 2 Tim. iii. 3; Tit. i. 8; Polyb. vi. 53. 9.

Ὁξύ, 'acute,' keen and sagacious.

Ἀκώλυτον, 'which cannot be letted,' Eng. 'irresistible.'

Εὐεργετικόν. 'Beneficent' even to the unthankful. Luke vi. 35.

23. Φιλάνθρωπον the Vulg. translates by two words, 'humanus,' 'benignus.'

Βέβαιον, ἀσφαλές, 'steadfast and secure' in all its operations.

Ἀμέριμνον, a litotes for αὐταρκές, = 'self-sufficing.' Gutb.

Παντοδύναμον, a new word, xi. 17; xviii. 15, 'having all power.' Method. p. 373 A (Migne).

Πανεπίσκοπον, 'all-surveying,' overlooking all the operations of mind and nature.

Διὰ πάντων χωροῦν πνευμάτων, 'permeating, penetrating all spirits,' the intelligent, as men (νοερῶν), the pure, as angels (καθαρῶν), yea, the most subtle of all (λεπτοτάτων). The Vulg. gives: 'qui capiat omnes spiritus, intelligibilis, mundus, subtilis,' reading νοερὸν, καθαρὸν, λεπτότατον, which is found only in one or two inferior cursive MSS. For 'intelligibilis' (Eccclus. iii. 32, Vulg.) see on x. 4.

24-26. See Prolegomena, pp. 28 f.

24. Γάρ. She penetrates all spirits, for she exerts the greatest activity.

Κινήσεως, 'motion,' 'action.' 'Mobilibus,' Vulg. Reusch proposes 'motibus,' which S. Aug. indeed once reads, iii. 304.

Διήκει δὲ καὶ χωρεῖ. The Vulg. renders: 'attingit autem ubique.' Arn. compares Tertullian's phrase, 'Permeator universitatis spiritus' (Apol. c. 21), which, however, he attributes to Seneca. Hooker, Eccl. Pol. V. lvi. 5: 'All things are partakers of God, they are His offspring, His influence is in them, and the personal Wisdom of God is for that very cause said to excel in nimbleness or agility, to pierce into all intellectual, pure and subtle spirits, to go through all, and to reach unto everything. Otherwise, how should the same Wisdom be that which supporteth, beareth up (Heb. i. 3), and sustaineth all?' Clem. Al. Strom. v. 14 (p. 699, Pott.) quotes διήκει . . . καθαρότητα. Grimm notes that the verbs διήκειν and χωρεῖν are used by Stoical writers in connection with the spirituality and immateriality of the Anima mundi. Thus he quotes Plutarch, Plac. Phil. i. 8. 17: οἱ Στωϊκοὶ . . . θεὸν ἀποφαίνονται . . . πνεῦμα μὲν διήκον δι' ὅλον τοῦ κόσμου, τὰς δὲ προσηγορίας μεταλαμβάνον διὰ τὰς τῆς ὕλης, δι' ἧς κεχώρηκε, παραλλάξεις. Athenag. Suppl. vi. (pp. 32, 34, ed. Otto): οἱ ἀπὸ τῆς στοᾶς δι' ὕλης . . . φασὶ τὸ πνεῦμα χωρεῖν τοῦ θεοῦ . . . διήκει δὲ δι' ὅλου τοῦ κόσμου.

25. Γάρ. The proof of the purity and immateriality of Wisdom.

Ἄτμις, (parallel with ἀπόρροια,) 'breath,' Eng. Eccclus. xxiv. 3: 'I came out of the mouth of the Most High, and covered the earth as a cloud.' Usually 'vapour.' It serves to show the Divine nature of Wisdom. S. Athan., quoting Dionysius, applies this passage to Christ, De Sent. Dion. 15 (I. p. 254): ἀναλόγως πάλιν ὁ Χριστὸς ἀτμὶς λέγεται Ἄτμις γὰρ, φησὶν, ἔστι τῆς τοῦ Θεοῦ δυνάμεως.

Ἀπόρροια, 'effluence,' 'emanatio quaedam,' Vulg. (perhaps reading *τις* for *τῆς*). These and the following expressions prepare the way for the recognition of the Λόγος, the Son of God. There is no Platonism here. The passage is quoted by Orig. Cont. Cels. iii. 72 (I. p. 494), who reads εἰλικρινῆς, and may be compared with Eccclus. i. 1; Prov. ii. 6.

Μεμιαμμένον. The usual form is μεμασμένον, but μεμιαμ. is found Tob. ii. 9, and in Dio Cass. 51, 52.

Orig. Fragm. in Prov. (xiii. p. 20, Migne), quoting memoriter, reads, οὐδὲν γὰρ εἰς αὐτὴν σκοτεινὸν ἐμπίπτει. Comp. S. James iii. 15

Παρεμπίπτει, lit. 'steals in unnoticed.'

26. Ἀπαύγασμα, 'reflection,' or 'radiance.' The latter probably is the meaning here, 'light emitted,' 'splendour,' like φῶς ἐκ φωτός of the Nicene Creed. The word does not occur again in O. T. S. Paul, Heb. i. 3, speaking of Christ (it may be with this passage in his memory), calls Him ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ. See also 2 Cor. iii. 18. Philo uses the word De Mund. Op. 51 (I. p. 35): πᾶς ἄνθρωπος κατὰ μὲν τὴν διάνοιαν ὥκείωται θείῳ λόγῳ, τῆς μακαρίας φύσεως ἐκμαγείον ἢ ἀπόσπασμα ἢ ἀπαύγασμα γεγονώς. And De Concup. 11, referring to the 'breath (πνεῦμα) breathed into man,' he calls it τῆς μακαρίας καὶ τρισμακαρίας φύσεως ἀπαύγασμα (II. p. 356). The meaning of ἀπαύγ. may be doubtful in these passages, but in the following it must be taken in the sense of 'reflection.' He is commenting on Ex. xv. 17: 'Thou . . . shalt plant them . . . in the Sanctuary which Thy hands have established.' τὸ δὲ ἁγίασμα, οἶον ἁγίων ἀπαύγασμα, μίμημα ἀρχιτύπου, De Plantat. § 12. (I. p. 337). S. Aug. (De Trinit. iv. 20) uses the passage to show the consubstantiality of the Father and the Son, and indeed takes generally what is said of Wisdom to be spoken of the Son. Thus Serm. cxviii. 2. Ben.: 'De sapientia Patris, quod est Filius, dictum est, Candor est enim lucis aeternae. Quaeris Filium sine Patre? Da mihi lucem sine candore. Si aliquando non erat Filius, Pater lux obscura erat. Quomodo enim non obscura lux erat, si candorem non habebat? Ergo semper Pater, semper Filius. Si semper Pater, semper Filius.' And this is usual among the Fathers. See Arn. and A. Lap. *in l.* Our author probably means (primarily) that Wisdom is a divine attribute, communicated in some sort to man, and seen in creation.

Ἀκηλίδωτον. This word occurs in Philo, De Cherub. 28 (I. p. 156); De Nobil. 6 (II. p. 443).

Ἐνεργείας, 'majestatis,' Vulg. Gutb. Rather, 'operation,' 'action.' Eph. iii. 7.

Εἰκὼν, so Christ is called *εἰκὼν τοῦ Θεοῦ*, 2 Cor. iv. 4. Euseb. in Psalm. lxxii. 1 (p. 426, Ben.) gives: *τῆς τοῦ Πατρὸς ἐνεργείας*. Orig. in Matt. Tom. xv. § 10 (III. p. 665): *καὶ ὁ Σωτὴρ δὲ, ὡς ἔστιν εἰκὼν τοῦ Θεοῦ ἀοράτου, οὕτως καὶ τῆς ἀγαθότητος αὐτοῦ εἰκὼν*. So in Joann. Tom. vi. § 37 (IV. p. 156), and Tom. xiii. § 25 (IV. p. 236). Cont. Cels. vi. 62: *πᾶς ἀνὴρ, οὗ Χριστός ἐστι κεφαλὴ, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχει*. For *εἰκὼν* implying not likeness only, but also representation and manifestation, see Dr. J. B. Lightfoot, on Ep. to Coloss. i. 15. It is frequently used by Philo, e.g. De Conf. Ling. 20 (I. p. 419): *τὴν εἰκόνα αὐτοῦ, τὸν ἱερώτατον λόγον*. De Profug. 19 (I. p. 561); De Somn. I. 41 (I. p. 656).

27. Μία δὲ οὖσα. 'Though she is one,' with reference to the epithets ver. 22, *μονογενὲς, πολυμερές*. 1 Cor. xii. 11: *πάντα ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ Πνεῦμα*.

Μένουσα ἐν αὐτῇ. Remaining the same, without change.

Καινίζει. She is the author of all changes and spiritual renovations. Ps. civ. 30: 'Thou sendest forth Thy Spirit, they are created, and Thou renewest (*ἀνακαινίεις*) the face of the earth.' Comp. Ps. cii. 26, 27; Heb. vi. 6; Rev. xxi. 5. Grimm compares Aristot. Phys. viii. 5: *διὸ καὶ Ἀναξαγόρας ὁρθῶς λέγει, τὸν νοῦν ἀπαθὴ φάσκων καὶ ἀμυγῇ εἶναι, ἐπειδὴ περ κινήσεως ἀρχὴν αὐτὸν ποιεῖ εἶναι*. οὕτω γὰρ ἂν μόνως κινοίη ἀκίνητος ὢν καὶ κρατοίη ἀμυγῆς ὢν. S. Aug., De Fid. et Symb. cap. iii., refers the words to the Word: 'Manet enim illud Verbum incommutabiliter: nam de ipso dictum est, cum de Sapientia diceretur, in se ipsa manens innovat omnia.'

Κατὰ γενεὰς, 'per nationes,' Vulg. 'Quaque hominum aetate,' Wahl. 'Through (all) generations,' as Esth. ix. 27.

Μεταβαίνουσα, passing from one to another.

Φίλους Θεοῦ. As Abraham. Comp. ver. 14; 2 Chron. xx. 7; Is. xli. 8; Jas. ii. 23. So Philo says: *πᾶς σοφὸς Θεοῦ φίλος*. Fragm. ii. p. 652. Comp. Clem. Rom. Ep. ad Cor. I. x. 1. and xvii. 2. Hooker, Eccl. Pol. I. v. 3, writes thus: 'With Plato what one thing more usual, than to excite men unto love of wisdom, by show-

ing how much wise men are thereby exalted above men; how knowledge doth raise them up into heaven; how it maketh them, though not gods, yet as gods, high, admirable, and divine?'

Προφήτας. *Προφήτης* means 'an interpreter of God's will,' not necessarily 'one who foretells the future,' just as the Eng. word 'prophesying' is used of prediction and of preaching or interpreting. Abraham is called 'a Prophet,' Gen. xx. 7; Tob. iv. 12. Comp. Rom. xii. 6; 1 Cor. xiv. 3. Nothing can be determined from this passage concerning the continuance or cessation of prophecy after the return from captivity. But see 1 Macc. iv. 46; ix. 27; xiv. 41. Josephus mentions various instances of prophecy in later Jewish history. Thus, Bell. Jud. I. iii. 5, he relates how one Judas foretold the murder of Antigonus, and (III. viii. 3 and 9) how he himself was inspired to predict certain events. He also says that the Essenes aspired to this gift, and that their predictions generally were verified by the event; Bell. Jud. II. viii. 12. See Prolegom. p. 19.

Canon Liddon, after quoting some of the remarkable terms applied to Wisdom in this Book, observes (Bampton Lectures, ii. pp. 94, 95, ed. 1867): 'Her [Wisdom's] sphere is not merely Palestine, but the world, not this or that age, but the history of humanity. All that is good and true in human thought is due to her: "in all ages . . . prophets." Is there not here, in an Alexandrian dress, a precious and vital truth sufficiently familiar to believing Christians? Do we not already seem to catch the accents of those weighty formulae by which Apostles will presently define the pre-existent Glory of their Majestic Lord? Yet are we not steadily continuing, with no very considerable measure of expansion, in that very line of sacred thought to which the patient servant of God in the desert, and the wisest of kings in Jerusalem, have already and so authoritatively, introduced us?'

28. Οὐθέν. MSS. often vary between *οὐθέν* and *οὐδέν*. Vulg. gives 'neminem.'

Συνοικονῶντα, 'making a home with,' 'being wedded to.' Used commonly with *φύσας, ἄχθει*, etc.

29, 30. The arrangement of the words in these verses is very forcible.

29. Γὰρ gives the reason why God loves those who are wedded to Wisdom, ver. 28. It is because of the beauty and purity which she imparts to them.

Θέσιν, 'order,' 'harmonious arrangement.'

30. Τοῦτο, sc. φῶς. Light yields its place to darkness. Ἀντισχέει, 'withstands,' 'prevails against.' Diod. xvii. 88 (var. lect.); Dion Cass. xlviii. 11, 2. Vice

is never conqueror as long as a man is governed by practical Wisdom. When the wise are led astray, as Solomon was, they cease to be wise. S. Bern. (Serm. xiv. De Sept. Donis) joins this verse to the next chapter (vol. i. p. 2343, ed. Mab.): 'Sapientia vincit malitiam, dum Satanam conterit Dei virtus, et Dei sapientia Christus. Attingit ergo a fine usque ad finem fortiter, in caelo quidem dejiciendo superbum, in mundo superando malignum, in inferno spoliando avarum.'

CHAPTER VIII.

1. This verse is best joined to the preceding chapter, δὲ carrying on the same subject, and not = 'ergo,' as the Vulg. gives it. The Eng. version omits the particle altogether. See on vii. 30.

Διατείνει, 'she reacheth,' 'extendeth herself.' This verb is used intransitively by late authors, e.g. Polyb. and Diod. Thus Polyb. Hist. V. lxxxvi: οὗτος . . . διέτεινε πρὸς τὰς ῥάνας. Diod. Sic. xii. 70. In Attic the intr. sense is expressed by the middle voice of this verb.

Ἀπὸ πέρατος εἰς πέρας. 'From one end of the universe to the other.' Cp. Rom. x. 18; Philo, Vit. Mos. i. 19 (II. p. 98). This passage is often quoted and explained by the Fathers, e.g. S. Bern. I. p. 2343, A, B; p. 1680, C; pp. 1387, 1388 (ed. Mab.); Orig. in Matt. tom. xvi. (III. p. 712, Ben.): οὗ (Jesu Christi) τὸ μέγεθος φαίνεται διατεινόντος ἀπὸ πέρατος γῆς εἰς τὸ πέρας αὐτῆς ἐν ῥώστω, καὶ διοικούντος τὰς Ἐκκλησίας χρηστῶς. The Antiphon in the old English Church, sung Dec. 16, and still marked in the P. B. Calendar as 'O Sapientia,' is taken from this verse: 'O Sapientia, quae ex ore Altissimi prodiisti, attingens a fine usque ad finem fortiter, suaviterque disponens omnia, veni ad docendum nos viam prudentiae.' Boethius, who is said not to have quoted Scripture in his De Consol. Phil., has in this work the following words, which look like a recollection of this

passage: 'Est igitur, inquit, summum bonum, quod regit cunctos fortiter, suaviterque disponit,' iii. 12.

Εὐρώστω . . . χρηστῶς. 'Fortiter . . . suaviter,' Vulg. 'Mightily . . . sweetly,' Eng. Energy and mildness ('fortiter in re,' 'suaviter in modo') are requisites of good government. 'In most decent and comely sort,' says Hooker, Eccl. Pol. I. ii. 3.

2-20. *Properties of Wisdom under the representation of a Bride: how she sways all life, gives ability to govern, and largely blesses him who loves her.*

2. The author returns to his quest for Wisdom, vii. 7 ff. Ἐξεζήτησα . . . ἐζήτησα. 'Exquisivi . . . quaesivi,' Vulg.

Ἐκ νεότητος. Ecclus. vi. 18: τέκνον, ἐκ νεότητός σου ἐπὶλεξαι παιδείαν, καὶ ἕως πολλῶν εὐρήσεις σοφίαν.

Ἀγαγέσθαι, 'to take home,' with ἐμαυτῷ, as 3 Macc. i. 12: προφερόμενος ἑαυτόν. For ἄγομαι, 'to take a wife,' comp. Hom. Od. vi. 159. xiv. 211: ἡγαγόμεν δὲ γυναῖκα. Τὸν φιλόσοφον, says Plato, De Rep. vi. p. 475, σοφίας φήσομεν ἐπιθυμητὴν εἶναι οὐ τῆς μὲν, τῆς δ' οὐ, ἀλλὰ πάσης. S. Dionys. Areop. (i. e. the author writing under his name), quoting part of this verse, speaks of our Book as a preparation for, or an entrance into, Holy Scripture: ἐν ταῖς προεισαγωγαῖς τῶν λογίων εὐρήσεις τινὰ λέγοντα κ.τ.λ. De Div. Nom. iv. 12.

3. *Εὐγένειαν*. 'Generositatem illius glorificat,' Vulg. 'She glorifies *his* noble birth,' i. e. the lover's. Eng.: 'She magnifieth *her* nobility.' One cannot be quite sure that the Vulg. did not mean 'illius' to be = 'suam,' as it uses pronouns with some irregularity, e. g. S. Luke i. 51: 'Dispersit superbos mente cordis sui,' where the use of the reflexive pronoun has misled S. Augustine, who refers 'sui,' which really represents αὐτῶν, to 'Deus.' S. Hil. in Ps. cxxvii. (p. 427, C) renders: 'Honestatem glorificat convictum Dei habens.' But it seems most natural to take *εὐγέν.* as belonging to Wisdom herself, as Calmet says: 'Elle fait voir la gloire de son origine, en ce qu'elle est étroitement unie à Dieu.' In connection with vers. 5-8 the meaning is: 'If a man wants noble birth in a bride, who is nobler born than Wisdom?' S. Aug.: 'An vero generositas solet significare aliud quam parentes? Contubernium vero nonne cum ipso patre aequalitatem clamat atque asserit?' De Mor. Eccl. 28.

Συμβίωσαν Θ. *ἔχουσα*. Comp. ver. 9, 16. 'Dwelling with God, as a wife with her husband.' See Prov. viii. 22. Thus Philo, De Ebriet. § 8 (I. p. 361): τὸν γοῦν τόδε τὸ πᾶν ἐργασάμενον δημιουργὸν ὁμοῦ καὶ πατέρα εἶναι τοῦ γεγονότος εὐθὺς ἐν δίκῃ φήσομεν μητέρα δὲ τὴν τοῦ πεποιηκότος ἐπιστήμην, ἣ συνὼν ὁ Θεὸς, οὐχ ὡς ἄνθρωπος, ἔσπειρε γένεσιν. For *συμβ.* comp. Ecclus. xxxi. 26; Polyb. v. 81. 2; Cic. ad Att. xiii. 23. *Συμβιωτής* occurs Bel and Drag. 2.

4. *Γάρ*. We know that God loves her because she is privy to His mysteries.

Μύστις, fem. of *μύστης* = *μυσταγωγός*, 'one who initiates into mysteries,' 'a teacher,' as Eng. Marg. Here, 'a teacher of God's knowledge,' which He imparts to her. Vulg., 'doctrix.' This word is found nowhere else in the Vulg. or in class. authors, but occurs in S. Aug. De Mor. Eccl. xvi, and in Serv. in Virg. Aen. xii. 159. *Μύστις* means sometimes 'one initiated,' and is by some so taken in this passage.

Αἰρεῖς. Vulg., 'electrix,' ἄπ. λεγ. 'Lover,' Eng., is certainly wrong. The marg. rendering, 'chooser,' is correct. God shares His works with Wisdom, who

chooses what His works shall be. Unusual words of similar formation to 'doctrix' and 'electrix' in Vulg. are these: 'assistrix,' ix. 4; 'apostatrix,' Ezek. ii. 3; 'auguratrix,' Isai. lvii. 3; 'provocatrix,' Zeph. iii. 1; 'criminatrix,' Tit. ii. 3; 'aversatrix,' Jer. iii. 6; 'exasperatrix,' Ezek. ii. 8.

5. *Τῆς τὰ πάντα ἐργαζομένης*. 'The creator and preserver of all things.' S. Aug. De Mor. Eccl. i. 698 A: 'Quodsi honestas est possessio quae concupiscitur in vita, quid sapientia est honestius, quae omnia operatur?' Comp. Prov. viii. 18: 'Riches and honour are with me; yea, durable riches and righteousness;' and 2 Chron. i. 12.

6. 'If practical intelligence is wanted in a bride, where can it be found better than in Wisdom?' Comp. Prov. xxxi. 10 ff.

Τίς αὐτῆς τῶν ὄντων μ. ε. τεχν.; 'Quis horum quae sunt . . . artifex?' Vulg. The Eng., 'Who of all that are?' is opposed to the collocation of the words and to the parallel *τὰ πάντα*, ver. 5. Translate: 'Who more than she is the artificer of all things that are?'

Τεχνίτης. This has been altered into *τεχνίτης* as vii. 22; but it is not uncommon to find the masc. substantive as predicate to the feminine. So xiv. 2, in some MSS.

7. *Δικαιοσύνην* in its fullest sense, including all virtues; and among the four cardinal virtues *δικαιοσύνην* in a more restricted signification = 'justice.' Clem. Al., Strom. vi. 11 (p. 788, Pott.), has *σωφροσύνη καὶ φρόνησις ἐκδιδάσκει δικαιοσύνην καὶ ἀνδρείαν* κ.τ.λ.

Οἱ πόνοι ταύτης. 'Her (Wisdom's) labours among men are virtues.' Vulg.: 'Labores hujus magnas habent virtutes,' which waters down the forcible expression of the Greek. *Πόνοι* may well mean 'the produce of labour,' as x. 10, where see note.

Σωφροσύνην. Here are named the four cardinal virtues of Greek Ethics, *σωφροσύνη*, *φρόνησις*, *δικαιοσύνη*, and *ἀνδρεία*. In 4 Macc. v. 22, 23 the four virtues are *σωφροσύνη*, *ἀνδρεία*, *δικαιοσύνη*, and *εὐσέβεια*; but i. 18 we read: *τῆς δὲ σοφίας ἰδέαι καθεστᾶσι φρόνησις καὶ δικαιοσύνη καὶ ἀνδρεία καὶ σωφροσύνη*. With the latter enumeration agrees Philo, Quod Omn. Prol. § 10 (II,

875), and Leg. Alleg. i. 19 (I. 56), where he speaks of the four rivers of Eden: *διὰ τούτων βούλεται τὰς κατὰ μέρος ἀρετὰς ὑπογράφειν. Εἰσὶ δὲ τὸν ἀριθμὸν τέσσαρες, φρόνησις, σωφροσύνη, ἀνδρία, δικαιοσύνη.* This is derived from the Platonic school. Cicero, De Fin. v. 23. § 67: 'Proprium suum cujusque munus est, ut Fortitudo in laboribus periculisque cernatur; Temperantia in praetermittendis voluptatibus; Prudentia in delectu bonorum et malorum; Justitia in suo cuique tribuendo.' Comp. De Off. i. 5. See Tit. ii. 11, 12; and for the Christian virtues, Faith, Hope, and Charity, 1 Cor. xiii.

Ἐκδιδάσκει, 'she teacheth thoroughly;' 'edocet.' 4 Macc. v. 22: *σωφροσύνην γὰρ ἡμᾶς ἐκδιδάσκει.*

Ὦν χρησιμώτερον. Past. Herm. Mand. viii. 9: *τούτων ἀγαθώτερον οὐδὲν ἐστὶν ἐν τῇ ζωῇ τῶν ἀνθρώπων.* Ecclus. xxv. 11; xl. 27.

8. Πολυπειρίαν, 'wide experience.' Ecclus. xxv. 6. But as experience cannot be concerned with the future (*τὰ μέλλοντα*), the word is probably used in a secondary sense = 'great knowledge.' So Vulg.: 'multitudinem sapientiae;' in which signification Wahl quotes Ael. Var. Hist. iv. 19. This verse is partially quoted by Clem. Al., Strom. vi. 8. (p. 755, Pott.), who has *εἰκάζει*.

Εἰκάζει seems more correct than *εἰκάζειν*, for 'to conjecture things of old' is absurd as said by an unscientific Jew. What is meant is, that Wisdom, in her perfection of knowledge, knows the past and conjectures the future. In the 'locus classicus' about Calchas, Hom. Il. i. 70, it is said:

ὅς ἤδη τά τ' ἐόντα, τά τ' ἐσσόμενα, πρό τ' ἐόντα.

Στροφαῖς λογ. 'Subtilties of words.' 'Breviter, sententiose et acute dicta,' Wahl. Applied to proverbs, Prov. i. 3. Comp. Ecclus. xxxix. 2, 3: 'He will keep the sayings of the renowned men; and where subtle parables are (*ἐν στροφαῖς παραβολῶν*), he will be there also. He will seek out the secrets of grave sentences (*παροιμιῶν*), and be conversant in dark parables (*ἐν αἰνίγμασι παραβολῶν*).'

Αἰνιγμάτων. 'Argumentorum,' Vulg. Forsit.

'aenigmatum,' Reusch. The word is used of the 'hard questions' of the Queen of Sheba, 1 Kings x. 1. Comp. Numb. xii. 8; 1 Cor. xiii. 12. For instances of aenigmas see Ezek. xvii. 3 ff., and Judg. xiv. 12, 14, and 1 Esdr. iii. and iv.

Σημεῖα καὶ τέρατα, x. 16. This expression has been imported into the N. T., e.g. S. John iv. 48; Acts ii. 19. Comp. Jer. xxxix. 20. Σημεῖον is a 'sign' or 'credential' of a mission from God, not necessarily supernatural: *τέρας* is a 'portent' or 'prodigy' transcending experience. See Trench, Syn. of N. T. pt. ii.

Προγινώσκει, 'foreseeth,' Eng. Rather, 'understandeth beforehand,' 'interprets their meaning.'

Καιρῶν, definite part of time; *χρόνων*, indefinite, translated in Vulg. 'saeculorum.' Comp. Acts i. 7; 1 Thess. v. 1; Dan. ii. 21. The two words are clearly distinguished in Dem. (?) Contr. Naeer. p. 1357, 2: *ἦν δὲ ὁ χρόνος οὗτος ᾧ Ἀστέιος μὲν ἦν ἄρχων Ἀθηνῶν, ὁ καιρὸς δὲ ἐν ᾧ ἐπολεμεῖθ' ὑμεῖς πρὸς Λακεδαιμονίους τὸν ὕστερον πόλεμον.* Schäf. in loc.: 'χρόνος simpliciter tempus: καιρὸς tale tempus, cujus sit momentum in causa de qua agitur.'

Θ. Ἀγαγέσθαι, see on ver. 2. Πρὸς συμβίωσ. ver. 3.

Σύμβουλ. ἀγαθῶν, 'giving counsel by which I might obtain all good things.' 'Mecum communicabit de bonis,' Vulg.

Παραίνεσις, usually taken as = *παραμυθία*, 'comfort,' of which sense it is difficult to find another example, though the Vulg. 'allocutio,' which is used to signify 'an address for the sake of consolation,' shows how the above sense is obtained. So 'alloqui' and 'alloquium' are used. See Orell. in Hor. Epod. xiii. 18, and note on ch. iii. 18. In S. John xi. 31 instead of the usual reading, 'consolabantur eam,' MS. Corb. gives 'adloquebantur eam.'

Φροντίζων. 'Cogitationis,' Vulg. 'Cogitatio,' in the sense of 'anxiety,' 'care,' is uncommon. In this signification 'cogitatus' occurs Ecclus. xxxi. 1, 2.

10-16. These verses are in thought dependent on *εἰδὼς ὅτι*, ver. 9, and express Solomon's hopes and expectations when he was seeking after Wisdom.

10. Δι' αὐτήν. 'On account of her,' as the final cause. So ver. 13, where Eng. wrongly changes the translation.

Ὁ νεός. Solomon says, 1 Kings iii. 7: 'I am but a little child.' Comp. ch. ix. 5. Eccus. xlvii. 14.

11. Ἐν κρίσει. This refers doubtless to Solomon's famous judgment, 1 Kings iii. 16-28, where it is said that 'all Israel . . . feared the king; for they saw that the wisdom of God was in him, to do judgment.' The Vulg. adds at the end of the verse: 'et facies principum mirabuntur me;' a clause which has arisen from a double translation of the Greek. 'Of a quick conceit,' Eng. 'Conceit' is conception, thought, understanding. Comp. Shakesp., The Merchant of Venice, i. i:

'With purpose to be dressed in an opinion
Of wisdom, gravity, profound conceit.'

12. Περιμενοῦσι, 'sustinebunt.' 'Sustinere,' in the sense of 'to wait,' occurs often in Vulg., e.g. Ps. xxiv. 3; Eccus. i. 29; xxxvi. 18.

Προσέξουσιν, sc. τὸν νοῦν, 'give heed.' Comp. xiii. 1; xiv. 30; Acts viii. 6; 1 Tim. i. 4.

Λαλοῦντος ἐπὶ πλείον. 'When I discourse at greater length.' Suppl. μου. So 2 Macc. xii. 36: τῶν δὲ περὶ τὸν Ἑσδριν ἐπὶ πλείον μαχομένων.

Χεῖρα. An expression implying keeping the utmost silence, as in Job xxi. 5; xxix. 9, etc.; Eccus. v. 12.

13. 'Praeterea,' Vulg. 'Moreover,' Eng. There is nothing to answer to this in the Greek.

Ἀθανασίαν (parall. with μνήμ. αἰών.), 'immortal fame.' Comp. iv. 1. The word has a higher meaning ver. 17 and xv. 3. The MS. Ephr. (C) here adds a clause commencing καὶ τιμὴν παρὰ, the rest being illegible. It is found nowhere else.

Μνήμ. αἰών. Ps. cxi. 6: εἰς μνημόσυνον αἰώνιον ἔσται δίκαιος.

14. Λαοὺς, 'my own people.' Ἕθνη, 'foreign nations.' Solomon is represented speaking as an ideal king. Grimm. So ver. 15. Comp. 1 Kings iv. 21, 24.

15. Με, with φοβηθ.

Ἀκούσαντες, 'when they hear of me.'

Ἐν πλήθει, 'my own people,' contrasted with ἐν πολέμῳ. 'Good and gentle to my subjects, and brave in war.' Comp. Hom. Il. iii. 179:

ἀμφοτέρων, βασιλεύς τ' ἀγαθός, κρατερός τ' αἰχμητής.

Πλήθος used absolutely, as 1 Esdr. viii. 88: κλαυθμός γὰρ ἦν μέγας ἐν τῷ πλήθει. Dr. Bissel, following Bunsen (Bibelwerk), translates 'in counsel,' or 'the popular assembly.' But this is an idea quite foreign to our author's notions.

16. Εἰσελθὼν, 'returning to private life, I shall rest at her side, as by a beloved wife.'

For προσαναπ. comp. Polyb. iv. 73. 3; Jos. Ant. xx. 2. i.

Συναναστροφή. 3 Macc. ii. 31, 33; Diod. Sic. iii. 18.

Εὐφροσύνην κ. χαράν. 1 Macc. v. 54. Ps. l. 10: ἀκουτιεῖς με ἀγαλλίασιν καὶ εὐφροσύνην. Joel i. 16; Isai. xxii. 13; li. 3; S. Luke i. 14. Aristot. Eth. Nic. x. 7: ἡδίστη τῶν κατ' ἀρετὴν ἐνεργειῶν ἡ κατὰ τὴν σοφίαν ὁμολογουμένως ἐστίν. δοκεῖ γοῦν ἡ φιλοσοφία θανμαστὰς ἡδονὰς ἔχειν καθαρρότητι καὶ τῷ βεβαίῳ.

17. Ταῦτα, the considerations mentioned in vers. 3-16.

Ἀθανασία, v. 13.

Ἐν συγγενείᾳ, 'in affinity with Wisdom;' speaking still of Wisdom as a bride who imparts of her possessions to her husband. Comp. Eccus. vii. 12: περισσεῖα γνώσεως τῆς σοφίας ζωοποιήσει τὸν παρ' αὐτῆς.

18. Ἐν φιλίᾳ, 'married love,' parallel with συγγεν., ver. 17.

Τέρψις ἀγαθῇ, 'pure delight.' Eccus. xiv. 14: ἐπιθυμία ἀγαθῆς. The Eng. 'great pleasure,' is feeble.

'In the works of her hands are infinite riches.' Comp. the description of a good wife, Prov. xxxi. 10-31; and Eccus. vii. 11, 12.

Πλοῦτος. Vulg., 'honestas.' See on vii. 11.

Ἀνεκλιπής, 'that fadeth not away,' as vii. 14. S. Luke xii. 33: θησαυρὸν ἀνέκλειπτον.

Ἐν συγγυμν. ὁμιλίας αὐτ. 'In the practice of intercourse with her.' S. Paul exhorts Timothy γύμναζε σεαυτὸν πρὸς εὐσέβειαν, 1 Tim. iv. 7, 8.

Εὐκλεία. Vulg., 'praeclaritas,' ἀπ. λεγ. See on vii. 5. 'Fame, in the participation of her words.'

19. After describing the qualities of the bride, the author mentions what the suitor has to offer on his part.

Ἦμην, as in S. John xvi. 4, etc.

Εὐφύης, 'of good natural parts,' referring to body and disposition, and explained by what follows, ψυχῆς τε ἔλαχον and ἦλθον εἰς σῶμα ἀμίαντον. Gutb. The passage has been interpreted of the pre-existence and Incarnation of Christ. Thus S. Aug., De Gen. ad Lit. lib. x. cap. 18, of which chapter the heading in the Bened. ed. is: 'De anima Christi, an possit in ipsum convenire illud, "Puer autem ingeniosus eram?" etc.' He says here: 'Neque enim negligendi sunt, seu errent, seu verum sapiant, qui hoc specialiter et singulariter de anima illa dictum putant mediatoris Dei et hominum hominis Christi Jesu.'

Ἔλαχον, 'I obtained,' a word which, as it might convey a wrong impression, as if the soul was a fortuitous addition, the writer corrects by μάλλον δέ, ver. 20. So that the whole passage may be thus paraphrased: 'I was by nature endowed with good qualities of body and soul, or rather, it was because my soul was good and pure that a corresponding body was given it, and thus the εὐφύια was brought about.' The author thus maintains that men are not 'born at all adventure' (ii. 2), but come into the world by God's appointment. See Church Quart. Rev. Apr. 1874, art. 'The Book of Wisdom.' Compare Isai. lvii. 16: πνεῦμα γὰρ παρ' ἐμοῦ ἐξελεύσεται, καὶ πνοὴν πᾶσαν ἐγὼ ἐποίησα. Jer. xxxviii. (xlv. Sept.) 16. That the soul comes from God is maintained by Solomon, Eccles. iii. 21; xii. 7. Cp. Zech. xii. 1. These passages seem to favour the doctrine of Creationism, i. e. that souls are not derived by propagation from parents (which is Traducianism), but are created by God, and infused into the child before birth. S. Aug., commenting on this passage, says: 'Magis enim videtur adtestari opinioni, qua non ex una propagari, sed desuper animae venire creduntur ad corpora.' De Gen. ad Lit. lib. x.

cap. vii. § 12. And again, interpreting S. John i. 9, he says: 'Fortasse hoc dictum est ad discernendum spiritalem illuminationem ab ista corporali quae sive per caeli luminaria, sive quibusque ignibus illuminat oculos carnis; ut hominem interiorem dixerit venientem in hunc mundum, quia exterior corporeus est, sicut hic mundus; tanquam diceret, Illuminat omnem hominem venientem in corpus, secundum illud quod scriptum est: "Sortitus sum . . . incoquinatum." De Peccat. Merit. i. 25. § 38.

Ψυχῆς ἀγαθῆς. 'Dicendum animam bonam hoc loco intelligi non bonitate morali, aut gratiae justificantis, sed bonitate naturali, quae est quaedam ad multas virtutes morales, in quibusdam hominibus, dispositio, ex qua dicuntur esse bona indole, et bonas habere propensiones.' Estius, *in l.*

20. Μάλλον δέ the Vulg. takes with ἀγαθός, 'magis bonus' (cp. 'magis versutus,' Plaut. Asin. I. i. 105), which is plainly wrong. It is a common form of correcting a previous statement, and here it modifies ἔλαχον, ver. 19. See above. Agreeably with this view, Mr. Churton paraphrases thus: 'If I should not rather say that I myself am the immortal soul, the offspring of God, the Father of spirits from whom that soul derived its goodness and generous nature, and came into a body that was free from blemish, and fitted to be its servant and instrument.' From this passage it is inferred that the author believed in the pre-existence of souls, an idea supposed to be foreign to the purely Hebrew thought, and introduced from Plato and Pythagoras. Josephus, however (Bell. Jud. II. viii. 11, 14), mentions that the Pharisees believed that the souls of good men passed into other bodies, and that the Essenes held that souls pre-existed, and were drawn into bodies by a natural yearning (ἰνγγί τινα). The doctrine is found in the Talmud, e. g. Chagiga, 12 b, and in the Kabbalah. According to this all souls pre-exist in the World of Emanations, and are without exception destined to inhabit human bodies, and pursue their course upon earth for a certain number of years. Hence we are told that 'when the Holy One wished

to create the world, the universe was before Him in idea. He then formed all the souls which were destined for the whole human race. All were minutely before Him in the same form which they were to assume in the human body.' Ginsburg, *The Kabbalah*, pp. 31, 32. Philo has many passages on this subject. Thus *De Somn.* 22 (I. pp. 641, 642): οὗτος δέ (ὁ ἀνὴρ) ἐστὶ ψυχῶν ἀσωμάτων οἶκος. . . . τούτων τῶν ψυχῶν αἱ μὲν κατὰσιν ἐνδεθροσόμεναι σώμασι θνητοῖς, ὅσαι προσγειότατοι καὶ φιλοσώματοι. αἱ δὲ ἀνέρχονται, διακριθεῖσαι πάλιν κατὰ τοὺς ὑπὸ φύσεως ὀρισθέντας ὀρισμοὺς καὶ χρόνους. See also *De Mundo*, 3 (II. p. 604), and *De Gigant.* 2, 3 (I. pp. 263, 264). Traces of this opinion are said to be found in *Deut.* xxix. 14, 15; *Job* xxxviii. 19–21, Sept.; and in *S. John* ix. 2, where the Apostles ask Christ whether the blind man or his parents had sinned that he was born with this infirmity. But this passage is capable of another interpretation. The author's opinion certainly is not identical with the Neo-Platonic, for by speaking of *σῶμα ἀμίαντον* he plainly does not consider all matter necessarily evil. Nor is it the same as Philo's, who deems that souls are confined in bodies as punishment for sins committed in their disembodied state; while here the soul is good, and on that account is sent into a pure body. The doctrine of the pre-existence of souls has been condemned in Christian times as heretical (*e. g.* in the Second Council of Constantinople), and those who hold the inspiration of the Book of Wisdom are necessarily obliged to refuse to see it in this passage. But the plain meaning of the words points to some such opinion, which indeed may be held in an orthodox manner, as that in God's foreknowledge and purpose all souls pre-exist (see quotations on ver. 19), and that they descend from Him. *Isai.* xlix. 1, 5; *Jer.* i. 5. Tertull., *de Anim.* Artic. ii., says: 'Consequens est, ut ex Dei flatu animam professi, initium ei deputemus. Hoc Plato excludit, innatam et infectam animam

volens: et natam autem docemus et factam, ex initii constitutione.' The author says nothing of what is called the transmigration of souls, nor that God made some souls good and others evil.

Ἠλθον. The personality in ἦλθον and ἤμην, ver. 19, is rather confused, as we use the term 'I' sometimes of body and soul regarded as an unity, sometimes of soul alone.

Ἀμίαντον. There is no question here of original sin. The author seems to hold that there is a kind of harmony between soul and body, and that the purity of the former necessitates a pure corporeal receptacle. That the outward form does in some measure express the inward character we all allow. The passage has been interpreted of the Incarnation of Christ, to which it readily accommodates itself. See on ver. 19.

21. *Wisdom is the gift of God in answer to prayer.*

Ἐγκρατής. Vulg.: 'Et ut sciri quoniam aliter non possem esse continens.' S. Aug. quotes the passage as referring to the grace of continency. *De S. Virgin.* § 43 (tom. iv. 362 g); *Confess.* vi. 11; *Serm.* clx. 7. But there is no question of chastity here, and the word 'continens' may mean 'possessed of,' 'participating of,' as *Ecclus.* xv. 1: 'continens justitiae,' ἐγκρατής τοῦ νόμου. Certainly the Eng. is right: 'that I could not otherwise obtain her,' *i. e.* Wisdom. Ἐγκρατής occurs in the same sense *Ecclus.* vi. 27: ἐγκρατής γενόμενος μὴ ἀφῆς αὐτὴν (σοφίαν).

Καὶ τοῦτο . . . χάρις. A parenthesis. 'And this was a part of good sense,' viz. to know whose gift Wisdom is. Comp. *S. James* i. 5, 17.

Ἐνέτυχον, 'I addressed,' 'approached in prayer.' Comp. xvi. 28; 3 *Macc.* vi. 37; *Rom.* xi. 2; *Hebr.* vii. 25.

Ἐξ ὅλης τῆς καρδίας μου. This expression occurs *Deut.* vi. 5; *Josh.* xxii. 5, and elsewhere, *e. g.* *S. Mark* xii. 30.

CHAPTER IX.

1-18. *Solomon's Prayer for Wisdom.*

1. For Solomon's Prayer see 1 Kings iii. 6 ff.; 2 Chron. i. 8 ff.

Θεέ. This late vocative is found in Deut. iii. 24; Ecclus. xxiii. 4; S. Matt. xxvii. 46. See Const. Ap. viii. 37.

Κύριε τοῦ ἐλέους. Comp. 2 Cor. i. 3: Πατὴρ τῶν οἰκτιρῶν, and 1 Pet. v. 10: Θεὸς πάσης χάριτος. The reading ἐλέους σου seems to have been derived from the words below, ἐν λόγῳ σου; or the reading may have been σὺ ἐποίησας, which receives some support from the var. κατεσκεύασας in the next verse.

Ἐν λόγῳ. Ἐν, instrumental. Ps. xxxiii. 6: 'By the word of the Lord were the heavens made.' Ἐν λόγῳ is parallel with τῇ σοφίᾳ σου, ver. 2, and adumbrates the Personal Word, as S. John i. 3.

2. Δεσπόζῃ. Gen. i. 26; Ps. viii. 7. Past. Herm. Vis. III. c. iv. 1: οἷς παρέδωκεν ὁ Κύριος πᾶσαν τὴν κτίσιν αὐτοῦ αὔξειν καὶ οἰκοδομεῖν καὶ δεσπόζειν τῆς κτίσεως πάσης.

3. Ἐν ὁσιότη. κ. δικαιοσ. Comp. S. Luke i. 75; Eph. iv. 24. 'Οσιότη. 'piety towards God;' δικαιοσ. 'conformity to law,' 'justice towards man.'

Εὐθύτητι, 'rectitude,' 'straightforwardness of purpose.' 1 Kings iii. 6.

4. Θρόνων, plur. of majesty. So ver. 12, and xviii. 15. Ps. cxxi. 5: ἐκεῖ ἐκάθισαν θρόνοι εἰς κρίσιν, θρόνοι ἐπὶ οἶκον Δαυίδ.

Πάρεδρον, 'assessor.' Prov. viii. 27: 'When He prepared the heavens, I (Wisdom) was there.' Ecclus. i. 1: 'All wisdom cometh from the Lord, and is with Him for ever.' Philo (Vit. Mos. II. p. 142) speaks of Justice as being πάρεδρος τῷ Θεῷ. Thus Pind. Ol. viii. 28:

Διὸς ξενίου πάρεδρος θέμυς.

Soph. Oed. Col. 1382: Δίκη ξύνεδρος Ζηνός. The Vulg. gives 'assistricem,' ἄπ. λεγ. See on viii. 4. 'Asses-

trix' occurs in Afran. ap. Non. Marcell. 73, 29. The passage in the text seems to identify Wisdom with the Word of God. S. John i. 1. 1 Cor. i. 24: Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ σοφίαν.

Ἀποδοκιμάσης, 'reject as unqualified.' Comp. Ps. cxvii. 22; S. Matt. xxi. 42; Hebr. xii. 17.

Ἐκ παίδων, 'from the number of Thy children.' If God gave him not Wisdom, it would prove that he was not of the children of God. Comp. ii. 13.

5. Ὅτι introduces a consideration why God should hear his prayer. 'For I *am* Thy servant,' etc.

'Son of Thy handmaid' (Ex. xxiii. 12), and therefore doubly Thy servant, according to the Hebrew law, which regarded slaves' children ('born in the house,' Gen. xiv. 14; Eccl. ii. 7) as slaves. The phrase 'son of Thy handmaid' is common in O. T. Comp. Ps. lxxxv. 16; cxv. 7.

Ὀλιγοχρόνιος, referring to the shortness of man's life, not to his own youth.

Ἐλάσσων. Vulg.: 'minor ad intellectum.' 'Too weak to understand.' 1 Kings iii. 7: 'I am but a little child: I know not how to go out or come in.' Comp. ch. viii. 10.

6. Κἂν γάρ τις. Orig. Contr. Cels. vi. 13 (I. 639, Ben.).

Τέλειος. 'Consummatus,' Vulg. 'Perfect in natural endowments,' 'accomplished.' With this verse comp. 1 Cor. xiii. 1-3, and 2 Tim. iii. 16, 17. Orig. in Matt. t. x. 19 (III. p. 467, Ben.): τὸ γεγραμμένον περὶ σοφίας ἐφαρμόσεις, καὶ τῇ πίστει καὶ ταῖς ἀρεταῖς κατ' εἶδος, ὥστε τοιοῦτον ποιῆσαι λόγον. Κἂν γάρ τις ἢ τέλειος ἐν πίστει ἐν νιοῖς ἀνθρώπων, τῆς ἀπὸ σου δυνάμεως ἀπούσης, εἰς οὐδὲν λογισθῆσεται. He goes on to apply the same words to Temperance and Justice, quoting Jer. ix. 23.

7, 8. Another reason for the need of Wisdom is that he was chosen to rule Israel and to build the Temple.

7. Προεἶλω, 'Thou chosest me,' perhaps with the

additional notion of his being preferred to his elder brothers. 1 Chr. xxviii. 4, 5; 2 Chr. i. 9. Some think that there is here an allusion to Nathan's prediction, 2 Sam. vii. 12, some nine years before Solomon's birth.

Υἱὼν σου κ. θυγατ. Isai. xliii. 6, 7, compared with 2 Cor. vi. 18.

8. Εἶπας. 2 Sam. vii. 13; 1 Kings v. 5; Ecclus. xlvii. 13.

Ὅρει ἁγίῳ σου: Moriah, hallowed already by Abraham's sacrifice, and the altar reared by David in the threshing-floor of Araunah; 2 Sam. xxiv. 16, 25. Comp. Ps. xcviii. 9: προσκυνεῖτε εἰς ὄρος ἁγίον αὐτοῦ.

Κατασκηνώσεως. 'Of thy dwelling' = where Thou dwellest. Comp. Ps. xlv. 4 (xlv. 5, Tisch.): 'the holy place of the tabernacles (τὸ σκηνώμα) of the most High.' 2 Macc. xiv. 35. And S. John i. 14: 'The Word was made flesh, and dwelt (ἐσκήνωσεν) among us.'

Μίμημα, in app. to ναὸν and θυσιαστ. Solomon's Temple was a reproduction of the First Tabernacle, the pattern of which was shown to Moses in the Mount. Ex. xxv. 9, 40; Acts vii. 44; Hebr. viii. 5. This was an image of the heavenly Temple. Rev. xv. 5. Burton (Bampt. Lect.) and others see here a trace of Plato's doctrine of Ideas; but the author has the warrant of Scripture for all he says. Clem. Al. Strom. iv. 8 (p. 593): εἰκὼν τῆς οὐρανίου ἐκκλησίας ἡ ἐπίγειος.

Ἀπ' ἀρχῆς. As Christ is the Lamb slain from the foundation of the world (Rev. xiii. 8), so the Temple and altar are ἀπ' ἀρχῆς. Gutb.

9. Μετὰ σοῦ. 'Wisdom is (not 'was') with Thee,' an elucidation of πάρεδρος, ver. 4. Vulg.: 'Sapientia tua.' S. Aug., De Mor. Eccl. i. 698, C, quotes 'tecum Sapientia' without 'tua.'

Παροῦσα. Comp. Prov. viii. 22-30; S. John i. 1. Hom. Od. xiii. 393:

καὶ λίην τοι ἐγώ γε παρέσσομαι, οὐδέ με λήσεις.

Εὐθὲς, from εὐθὴς = εὐθύς. It occurs 2 Sam. xix. 18; Ps. xxxii. 4; xci. 16, etc. Philo, Leg. All. 74 (I. p. 129).

Ἐν ἐντολαῖς σου. 'According to Thy commandments.'

10. Ἀγίων οὐρ. Ps. xix. 7: ἐξ οὐρανοῦ ἁγίου αὐτοῦ.

Πέμψον. Vulg. and Eng. omit this word; but it is found in all MSS. There may be a distinction intended between ἐξαπόστ. and πέμψ., the former implying the sending forth of one to represent the sender, the latter denoting that the sender accompanies or escorts his messenger. See Sewell, Microsc. of the N. T. pp. 12-14.

Κοπήσῃ. 'That she may be with me in my labours.'

11. Συνιέ. The form συνιέω = συνιήμι is late. It occurs Jer. xx. 12; Tob. iii. 8; S. Matt. xiii. 13, etc.

Ἐν τῇ δόξῃ αὐτῆς. 'In sua potentia,' Vulg., so Eng.: 'in her power.' Commentators compare Rom. vi. 4: 'by the glory of the Father,' where, they say, δόξης is used in the sense of 'power,' which is not necessarily the case. Grimm explains it, 'in her brightness,' which keeps a man from straying out of the right path. Gutberlet translates: 'through her counsel,' making the expression parallel with σωφρόνως. Δόξη seems to be used of the 'glorious attributes' of wisdom, including power, and counsel. So 'by (ἐν) her glory' means 'by her operations.' The expressions in Ps. lxxii. 24 are somewhat similar, though the notion is different: ἐν τῇ βουλῇ σου ὠδήγησάς με, καὶ μετὰ δόξης προσελάβου με.

12. Προσδεκτὸς occurs Prov. xi. 20; xvi. 15; Clem. Al. p. 849. Martyr. S. Polyc. 14: ἐν θυσίᾳ πίονι καὶ προσδεκτῇ.

Διακρινῶ. 'Disponam,' Vulg. 'I shall judge,' merely an intensitive form of κρινῶ. See on i. 1. The actual prayer seems to end here, though the rest of the Book is mostly addressed to God.

Θρόνων. See on ver. 4.

13. Γάρ. The connection seems to be this: 'To rule aright the holy people of Israel demands more than human knowledge, and this cannot be attained without wisdom, the special gift of God,' ver. 17.

Τίς γάρ. Comp. 1 Cor. ii. 16: τίς γὰρ ἔγνω νοῦν

Κυρίου; Rom. xi. 34: τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; S. Paul may have had this passage from Wisdom in his mind, but the words are found also in Isaiah xl. 13; whence doubtless our author derived them.

Ἐνθυμηθήσ., 'shall think.'

Τί used for ὃ τι, as in the indirect question.

14. Δειλοὶ, 'poor,' 'weak,' or 'uncertain,' 'wavering.' Comp. Homer's use of δειλοὶ βροτοί. See Ps. xciii. 11; 1 Cor. iii. 20.

Ἐπίνοια, 'notions,' 'devices.' Vulg.: 'Providentiae.' The plur. of 'providentia' is of very late use. Tertull. Adv. Marc. ii. 4: 'Agnosce bonitatem Dei ex providentiis.' So S. Aug. De Trinit. iii. § 21. (viii. 805 A, Ben.); S. Fulg. De Verit. Praed. ii. 11.

Ἐπισηφαλεῖς, 'insecure,' 'not safe,' iv. 4. In Acts xxvii. 9, 'dangerous.'

15. The thought of this verse is common to heathen and Christian writers alike. Comp. Hor. Sat. II. ii. 77-79; Virg. Aen. vi. 730-734. Cic. Somn. Scip. iii: 'Ii vivunt qui e corporum vinculis tanquam e carcere evolaverunt.' De Senect. xxi: 'Dum sumus in his inclusi compagibus corporis, munere quodam necessitatis et gravi opere perfungimur. Est enim animus caelestis ex altissimo domicilio depressus et quasi demersus in terram, locum divinae naturae aeternitatisque contrarium.' Comp. for the Scriptural view Rom. vii. 23; 2 Cor. v. 1-4. Thus Philo, de Migr. Abrah. 2 (I. p. 437): ἀπελθε ἐκ τοῦ περὶ σεαυτὸν γεώδους, τὸ παμμίαιρον, ὃ οὗτος, ἐκφυγὼν δεσμοτήριον, τὸ σῶμα. Joseph. Cont. Ap. ii. 24: καὶ γὰρ ἐμφυομένη σώμασι κακοπαθεῖ ἡ ψυχὴ, καὶ τούτων αὐτὸ πάλιν ὡς θανάτῳ διακριθεῖσα. S. Aug. says: 'Non corpus aggravat animum (nam et tunc habebimus corpus), sed "corpus quod corrumpitur." Ergo carcerem facit non corpus, sed corruptio.' Enarr. in Ps. cxli. 19. Comp. Serm. clxxx. 3, Ben.

Τὸ γεῶδες σκήνος, amplified by S. Paul 2 Cor. v. 1: ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους, and ver. 4: οἱ ὄντες ἐν τῷ σκηνῇ στενάζοντες βαρύνεσθαι. Comp. Plat. Phaedo, cap. xxx. p. 81 C: ἐμβριθὲς δέ γε τοῦτο [τὸ σῶμα] οἰεσθαι χρὴ εἶναι καὶ βαρὺ καὶ γεῶδες καὶ ὀρατόν· ὃ δὲ καὶ ἔχουσα ἡ

τοιαύτη ψυχὴ βαρύνεται. Philo, De Somn. I. 20 (I. p. 639): τὸν συμφυῶ τῆς ψυχῆς οἶκον, τὸ σῶμα. De Migr. Abrah. 36 (I. p. 467): τοῖς ἀγγείοις τῆς ψυχῆς, σώματι καὶ αἰσθήσει. Comp. Ep. ad Diognet. 6, and 2 S. Pet. i. 14.

Νοῦν and ψυχὴν seem here to be identical.

Πολύφροντις. Usually, 'full of care,' here 'full of thought.' Vulg.: 'multa cogitantem.' Eng.: 'that museth upon many things.'

16. S. John iii. 12: 'If I have told you earthly things (τὰ ἐπίγεια), and ye believe not, how shall ye believe, if I tell you of heavenly things (τὰ ἐπουράνια)?'

Μόγισ, so (not μόλις) Orig. De Orat. (xi. 416), quoting vers. 13-16.

Τὰ ἐν χερσίν. Sin. gives τ. ε. ποσὶν, which has much the same meaning, 'things immediately before us.' Vulg.: 'quae in prospectu sunt.' Comp. 4 Esdr. iv. 21: 'Quemadmodum terra silvae data est et mare fluctibus suis, sic et qui super terram inhabitant quae sunt super terram intellegere solummodo possunt, et qui super caelos quae super altitudinem caelorum.'

Ἐξιχνίασεν. If the Vulg. 'investigabit' is not simply an error for 'investigavit,' it conveys the reading of two cursive MSS. ἐξιχνιάσει. There is no variation to account for 'sciet' instead of 'scivit' in the following verse. Hooker (Eccl. Pol. I. vii. 7) renders these two verses thus: 'A corruptible body is heavy unto the soul, and the earthly mansion keepeth down the mind that is full of cares. And hardly can we discern the things that are upon earth, and with great labour find we out the things which are before us. Who can then seek out the things that are in heaven?'

17. Βουλὴν, what God means man to do.

Εἰ μὴ σὺ ἔδωκας. 'Unless Thou gavest' as Thou hast done.

Σοφίαν . . . Πνεῦμα. Here is an identification of the Wisdom and the Holy Spirit of God. Comp. Eccles. xxiv. 3: 'I [Wisdom] came out of the mouth of the Most High, and covered the earth as a cloud.' 1 Cor. ii. 10: 'God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God.' See note on i. 5. Clem. Al.,

Strom. vi. 11 (p. 786, Pott.), quotes this and the following verse as in the text.

Ἀπὸ ὑψίστων=‘Heaven.’ So Job xxii. 12; S. Luke ii. 14.

18. Καὶ οὕτως, i. e. while they had Wisdom to guide them, ver. 12.

Διωρθ. ‘were made straight.’ Jer. vii. 5. Vulg.: ‘correctae sint.’ It should be ‘sunt,’ and ‘didicerunt,’ not ‘didicerint.’ Reusch. The Vulg. joins vers. 17 and 18 together.

Τὰ ἀρεστά σου. Bar. iv. 4 (Vat.): τὰ ἀρεστά τοῦ Θεοῦ. Jer. xvi. 12: τῶν ἀρεστῶν τῆς καρδίας ὑμῶν. Τὸ ἀρεστὸν is used as a substantive.

Ἐσώθησαν. (Comp. x. 4.) This clause introduces a new idea, which is developed in the remainder of the Book. The Vulgate adds a clause limiting this divine

guidance to good men: ‘Sanati sunt quicunque placuerunt tibi, Domine, a principio’—of which there is no trace in any extant Greek MS. S. Aug., De Mor. Eccl. I. § 28 (tom. I. p. 698 D), quotes the passage without the addition. At the same time it must be noted, as Gutb. remarks (Einleit. p. 51), that something very like it is found in the ancient Liturgies. Thus in the Lit. of S. Clement: ὑπὲρ πάντων τῶν ἀπὸ αἰῶνος εὐαρεστησάντων σοι ἁγίων. S. Chrys.: πάντων τῶν ἁγίων τῶν ἀπ’ αἰῶνός σοι εὐαρεστησάντων. S. James: ἵνα εὕρωμεν ἔλεον καὶ χάριν μετὰ πάντων τῶν ἁγίων τῶν ἀπ’ αἰῶνός σοι εὐαρεστ. κατὰ γενεὰν καὶ γενεάν. And S. Basil as in S. James. So that it is possible that the MS. used by the Vulg. translator may have contained the passage. The reference to the righteous men of early times is confirmed by what follows.

CHAPTER X.

CHAPTERS X-XIX. WISDOM IN ITS HISTORICAL ASPECT.

CHAPTERS X-XII. SHOWS ITSELF IN SAVING AND PUNISHING.

X. 1-XI. 4. *Exhibited in the guidance of the Fathers from Adam to Moses.*

With this we may compare the effects of Faith in Heb. xi.

1. Πρωτόπλαστον. See on vii. 1.

Μόνον κτισθέντα. ‘Cum solus esset creatus,’ Vulg. See Gen. ii. 18. The expression in the text may mean that Adam alone was created, all other men being begotten, as he is called in the genealogy (S. Luke iii. 38) ‘son of God.’ Gutberlet takes μόνον with πατέρα κόσμον, translating: ‘who was created as only father of the world,’ = father of the whole world. Grimm and Wahl render μόνον, ‘defenceless.’ Probably the Vulg. is right, and the meaning is simply that

Adam was created alone, with no other human being to diminish his supremacy or share his dignity. The Targum of Jonathan, on Gen. iii, has the gloss: ‘The Lord said to the angels, Behold, Adam is sole (unicus, unigenitus) on the earth, as I am sole in the heavens.’ Etheridge, i. p. 168. This Targum has also a curious note on the creation of man, which adumbrates the sanctity of his origin and the unity of his race. The Lord is here said to have taken dust from Mount Moriah and from the four winds of heaven, mixed it with all the waters of the world, and created man red, black, and white, and breathed into his nostrils the breath of life.

Διεφύλαξεν, ‘preserved him’ from error and ignor-

ance while in his original righteousness, 'and,' it goes on, 'delivered him after his fall.' The restoration of Adam was a very general opinion both among Jews and Christians, and occasioned a plentiful crop of legends. S. Aug. says, 'it is rightly believed that Christ released Adam from hell ("ab inferni vinculis") when He preached to the spirits in prison.' This is stated as a past event by the author of Wisdom, as the Psalmist says, 'they pierced my hands,' referring to a future event. Op. imperf. Contr. Jul. VI. xxx. fin.

The Fathers assert generally that Adam was saved through repentance and faith in the Redeemer. Thus Tertull. De Poenit. xii: 'Adam exomologesi restitutus in Paradisum.' S. Irenaeus reasons from *a priori* grounds (Adv. Haer. iii. 23. § 2. p. 220, Ben.): 'Cum autem salvetur homo, oportet salvari eum, qui prior formatus est, quoniam nimis irrationabile est, illum quidem, qui vehementer ab inimico laesus erat et prior captivitatem passus est, dicere non eripi ab eo, qui vicerit inimicum, ereptos vero filios ejus, quos in eadem captivitate generavit.' And a little above: 'Victus autem erat Adam, ablata ab eo omni vita: propter hoc victo rursus inimico recepit vitam Adam; "novissima autem inimica evacuatur mors," quae primum possederat hominem. Quapropter liberato homine, "fiet quod scriptum est: Absorpta est mors in victoria; ubi est mors victoria tua? Ubi est mors aculeus tuus?" Quod non poterit juste dici, si non ille liberatus fuerit, cui primum dominata est mors. Illius enim salus, evacuatio est mortis. Domino igitur vivificante hominem, id est Adam, evacuata est et mors. Mentiantur ergo omnes qui contradicunt ejus saluti, semper seipsos excludentes a vita, in eo quod non credunt inventam ovem quae perierat. Si autem illa non est inventa, adhuc possidetur in perditione omnis hominis generatio.' See also ib. (pp. 960, 961). Epiphanius mentions among the heresies of Tatian his opinion that Adam was not saved, Adv. Haer. xli (xli. p. 840, Migne): πῶς οὐ σώζεται ὁ Ἀδὰμ, ὁ παρά σοι ἀπελπιζόμενος, ὅποτε αὐτὸς ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, ἐλθὼν εἰς τὸν κόσμον, νεκροὺς μετὰ τὴν τελευτὴν ἐγείρει ἐν

αὐτῷ τῷ σώματι; . . . εἰ δὲ πάλιν αὐτὸς ἐστὶν ὁ Κύριος Ἀδὰμ πλάσας, καὶ αὐτὸν τὸν πρωτόπλαστον ἀπολλύει, τοὺς δὲ ἄλλους σώζει, ὃ πολλή σου ματαιοφροσύνη, Τατιανέ. Ἀδυναμίαν γὰρ τῷ Κυρίῳ κατὰ δύναμιν προσάπτεις, τῷ δυναμένῳ τὸν πρωτόπλαστον αὐτοῦ, διὰ μίαν παρακοὴν ἐκβεβλημένον τοῦ παραδείσου, καὶ παιδείας οὐ τῆς τυχοῦσης μετασχόντα, ἐν ἰδρώτι καὶ καμάτῳ διατετελεκότα, καὶ κατέναντι τοῦ παραδείσου κατακνηκότα, ὅπως μνημονεύει τῆς ἀγαθῆς διὰ τῆς εἰς μνήμην μετανόιας σώζειν ἢ δυναμένῳ μὲν, μὴ ἐλεοῦντι δέ. And he goes on to relate how Adam in the course of time made his way to Jerusalem, died there, and was buried in Golgotha, which was called τόπος κρανίου, because his skull was afterwards discovered there. Our Saviour, shedding His blood upon the cross, watered with those precious drops the mortal remains of our first father, a token and sign of the purification of the whole race of man. S. Aug. (?) Serm. vi. in App. (tom. v. p. ii. 14) alludes to the same legend, adding: 'Et vere, fratres, non incongrue creditur, quia ibi erectus sit medicus, ubi jacebat aegrotus. Et dignum erat, ut ubi occiderat humana superbia, ibi se inclinaret divina misericordia; et sanguis ille pretiosus etiam corporaliter pulverem antiqui peccatoris dum dignatur stillando contingere, redemisse credatur.' This sermon is probably spurious, but that Augustine believed in Adam's salvation is certain from passages in his genuine works, e. g. Ep. clxiv. (cap. iii. § 6): 'Et de illo quidem primo homine patre generis humani, quod eum inde (ex inferno) solverit Christus, Ecclesia fere tota consentit; quod eam non inaniter credidisse credendum est.' Comp. Ep. xcix; Lib. de Haer. 25. See Fabric. Cod. Pseud-epigr. V. T. vol. i. capp. xii, xxv, xxviii; vol. ii. capp. x, xi, xix. And an excellent note on this passage in Mr. Churton's commentary.

Ἐξείλατο, an Alexandrine form of 2 aor. mid., by a change of termination to the 1 aor. See Buttm. Irr. Verbs, v. αἶρέω.

Παραπτώματος ἰδίου. 'His own fall,' this recovery of his not affecting his descendants. Παράπτωμα is used in relation to Adam's transgression by S. Paul, Rom. v. 15, 17, 18. Comp. Job xxxvi. 9; Ezek.

xiv. 13. See on xii. 2. There is a certain similarity between the effects of Wisdom mentioned in this chapter, and the effects of faith in Hebr. xi, but the scope of the writers is entirely different. The supposition of Gfrörer (Urchrist. ii. 242), referred to by Bissell, that our author endorses the opinion of Philo, that Adam's fall consisted in his sinking from the condition of a pure spirit to a material existence, has no support whatever from this passage, and can only be read into it by blinded prejudice.

2. This supremacy was given before the Fall (Gen. i. 26, 28; ii. 20) and renewed after the Flood (Gen. ix. 2), being indeed a natural attribute of man. Comp. Ps. viii. 1; Heb. ii. 6–8; Eccclus. xvii. 4.

3. Ἀδικος. Cain. Gen. iv. 'When he in his wrath deserted Wisdom.' For the omission of the names of the characters referred to see on xix. 13.

Συναπόλετο. 'Deperiit,' Vulg. And so Gutberlet regards σὺν as merely strengthening the verb. But this seems inadmissible, being without example. The word occurs in a similar connection in the prayer of Manasses, 13: μὴ συναπολέσης με ταῖς ἀνομίαις μου, where the Vulg. translates: 'Ne simul perdas me cum iniquitatibus meis.' Comp. Gen. xviii. 23. The meaning here is that Cain perished in and with his fratricidal wrath. A tradition mentioned by Jerome (Ep. xxxvi. t. i. p. 163) said that he was accidentally killed by Lamech, and some commentators see here an allusion to this legend. But this is unnecessary. The 'perishing' is a spiritual death. As Wisdom led Adam to repentance and salvation, so the rejection of Wisdom led Cain to destruction. See Fabric. Cod. Pseudepigr. V. T. i. cap. 42; Rab. Maur. De Univ. ii. 1 (cxi. p. 33, Migne); Pseudo-Aug. Quaest. ex Vet. Test. Qu. vi (iii. 45, App.).

4. Δι' οὗ, referring to ἄδικος, ver. 3. The flood was the consequence of the sin of Cain and his descendants, who imitated his wickedness. Comp. Gen. vi. 4, 5, which passage connects the deluge with the giants, the progeny of Cain, and the 'sons of God.' Comp. Orig. in Joann. tom. xx. 4 (iv. p. 312, Ben.).

Δι' εὐτελ. ξύλου, 'by means of valueless wood,' i.e. the ark. Gen. vi, vii. 'Per contemptibile lignum,' Vulg. 'Contemptibilis' is a post-classical word found in Ulpian and late writers. Comp. Is. xlix. 7; 1 Cor. i. 28, Vulg. Other uncommon words of like formation are these: 'incommunicabilis,' xiv. 21; 'ineffugibilis,' xvii. 16; 'inexterminabilis,' ii. 23; 'intelligibilis,' vii. 23; 'odibilis,' xii. 4; 'inextinguibilis,' vii. 10.

Τὸν δίκαιον. Noah, called 'just,' Gen. vi. 9; Eccclus. xlv. 17. Comp. Ezek. xiv. 14; Heb. xi. 7.

5. Συγχυθέντων. 'In consensu nequitiae cum se nationes contulissent,' Vulg. So Arn.: 'When the nations around conspired or joined together in wickedness,' i.e. when they were all sunk in idolatry. But as συγχέω is used of the 'confounding' at Babel, Gen. xi. 7, 9, and nowhere in the sense of 'conspiring,' it is better to translate: 'After the nations had been confounded in their conspiracy of wickedness.' After the attempt at Babel, and the widespread corruption that succeeded, Wisdom knew the righteous man. A rabbinical tradition mentioned by S. Jerome (Quaest. Hebr. in Gen.), with a sacrifice of chronology not unusual, connects Abraham with Nimrod, making the latter cast the patriarch into a fiery furnace to punish him for renouncing idolatry. In the legend the furnace becomes a cool meadow, and Abraham suffers no harm, a circumstance which recalls the 'moist whistling wind' in the case of the three holy children. See ver. 27 of the Addit. to Daniel. The legend about Abraham can be read in Etheridge's translation of The Targums on the Pentateuch, vol. i. p. 191, note 5, and in Fabric. Cod. Pseud. V. T. vol. i. cap. 107.

Ἐγνώ. 'Scivit,' Vulg. This reading has the authority of most MSS., ancient versions, and Orig. in Johann. tom. xx (i. 599). Comp. 1 Tim. ii. 19: 'The Lord knoweth them that are His.' Numb. xvi. 5. Eng.: 'found out,' reading εἶρε.

Τὸν δίκαιον. Abraham. Gen. xii. 1; Hebr. xi. 17–19.

Ἀμεμπτον. 'Sine querela,' Vulg. 'Querela,' in

the sense of 'blame,' occurs S. Luke i. 6; Ecclus. viii. 10; Wisd. xiii. 6; xviii. 21, Vulg.

Ἐπὶ τέκνου σπλάγχνοις. 'Kept him strong against his pity for his son.' Gen. xxii. 10. Ἐπὶ, 'against,' as S. Luke xii. 53. Σπλάγχνα, 'affection,' 'compassion.' Prov. xii. 10: τὰ δὲ σπλάγχνα τῶν ἀσεβῶν ἀνελεήμονα. Comp. S. Luke i. 78; Col. iii. 12.

6. Δίκαιον. Lot. xix. 17; 2 Pet. ii. 7. See Gen. xix. 17-22.

Πῦρ καταβάσιον Πενταπόλεως. 'The fire which fell upon Pentapolis.' Καταβάτης is used of Zeus as descending in lightning. Aristoph. Pax, 42; Aeschyl. Prom. 359. The five cities were Sodom, Gomorrah, Admah, Zeboim, and Zoar or Bela. Gen. xiv. 2. Zoar indeed was saved, but it is usual to speak of all the cities as perishing together. Comp. Joseph. Bell. Jud. iv. 8. 4. Πεντάπολις is found in Herod. i. 144, etc., applied to a confederation of five cities.

7. Ἦς ἔτι. The preponderance of authority is in favour of this reading. The Vulg. gives, 'Quibus in testimonium;' but many MSS. have 'cujus;' and the other versions seem generally to have read ἧς ἔτι.

Καπνίζ. καθέστηκε. 'Stands smoking.' Gen. xix. 28; Deut. xxix. 23. Recent travellers have not observed this; but Philo says: μέχρι νῦν καίεται, De Abrah. 27 (II. p. 21). Joseph. Bell. Jud. iv. 8. 4: νῦν δὲ κεκαυμένη πᾶσα . . . ἔστι γοῦν ἔτι λείψανα τοῦ θείου πυρός. And so, other authors. Thus Tertull. Apologet. 40: 'Regiones affines ejus Sodoma et Gomorra igneus imber excussit [! exussit]; olet adhuc incendio terra, et si qua illic arborum poma conantur oculis tenus, caeterum contacta cinerescunt.' Comp. Ejusd. De Pallio, 2. Tacit. Hist. v. 7: 'Haud procul inde campi quos ferunt olim uberes magnisque urbibus habitatos fulminum ictu arsisse; et manere vestigia, terramque ipsam, specie torridam, vim frugiferam perdidisse. Nam cuncta sponte edita aut manu sata, sive herba tenus aut flore, seu solitam in speciem adolevere, atra et inania velut in cinerem vanescunt.' Strabo, XVI. ii. 44, calls the country γῆν τεφρώδη.

Καπνιζομένη. 'Fumigabunda,' Vulg. This un-

common word is found in S. Ambr. ii. 9: 'fornax fumigabunda.' S. Aug. uses 'fumabunda,' translating Gen. xv. 17, De Civ. xvi. 24. A word of similar formation is 'tremebundus,' Wisd. xvii. 9; Hebr. xii. 21.

Χέρσος, 'waste land.' So χέρσα, 'waste places.' Aesch. Frag. 192. Cp. χερσόμοι, iv. 19.

Ἀτελέσιν. 'Incerto tempore fructus habentes arbores,' Vulg. 'Imperfectis germinibus fructificantes arbores,' Sabat. 'Plants bearing fruit at immature seasons.' The fruits are forced by the climate into premature ripeness, and so are worthless. The reference is probably to what are called The Apples of Sodom, of which Josephus speaks (Bell. Jud. iv. 8): ἔστι δὲ καὶ ἐν τοῖς καρποῖς σποδιὰν ἀναγεννωμένην, οἱ χρόαν μὲν ἔχουσι τοῖς ἐδωδίμοις ὅμοιαν, δρεψαμένων δὲ χερσὶν εἰς καπνὸν ἀναλύονται καὶ τέφραν. The only fruit at all answering to this description (and that very imperfectly), now found in this region, is that of the *Calotropis Procera*. See Bible Educator, iv. 312.

Ἀπιστούσης. Vulg.: 'incredibilis.' 'Unbelieving.' In this sense 'incredibilis' is post-classical. Cf. Tit. i. 16; Bar. i. 19; Ecclus. i. 36, Vulg.

Στήλη ἀλός. Lot's wife. Gen. xix. 26; Luke xvii. 32. Joseph. (Ant. i. 11. 4) says: ἰστόρηκα δ' αὐτὴν, ἔτι γὰρ καὶ νῦν διαμένει. The unscientific writers of subsequent times assigned the name of 'Lot's wife' to some of the fantastic figures which are often assumed by the crumbling rock at the south of the Dead Sea. According to the Targum of Jerusalem: 'Because the wife of Lot was of the children of the people of Sodom, she looked behind to see what would be the end of her father's house; and behold she was made to stand a statue of salt, until the time of the resurrection shall come, when the dead shall rise.' Ethelridge, i. p. 217. Clem. Rom. ad Cor. I. xi: συνεξελθούσης γὰρ αὐτῇ τῆς γυναικὸς ἑτερογνώμονος ὑπαρχούσης καὶ οὐκ ἐν ὁμοιοίᾳ, εἰς τοῦτο σημεῖον ἐτέθη, ὥστε γενέσθαι αὐτὴν στήλην ἀλός ἕως τῆς ἡμέρας ταύτης, εἰς τὸ γνωστὸν εἶναι πάντων, ὅτι οἱ δίψυχοι καὶ οἱ διστάζοντες περὶ τῆς τοῦ Θεοῦ δυνάμεως εἰς κρίμα καὶ εἰς σημείωσιν πάσαις ταῖς γενεαῖς γίνονται. Other early writers speak of 'the Pillar' existing in their

day, *e.g.* Iren. Adv. Haer. IV. xxxi. 3, and xxxiii. 9; Justin M. Apol. i. 53; Prudent. Hamartig. 740 ff.

Ἐσθηκυῖα and the other participles depend on καθέστηκε.

8. Γάρ. This verse confirms ver. 7.

Ἐβλάβησαν. 'They suffered loss so as not to know what was good.' Lit.: 'Were stopped from, deprived of, the knowing.' 'Lapsi sunt,' Vulg., for which Reusch conjectures 'laesi sunt.' Aeschyl. Ag. 120:

βλαβέντα λουσθίων δρόμων.

See Donalds. New Cratyl. iv. 5. p. 549, ed. 1839.

Τῷ βίῳ. 'Hominibus,' Vulg. 'To the world,' Eng. 'Life' = 'the living,' as xiv. 21; 4 Macc. xvii. 14. Demosth. De Cor. p. 330: ἐπὶ τὸν παρόντα βίον, 'the present generation.'

Ἴνα. For their punishment the knowledge of their sin is handed down to all time.

Θ. Θεραπεύσαντας. 'Delivered from distress those who honoured her,' referring to the instances given in the text. Θεραπεύοντας, the other reading, involves a general statement. The word itself recalls to one's mind the Therapeutae, by whose teaching the author may have been influenced. See on xvi. 28.

10. Φυγάδα. Jacob. Gen. xxvii. 42 ff.; xxviii. 5, 10. Grimm. comp. φυγὰς πονηρίας, Thuc. vi. 92. So Philo's treatise about Jacob is called Περὶ φυγάδων.

Ἐν τρίβ. εὐθείαις. 'In straight paths,' without error.

Βασιλ. Θεοῦ. In his dream. Gen. xxviii. 12, 17. He saw the spirit-world and the way in which God governs the universe. So Corn. a Lap., Tirin., etc. Comp. Hos. xii. 4, 5: 'He found him in Bethel, and there He spake with us; even the Lord of hosts; the Lord in his memorial.' In the Song of the Three Children, ver. 32, we have: εὐλογημένος εἰ ἐπὶ θρόνου τῆς βασιλείας σου. Comp. S. Luke xiii. 29.

Ἀγίων. 'Holy things,' 'mysteries,' parallel to 'the Kingdom of God.'

Εὐπόρησεν. 'Enriched him amid hardships.' Vulg.: 'honestavit.' See on vii. 11; cp. Eccus. xi. 23, Vulg.

'In his travels.' Eng. *i. e.* 'travails' = 'labours.' See Gen. xxx. 30, 43; xxxi. 1, 41, 42.

Ἐπλήθυνε τ. πόρους. Either πόρους must mean (as Eng.) 'the fruit of his labours,' as viii. 7; or ἐπλήθ. signifies, 'made to succeed,' 'prospered.' Πόνος in the above sense occurs Prov. iii. 9; Eccus. xiv. 15. Comp. Past. Herm. Simil. IX. c. xxiv. 3: ἐπλήθυνεν αὐτοὺς ἐν τοῖς κόποις τῶν χειρῶν αὐτῶν.

11. 'In the covetousness of his oppressors,' *i. e.* Laban. Gen. xxxi. 7.

Ἐπλούτισεν. 'Honestum fecit,' Vulg. See on vii. 11; and comp. Eccus. xiii. 2; 3 Esdr. iii. 21, Vulg.

12. Ἐχθρῶν, 'open enemies,' ἐνεδρευνόντων, 'secret enemies,' *e.g.* Laban, Esau, the Canaanites. Gen. xxxiii. 4; xxxv. 5.

Ἡσφαλίσατο. 'Tutavit,' Vulg. Act. for deponent forms are found elsewhere, *e.g.* 'suffragare,' 3 Esdr. vi. 10; 'gratificare,' Eph. i. 6; 'demolire,' 3 Esdr. i. 55; 'lamentare,' Matt. xi. 17; 'praedare,' Judith ii. 16; 'radicare,' Eccus. xxiv. 16. The form 'tutare' occurs in Plaut. Merc. V. ii. 24:

'Invoco vos, Lares viales, ut me bene tutetis,'

where however some MSS. read 'juvetis.'

Ἐβράβευσεν. 'Decided in his favour a strong conflict.' Col. iii. 15. This refers to Jacob's wrestling with the angel. Gen. xxxii. 24 ff.; Hos. xii. 3, 4. See Pusey *in l.* The acc. with βραβεύω is to be compared with such phrases as νικᾶν ἀγῶνα, Ὀλύμπια.

Εὐσέβεια. Comp. 1 Tim. iv. 8; vi. 6. Philo, De Leg. ad Cai. 32 (II. p. 582): ἕως οὐ πεπρεσβεύμεθα, μὴ ἀποκόψῃς τὰς ἀμείνους ἐλπίδας μυριάδων τοσούτων, αἷς οὐχ ὑπὲρ κέρδους, ἀλλ' ὑπὲρ εὐσεβείας ἐστὶν ἡ σπουδή. καὶ τοί γε ἡμάρτομεν τοῦτο εἰπόντες. τί γὰρ ἂν εἴη κέρδος λυσιτελέσμερον ὁσιότητος ἀνθρώποις;

13. Δίκαιον. Joseph. Gen. xxxvii; Acts vii. 9.

Ἐξ ἁμαρτίας ἑρρ. refers to the matter with Potiphar's wife. Gen. xxxix. The Vulg. renders: 'a peccatoribus liberavit eum,' taking it of Joseph's brethren; unless, indeed, as Reusch thinks, 'peccatoribus' is a mistake for 'peccato.'

14. **Λάκκον**, the dungeon in which Potiphar confined Joseph. Gen. xxxix. 20. It occurs in the same sense Exod. xii. 29: *ἔως πρωτοτόκου τῆς αἰχμαλωτίδος τῆς ἐν τῷ λάκκῳ*. Comp. Gen. xl. 15.

Σκήπτρα. Gen. xli. 40-43; Acts vii. 10. The plural is commonly used in a metaphorical sense, thus Soph. Oed. Col. 449; Herod. vii. 52.

Τυραννούντων αὐτοῦ. 'Power over his oppressors,' viz. his brethren, Potiphar, etc. Gen. xli. 43; xlii. 6. *Ἐξουσία* with gen. S. Matt. x. 1.

Τοὺς μωμησαμένους, 'those that blamed him,' refers not only to Potiphar's wife (Gen. xxxix. 17), but to his brethren also, who hated him for his dreams and his father's partiality. Gen. xxxvii. 4, 5.

Αἰώνιον. 'Glory to all time,' handed down from age to age.

15. **Λαὸν ὅσιον**. The Israelites. 'A holy people,' as being separated from all other nations and made God's peculiar inheritance. See Ex. xix. 5, 6; 2 Cor. vi. 17, 18. Past. Herm. Sim. IX. c. xviii. 4: *ἀπειληφὼς τὸν λαὸν αὐτοῦ καθαρὸν*.

Στέρμα ἄμειπτον. This is taken by some to refer to the blamelessness of the Jews as regards the Egyptians; but more probably it alludes to their official characteristic, as S. Paul calls all Christians holy. That they fell into idolatry and other sins while sojourning in Egypt is clear from Ezek. xx. 8; xxiii. 3. For the deliverance spoken of see Ex. i. 12, 17; and xii. 41.-

16. **Εἰσῆλθεν**. See Ex. iv. 12.

Θεράποντος Κυρίου. This, and the similar expression, *δοῦλος Θεοῦ*, are commonly applied to Moses in the Sept. Ex. xiv. 31; Numb. xii. 7; Ps. civ. 26. Comp. Hebr. iii. 5.

Βασιλεῦσι. Pharaoh. So Ps. civ. 30: 'even in their kings' [*τῶν βασιλέων*] chambers.'

Τερ. καὶ σημ. See on viii. 8. Ps. cxxxiv. 9: *ἐξαπέστειλε σημεῖα καὶ τέρατα ἐν μέσῳ σου, Αἴγυπτε, ἐν Φαραῶ καὶ ἐν πᾶσι τοῖς δούλοις αὐτοῦ*.

17. **Ἀπέδωκεν**. The Israelites were 'repaid' for their hard labour in Egypt by the goods, jewels, etc. which

they asked of the Egyptians. Ex. xii. 35, 36. This was according to God's promise to Abraham, Gen. xv. 14.

ᾠδήγησεν refers to the pillar of cloud. Ex. xiii. 21, 22; Deut. viii. 2.

Εἰς σκέπην ἡμέρας. So Ps. civ. 39: *διεπέτασε νεφέλην εἰς σκέπην αὐτοῖς*. Ecclus. xxxi. 19: *σκέπη ἀπὸ καύσωνος καὶ σκέπη ἀπὸ μεσημβρίας* (xxxiv. 16).

Ἄστρον Gutb. takes to mean the sun and moon, to which alone the flame of the pillar of fire would be compared. But taking *ἄστρον* in its proper sense of 'constellation,' this seems hardly necessary. Comp. Ps. lxxvii. 14: *ᾠδήγησεν αὐτοὺς ἐν νεφέλῃ ἡμέρας, καὶ ὅλην τὴν νύκτα ἐν φωτισμῷ πυρός*.

18, 19. Ex. xiv. Ps. lxxvii. 13: *διεῤῥήξε θάλασσαν καὶ διήγαγεν αὐτοὺς, ἔστησεν ὕδατα ὥσεί ἄσκον*.

19. **Ἀνέβρασεν**. Vulg., 'eduxit,' which is tame and inadequate. 'Cast them up,' Eng., is better. The Vulg. refers it to the Israelites as being restored to life from the grave, 'ab altitudine inferorum.' But *αὐτοὺς* doubtless refers to τ. *ἐχθρούς*; and *ἀνέβρ.*, 'threw up,' 'ejected,' alludes to the tradition that the sea cast out the bodies of the drowned Egyptians. Targum of Jerusalem: 'The sea and the earth had controversy one with the other. The sea said to the earth, Receive thy children; and the earth said to the sea, Receive thy murderers. But the earth willed not to swallow them, and the sea willed not to overwhelm them.' See Ginsburg, ap. Kitt. Cycopl. Art. 'Book of Wisdom,' note p. 1116, vol. III. (ed. 1866). Josephus, Ant. ii. 16. 6, mentions that all the arms and baggage of the Egyptians were driven ashore near the camp of the Israelites, who were thus provided with weapons. Comp. Ex. xiv. 30: 'And Israel saw the Egyptians dead upon the sea shore.' See next verse.

20. **Διὰ τοῦτο**. Because the Egyptians were found dead on the shore. See on ver. 19. 'Leviathan,' in Ps. lxxiv. 14, refers to the Egyptians, whose corpses became a prey to the creatures that inhabit the desert.

Ὑμνήσαν. Exod. xv. Comp. Is. xii. 5: *ὑμνήσατε τὸ ὄνομα Κυρίου*. Esth. iv. (15) *additam*: *ἵνα ζῶντες ὑμνώμεν σου τὸ ὄνομα, Κύριε*.

‘Υπέρμαχον. ‘Victricem,’ Vulg. Rather ‘defending,’ ‘that fought for them,’ as xvi. 17; 2 Macc. viii. 36. Philo, De Somn. II. 42 (I. p. 696): *μεγάλη γέ ἡ ὑπέρμαχος χεὶρ*, referring to the same event.

21. Κωφῶν. Moses, who was slow of speech (Ex. iv. 10; vi. 12, 30), and the people, who through fear had not dared to sing unto God in the house of bondage, now praised Him in a hymn of victory.

Νηπίων. Ps. viii. 2: ‘Out of the mouth of babes and sucklings hast Thou ordained strength.’

Τρανὸς from *τρανός* = *τρανής*, ‘piercing,’ ‘distinct.’

Vulg., ‘disertas,’ vii. 22. The Vulg. rendering: ‘os mutorum et linguas infantium,’ seems to imply, in the eyes of some commentators, a special miracle; but there is no warrant for this in Scripture nor tradition, if we except the gloss in the spurious treatise among the works of S. Aug., De Mirab. S. Script. c. 21, where it is said that, though few out of the great multitude could have heard Moses leading the song, yet that all, young, and old, joined in it with one accord, and sang in perfect unison with him.

CHAPTER XI.

1. Εὐώδωσε . . διώδουσιν, v. 2, a play of words. The subject is still Wisdom.

Ἐν χειρὶ. ‘By the hand,’ as Acts vii. 35. Vulg., ‘in manibus.’ Ps. lxxvi. 21: *ὠδήγησας ὡς πρόβατα τὸν λαόν σου ἐν χειρὶ Μωυσῆ καὶ Ἀαρών*.

Προφήτου ἁγίου. Moses. Deut. xviii. 18; xxxiv. 10-12. For the term ‘holy’ applied to Prophets comp. S. Luke i. 70; 2 S. Pet. iii. 2.

2. Ἔπηξαν. The classical word for ‘pitching’ a tent. Plat. De Legg. vii. 19 (p. 817 C): *σκηπὰς πῆξαντας κατ’ ἀγοράν*. Heb. viii. 2. See Jer. ii. 6.

3. Πολεμίους, ‘open enemies’ in battle, as the Amalekites (Ex xvii. 8-16); Arad (Numb. xxi. 1-3); the Amorites (Numb. xxi. 21-25); and Og (Numb. xxi. 33-35).

Ἐχθροὺς, ‘those who hated them,’ as the Moabites and Midianites (Numb. xxv. 17, 18; xxxi. 2).

4. The author omits the murmuring of the people, and alludes only to God’s mercy in relieving their wants. Ex. xvii. 4-6; Numb. xx. 8-11.

Ἐκ πέτρας ἀκροτόμου. ‘De petra altissima,’ Vulg. ‘The flinty rock,’ Eng. Ἀκροτ. is ‘abrupt,’ ‘precipitous.’ It is used sometimes without *πέτρα*, as

Ecclus. xlviii. 17. Comp. Deut. viii. 15: *τοῦ ἐξαγαγόντος σοι ἐκ πέτρας ἀκροτόμου πηγὴν ὕδατος*. The word is of late use. Thus Polyb. Hist. ix. 27. 4: *κεῖται τὸ τεῖχος ἐπὶ πέτρας ἀκροτόμου καὶ περιβρῶγος*. Philo, All. II. 21 (I. p. 82): *ἡ γὰρ ἀκρότομος πέτρα ἡ σοφία τοῦ Θεοῦ ἐστίν*. So Vit. Mos. I. 38 (II. p. 114): *λαβὼν Μωϋσῆς τὴν ἱερὰν ἐκείνην βακτηρίαν . . . θεοφορηθεὶς τὴν ἀκρότομον παλεῖ πέτραν*. Ps. lxxvii. 15, 16, 20. See 1 Cor. x. 4. We may note that our author seems to have had the words of the Septuagint version before him.

5.-XII. 1. *Wisdom exhibited in the punishment of God’s enemies: the Egyptians.*

5. The principle of retributive justice is seen to pervade all God’s dealings with the Israelites and Egyptians and Canaanites.

Ἐχθροὶ αὐτῶν. After these words the Vulg. introduces a gloss, which is entirely without authority from the Greek: ‘A defectione potus sui, et in eis cum abundant filii Israel laetati sunt.’ It seems to be an explanation of the text, contrasting the want of water suffered by the Egyptians when the Nile was turned into blood with the abundant supply bestowed on the

Israelites. But it is most unnecessary, as the following verses sufficiently explain the allusion.

Διὰ τούτων, viz. by miracles connected with water.

Αὐτοί. The Israelites. Ex. vii. 19; xvii. 6; Numb. xx. 10, 11.

6. Ἀενάου seems more correct than ἀενάου. The MSS. vary. Bar. v. 7; 2 Macc. vii. 36.

Αἷματι λυθρώδει παραχθέντος. 'Of a river troubled (or, turbid) with foul blood.' The reference of course is to the first Plague. Λυθρώδης is a very uncommon word. Λύθρον is found in Homer, meaning 'defilement from blood.' The reading παραχθέντες introduces a harsh anacoluthon, not in accordance with our writer's habit. The Vulg. differs widely from the text: 'Humanum sanguinem dedisti injustis;' and it seems to translate παραχθέντες by 'Qui cum minuerentur.' Philo, Vit. Mos. 17 (II. p. 96): συνεξαίματούνται δ' αὐτῷ λίμναι, διώρυχες, κρήναι, φρέατα, πηγαί, σύμπασα ἢ κατ' Αἴγυπτον οὐσία ὕδατος, ὥς ἀπορία ποτοῦ τὰ παρὰ ταῖς ἔχθαις ἀναστέλλειν, τὰς δ' ἀνατεμνομένας φλέβας, καθάπερ ἐν ταῖς αἰμορρογαῖαις, κρουνηδὸν αἰλοὺς ἀκοντίζειν αἵματος, μηδεμιᾶς ἐνορωμένης διαυγοὺς λιβάδος. Joseph. Ant. II. xiv. 1: οὐχὶ τὴν χροᾶν δὲ μόνον ἦν τοιοῦτος (sc. αἱματώδης), ἀλλὰ καὶ τοῖς πειρωμένοις πίνειν ἀλγήματα καὶ πικρὰν δδύνην προσέφερον. ἦν δὲ τοιοῦτος μὲν Αἰγυπτίοις, Ἑβραίοις δὲ γλυκὺς καὶ πόσιμος, καὶ μηδὲν τοῦ κατὰ φύσιν παρηλλαγμένος. So III. i. 4: ὁ αὐτὸς ποταμὸς ἐκείνοις μὲν αἶμα ἦν καὶ ἄποτος, αὐτοῖς δὲ πόσιμος καὶ γλυκὺς.

Ἀντὶ μὲν with no δέ, but the clause ἔδωκας κ.τ.λ., ver. 7, virtually contains the contrast. For the regard paid by the Egyptians to their river-god Nilus or Hapi-man see Wilkinson, Anc. Egypt. iii. p. 206.

7. Εἰς ἔλεγχον. 'For reproof,' 'punishment,' referring to the verse preceding. See Ex. i. 16, 22. Vulg.: 'Qui cum minuerentur in traductione infantium occisorum.' For 'traductio' as the translation of ἔλεγχος comp. ii. 14; xviii. 5, Vulg., and see on iv. 20. S. Ephr. Syr. in Exod. c. vii. (p. 207): 'Et quidem verisimile est regem Aegypti patrio flumine statum et solenne sacrificium frequenter facitasse juxta decreta magorum, quibus plurimum deferebat. Hic Pharaon, quum a Moyse Dei nomine interpellatus, Hebraeos se

dimissurum negaret, Moyses percussit flumen, quod antiquus ille Pharaon polluerat; ut aquae infantium sanguine foedatae in sanguinem verterentur, et pisces hominum mortuorum carnibus saginati, et ipsi morentur.' 'All this was the Lord God of the Hebrews his doing, that the blood of the Hebrew infants might be required of the Egyptians, κατὰ ἀντιπεπονθός, according to the law of retaliation, or most exquisite rule of primitive justice.' Jackson, ix. pp. 414, 415, ed. 1844.

Νηπιόκτόνου. A new word, as τεκνοφόνος, xiv. 23.

Αὐτοῖς. The Israelites in the wilderness.

8. Τότε, when the Israelites were without water in the wilderness.

Ἐκόλασας. Ex. vii. 20. See on ver. 5. Vulg.: 'Quemadmodum tuos exaltares et adversarios illos necares,' where 'tuos exaltares et' seems to be an interpolation.

9. 'When they, the Israelites, were tried by thirst (although indeed it was in mercy that they were thus disciplined), they learned how the ungodly, the Egyptians, being judged in wrath, were tormented.' They recognised the different treatment accorded to them and to their enemies. This passage is a good instance of the careful balancing of words and clauses affected by the writer. See Guth. Cp. Deut. viii. 2, 3. The Eng. Vers. adds, 'thirsting in another manner than the just;' which words occur in the original at the end of ver. 14, and are found in this ver. 9 neither in MSS., nor Compl., nor Ald., nor in other versions. Arn. thinks it shows great sagacity in our translators to have discovered the right place for this clause, which he considers to be unmeaning in ver. 14. Most readers will not agree with him. Dean Jackson (bk. x. ch. 40) sees in this and similar passages what he calls an opinion 'so far from being canonical, scarce orthodoxal,' viz. that the Jews, because they were the seed of Abraham, were the only righteous seed, and that the Lord, though He corrected and chastised them, would never plague them as He did the unrighteous heathen, or punish them with blindness of heart. 'The receipt or medicine for curing this disease we have set down Rom. ix. 18: "Therefore hath He mercy on whom He will

have mercy, and whom He will He hardeneth." Works, ix. p. 416. It is true that the author makes the most of the contrast between the treatment of the Jews and that shown to their heathen enemies, but he follows the line of Scripture in so doing. Comp. Deut. xi. 2-4 with viii. 5, 15, 16; vii. 13, 14 with vers. 15, 16.

10. Ὡς πατήρ. Comp. Deut. viii. 5; 2 Sam. vii. 14; Hebr. xii. 5, 6.

Ἀπότομος, 'severe.' Comp. Rom. xi. 22: ἴδε οὖν χρηστότητα καὶ ἀποτομίαν Θεοῦ.

Καταδικ. ἐξήτ. Vulg.: 'interrogans condemnasti.' Sabat.: 'condemnans interrogasti.'

11. Ἀπόντες. 'Whether they were far away from the Israelites, or in their presence.' While the Israelites were in Egypt, the Egyptians were vexed with the Plagues; when the Israelites were departed, the Egyptians were vexed with grief and envy.

Ἐτρώχοντο. Comp. xiv. 15.

12. Διπλή γάρ. Explained in ver. 13. First, the thought that their punishment brought deliverance to the Hebrews; secondly, the enforced recognition of the power of the Lord, and the nothingness of their gods.

Μνήμων τῶν παρελθόντων. 'Gemitus memor (cum memoria, Vulg.) praeteritorum.' Reusch. This reading has the greatest authority; that of Vat., μνημῶν τῶν παρελθουσῶν, must mean, 'groaning over past remembrances.'

13. Διὰ τῶν ἰδ. κολ. 'By that which punished them,' the Egyptians, *e.g.* water.

Εὐεργετούμενους, 'were being continually benefited.' The reading εὐεργετημένους is the alteration of some scribe who did not understand the force of the present participle.

Ἦισθοντο τ. Κυρίου, 'they took knowledge of the Lord,' recognised His hand in that which befel them. xii. 27. Vulg.: 'Commemorati sunt Dominum, admirantes in finem exitus;' where we may note 'commemorari' used as a deponent verb (cp. Bar. iii. 23), and the added clause, which seems to be an inter-

polation from the next verse. Blunt observes that it is noteworthy that the Egyptians made no attack on the Israelites from the exodus till the reign of Rehoboam. Cp. Ps. lxiv. 9.

14. Ὁν γάρ. The other reading, τὸν γάρ, has more authority, but mars the sentence. 'For him whom, long before cast forth when the children were exposed.' The reference, of course, is to Moses. Ex. ii. 3. Vulg.: 'In expositione prava projectum,' omitting πάλαι, or reading κακῇ. Comp. xviii. 5; Acts vii. 19, 21.

Ἀπείπον χλεύαρ. 'They rejected with scoffs,' *i.e.* when he was endeavouring to effect the deliverance of his people. Ex. v. 3, 4; vii. 23; x. 10, 11, 28.

Ἐπὶ τέλει τ. ἐκβ. 'At the end of the events.' Grimm interprets this to mean, at the end of the Ten Plagues; but the succeeding clause confines the reference to the miraculous supply of water in the wilderness, marvellous stories of which may have reached the Egyptians. For the reputation of Moses among the Egyptians before the Exodus see Ex. xi. 3.

Διψήσαντες, *i.e.* having themselves thirsted in a very different manner from the Hebrews. Οὐχ ὁμοία, a litotes. Eng. omits this clause. See on ver. 9. They had no relief for their thirst when their river was turned into blood.

15. Ἀντί. 'For' = in punishment of 'the foolish thoughts of (proceeding from) their iniquity.' Comp. Rom. i. 21: 'became vain in their imaginations (διαλογισμοῖς), and their foolish (ἄσύνετος) heart was darkened.'

Ἄλογα ἔρπετά. 'Mutos serpentes,' Vulg. Rather, 'irrational.' Ch. xvii. 9; 2 Pet. ii. 12. The word ἔρπετά, 'reptiles,' may include crocodiles. See next note.

Κνώδαλα εὐτελῆ. 'Vile, worthless animals.' The Egyptians worshipped animals of all kinds, from the crocodile to the mosquito. Vulg., 'bestias supervacuas.' And so xii. 24; xv. 10; xvi. 29. 'Useless beasts.'

Ἐπαπέστεilas. Deut. xxviii. 48; Eccclus. xxviii. 23 (A. C.); Polyb. I. liii. 5.

ζώων, 'living creatures,' *e.g.* frogs, flies, lice, locusts. Ex. viii. and x. Blunt thinks that the writer refers to the crocodiles which infest the Nile. But the reference seems to be to some of the Ten Plagues. Comp. ch. xvi. 9.

16. This retribution may be traced throughout the Ten Plagues, according to the distich: 'Per quod quis peccat, per idem punitur et idem.' Comp. xii. 23; xvi. 1. S. Athan. applies this principle to the circumstances of Herod's death. See below.

καὶ κολάζ. The addition of καὶ is found in a Fragment attributed to S. Athanasius (xxvi. p. 1256, Migne; Montfauc. ii. 26).

17. Οὐ γὰρ ἡπέρει . . . ἐπιπέμψαι. 'Non enim impossibilis erat . . . immittere,' Vulg. 'Impossibilis' is a late word, not found with the sense of 'unable,' as here, but with a passive sense = 'that cannot be done,' 'impossible.' It is here = 'impotens.'

Χεῖρ. Pearson (On the Creed, Art. II. note e, pp. 131, 132, ed. 1833) notes that as in Isai. xlviii. 13, the 'hand of God' is by the Chaldee paraphrast translated the 'Word of God,' so here ἡ παντοδύναμός σου χεῖρ καὶ κτίσασα τὸν κόσμον becomes, xviii. 15, παντοδύναμός σου λόγος ἀπ' οὐρανῶν.

Ἐξ ἀμόρφου ὕλης. 'Out of matter without form,' *i.e.* out of chaos. The term is Plato's, but the idea is not necessarily the same as his. Our author says nothing about matter being eternal, and is speaking of the moulding and adaptation of the previously created material. The commentators quote a passage from Timaeus Loocr., the supposed teacher of Plato, p. 94 A: ταύταν δὲ τὰν ὕλαν αἰδίου μὲν ἔφα, οὐ μὲν ἀκίνητον, ἀμορφον δὲ καθ' ἐαυτὰν καὶ ἀσχημάτιστον, δεχομένην δὲ πᾶσαν μορφάν. The Vulg. translates, 'ex materia invisā,' with reference probably to Gen. i. 2: ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος. S. Aug. de Gen. ad Lit. I. § 28 (t. iii. 126): 'Qui fecisti mundum ex materia informi.' But De Fid. et Symb. cap. ii. he writes: 'Qui fecisti mundum ex materia invisā, vel etiam informi sicut nonnulla exemplaria tenent.' Just. Mart. Apol. i. 10: καὶ πάντα τὴν ἀρχὴν ἀγαθὸν ὄντα δημιουργῆσαι αὐτὸν ἐξ ἀμόρφου

ὕλης δι' ἀνθρώπους δεδιδάγμεθα. Comp. Philo, De Cherub. 35 (I. p. 162): ἔστι μὲν τὸ ὕφ' οὗ, τὸ αἴτιον, ἐξ οὗ δὲ, ἡ ὕλη. See Orig. Περὶ Ἀρχ. iv. 33 (I. p. 192, Ben.). S. Aug. sees nothing erroneous in our author's statement. About this he writes thus: 'Primo ergo materia facta est confusa et informis, unde omnia fierent quae distincta atque formata sunt, quod credo a Graecis chaos appellari . . . Et ideo Deus rectissime creditur omnia de nihilo fecisse, quia etiamsi omnia formata de ista materia facta sunt, haec ipsa materia tamen de omnino nihilo facta est.' De Gen. contr. Manich. i. §§ 9, 10. In the passage quoted above from De Fide et Symb. he continues: 'Et si ipsum caelum et terram, *i.e.* mundum et omnia quae in eo sunt, ex aliqua materia fecerat, sicut scriptum est "Qui fecisti . . . invisā," nullo modo credendum est illam ipsam materiam, de qua factus est mundus, quamvis informem, quamvis invisā, quocunque modo esset, per se ipsam esse potuisse, tamquam coaeternam et coevam Deo: sed quemlibet modum suum, quem habebat, ut quoquo modo esset, et distinctarum rerum formas posset accipere, non habebat nisi ab omnipotente Deo, cujus beneficio est res non solum quaecunque formata, sed etiam quaecunque formabilis . . . Hoc autem diximus, ne quis existimet contrarias sibi esse divinarum Scripturarum sententias, quoniam et omnia Deum fecisse de nihilo scriptum est, et mundum esse factum de informi materia.'

'A multitude of bears.' As God threatened the Israelites, Lev. xxvi. 22; Jer. viii. 17. Comp. Philo, de Vit. Mos. i. 19 (II. p. 97). Ἄρκος is the Alex. form of ἄρκτος. Bears were sent to punish the mocking children, 2 Kings ii. 24, and lions punished the disobedient prophet, 1 Kings xiii. 24, and the strangers in Samaria, 2 Kings xvii. 26. Comp. 1 Kings xx. 36. See also ch. xii. 9, and note there.

18. Νεοκτίστους, 'newly-formed' by Him who made (κτίσας) the world.

Θυμοῦ πλήρ. 'Ira plenas.' Comp. vii. 20; xvi. 5. Some unnecessarily have supposed that θυμός here means 'poison,' as perhaps in Deut. xxxii. 33; Job xx. 16.

Βρόμον λικμωμένους καπνοῦ. 'Fumi odorem proferentes,' Vulg. Βρόμος is here = βρώμος, 'a stink.' The MSS. vary much in this passage. The reading in the text has most authority. The Eng. seems to have read βρόμους (V. al.) λικμωμένου (Comp.) καπνοῦ. Mr. Churton compares the description of the monster in Job xli. 20, 21.

19. Βλάβη. 'Laesura,' Vulg. A post-class. word; it occurs also xviii. 3. Tertull. De Patient. vii: 'laesura divitiarum.' Grut. Inscr. Rom. 567, 8: 'Quae vixit mecum Annis xvii. M. ii. D. iii. sine ulla animi laesura.'

Συνεκτριψαι. The σὺν is intensive, like the prefix 'to' in old English. Thus Judg. ix. 53: 'And all to-brake his skull.' Chaucer, Knight's Tale, 2611:

'The helmes they to-hewen and to-shrede.'

20. Ἐν πνεύματι . . . ὑπὸ πνεύματος δυν. 'Blast.' See v. 23. So of Sennacherib it was said, 2 Kings xix. 7: 'Behold, I will send a blast (πνεῦμα) upon him.' Job iv. 9: ἀπὸ δὲ πνεύματος ὀργῆς αὐτοῦ ἀφανισθήσονται.

Ὑπὸ τῆς δίκης διωχθ. Vulg.: 'Persecutionem passi ab ipsis factis suis.' Many of these unauthorised variations from the Greek text are not noted by Gutb., whose Church considers the Vulg. of equal authority with the original. For the notion of vengeance dogging the sinner see Acts xxviii. 4.

Ἄλλὰ πάντα, κ.τ.λ. Comp. Job xxviii. 25; Isai. xl. 12. Thus 4 Esdr. iv. 36, 37: 'Quoniam in statera ponderavit saeculum, et mensura mensuravit tempora, et numero numeravit tempora.' The statement is true of the physical and moral world. Here it refers to the latter, and means generally that God, limiting His Omnipotence, awards His punishment by impartial rules, trying to lead men to repentance. The symmetry, harmony, and order that reign in the material universe are a figure and example of those which prevail in the moral government of the world. Comp. Ecclus. i. 9; xvi. 25. S. Bas. Magn. Hom. iii. in Hexaem. 5 (p. 27, Ben.): ὁ τοίνυν ἅπαντα σταθμῶ καὶ

μετρῶ διαταξάμενος (ἀριθμηταὶ γὰρ αὐτῶ, κατὰ τὸν Ἰωβ, καὶ σταγόνες εἰσὶν ὑετοῦ), ἦδει πόσον τῷ κόσμῳ χρόνον ἀφόρισεν εἰς διαμονήν, καὶ πόσῃ χρῆ τῷ πυρὶ προαποθέσθαι παρὰ νῆν. S. Aug., too, has treated this passage at some length (De Gen. ad Lit. IV. v. § 12). Thus: 'Faciamus ita dictum esse "Omnia . . . disposuisti," tanquam dictum esset, ita disposita ut haberent proprias mensuras suas, et proprios numeros, et proprium pondus, quae in eis pro sui cujusque generis mutabilitate mutarentur, augmentis et diminutionibus, multitudine et paucitate, levitate et gravitate, secundum dispositionem Dei.' Cf. contr. Jul. Op. Imp. ii. § 87 (t. x. 987).

21. Τὸ γὰρ μεγ. ἰσχ. gives the ground for 18—20.

Σοὶ πάρεστιν. Vulg.: 'Tibi soli supererat,' where 'soli' is an interpolation, and 'supererat' ought to be 'superat,' which is found in some MSS.

Τίς ἀντιστ. This is quoted by Clem. Rom., and it is remarkable as being the earliest citation of the Book of Wisdom exterior to the N. T., ἐν λόγῳ τῆς μεγαλωσύνης αὐτοῦ συνεστήσατο τὰ πάντα καὶ ἐν λόγῳ δύναται αὐτὰ καταστρέφαι. Τίς ἐρεῖ αὐτῷ; Τί ἐποίησας; ἢ τίς ἀντιστήσεται τῷ κράτει τῆς ἰσχύος αὐτοῦ; "Οτε θέλει καὶ ὡς θέλει, ποιήσει πάντα καὶ οὐδὲν μὴ παρέλθῃ τῶν δεδογματισμένων ὑπ' αὐτοῦ. Ep. ad Cor. xxvii. See Prolegom. p. 36, and note on xii. 12.

22. Ῥοπή ἐκ πλαστήγγων. 'The turn of the scales.' 'Momentum staterae.' Eng.: 'Little grain of the balance;' taking ῥοπή for 'that which turns the scale.' So Grimm: 'an atom in the scale.' Is. xl. 15: ὡς ῥοπή ζυγοῦ.

Ὁρθρινή. 'A morning drop of dew.' Usually taken *per hypallagen* for 'a drop of morning dew;' as Vulg.: 'Gutta roris antelucani;' reading perhaps ὀρθρινῆς. Comp. Hos. vi. 4, and xiii. 3: ὡς δρόσος ὀρθρινῆ πορευομένη. Const. Apost. viii. 37: μετὰ τὸ ῥηθῆναι τὸν ὀρθρινὸν [ὕμνον], i. e. Matins.

23. Ὅτι. 'Because.' 'God's Almighty power is the foundation of His mercy.' Comp. Collect in P. B. for XIth Sund. after Trinity: 'O God, who declarest Thy Almighty power most chiefly in showing mercy and pity.' This is taken from the Sarum Missal, and

is also found in the Sacramentary of Gelasius. See ch. xii. 16, and Eccclus. xviii. 13.

Παρορᾶς . . . μετάνοιαν. A remarkable anticipation of S. Paul's language, Rom. ii. 4: 'Not knowing that the goodness of God leadeth thee to repentance.' Comp. Acts xvii. 30: 'The times of this ignorance God winked at (ὑπεριδὼν), but now commandeth all men everywhere to repent (μετανοεῖν).' 2 Pet. iii. 9. Eccclus. xxviii. 7: *πáριδε ἄγνοιαν*. 'Because they should amend,' Eng., where 'because' = 'in order that.' Comp. S. Matt. xx. 31: 'Rebuked them because they should hold their peace.' So 'quia' is used in late Latin for 'ut.'

24. Ἀγαπᾷς γάρ. The reason of God's long-suffering and mercy. Euseb. in Psalm xxiv. 10 (p. 93, Ben.): *ἐλεεῖ γὰρ τὰ ὄντα καὶ οὐδὲν βδελύσσεται ὡν ἐποίησεν* οὐδὲ γὰρ μισῶν τι κατεσκεύασε—quoting from memory.

Οὐδὲν βδελ. Comp. Coll. for Ash-Wednesday: 'Omnipotens aeternae Deus, Qui nihil odisti eorum quae fecisti,' which is the Vulg. version of this passage, and is found in the Sarum Missal, with the addition of a clause from ver. 23: 'Dissimulans peccata omnium propter poenitentiam.' Comp. Prov. xvi. 4. S. Bas. Lit. Copt.: 'Deus magne et aeternae, qui hominem absque vitio condidisti, et mortem quae Satanae invidia in mundum intraverat, per adventum Filii Tui . . . de-

struxisti' (XXXI. p. 1666, Migne). Clem. Al. Paed. i. 8. 62 (p. 135): *ἦν γὰρ οὐδὲν ὁ μισεῖ ὁ Κύριος*.

Οὐδὲ γάρ. 'Nec enim odians aliquid constituisti aut fecisti,' Vulg. This is not accurate and contains an unauthorised addition. Eng.: 'For never wouldest Thou have made anything if Thou hadst hated it.' 'Odiens' is a form unknown to classical Latin, but various parts of the verb 'odio' are used in the Vulg. and by late authors. Thus, 'odirent,' Ps. civ. 25; 'odiet,' Luke xvi. 13; 'odibunt,' Prov. i. 22; 'odite,' Ps. xvi. 10; 'oditur,' Tert. Apol. 3.

25. Κληθέν. 'Called into being.' Is. xli. 41: 'Who hath wrought and done it, calling the generations from the beginning?' Ib. xlviii. 13, and Rom. iv. 17: 'God, Who . . . calleth those things which be not as though they were.' Comp. Neh. ix. 6.

26. Σά ἐστι πάντα, φιλόψυχε, Orig. con. Cels. iv. 28 (I. 521, Ben.). Did. De Trin. ii. 6 (xxxix, 509, M.) reads: *ἡ τὸ μὴ βληθὲν ὑπὸ σοῦ ἐτηρήθη; φείδη δὲ πάντων, ὅτι πάντα σά ἐστιν, Δέσποτα φιλόψυχε, καὶ τὸ ἀφθαρτόν σου Πνεῦμά ἐστιν ἐν πᾶσι*.

Φιλόψυχος in classical Greek means, 'fond of life,' 'cowardly.' (Comp. S. John xii. 25: *ὁ φιλῶν τὴν ψυχὴν*). Here it means, 'lover of souls,' 'qui amas animas,' a beautiful expression. Comp. i. 13; Ezek. xviii. 4: 'Behold, all souls are Mine.' S. Matt. xviii. 14. See Prolegom. p. 27.

CHAPTER XII.

1. Τὸ γὰρ gives the reason why God is 'a lover of souls,' xi. 26. The Vulg. here, as in iv. 1, introduces an exclamatory sentence, not warranted by the Greek: 'O quam bonus et suavis est, Domine, spiritus Tuus in omnibus!' Some countenance is lent to this clause by the Ar. and Syr. versions, which give respectively, Arab.: 'Nam spiritus bonus omnibus inest.' Syr.: 'Amator es animarum, quia spiritus bonus habitat in

omnibus.' But the Greek MSS. do not vary. S. Aug. Con. Faust. xix. 28 (VIII. 320 D) has: 'Bonus enim spiritus Tuus est in omnibus.'

Ἐν πᾶσι. Eng., 'in all things,' taking πᾶσι as neut., as πάντων, xi. 26. This is not Pantheism, but a truth expressed elsewhere in the Bible. Thus Ps. civ. 30: 'Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth.'

Job xxxiii. 4: 'The Spirit of God hath made me, and the breath of the Almighty hath given me life.' Comp. Gen. ii. 7; vi. 3 (Sept.), and see note on i. 7. It is easier however to take *πᾶσι* as masc. with reference to *φιλόφυχε* (κατὰ σύνεσιν). Gutb. quotes Thom. Aquin. i. 9. 8 a 3: 'Deus dicitur esse in re aliqua dupliciter: Uno modo per modum causae agentis et sic est in omnibus rebus creatis ab ipso. Alio modo sicut objectum operationis est in operante, quod proprium est in operationibus animae, secundum quod cognitum est in cognoscente et desideratum in desiderante . . . Est in omnibus per potentiam, in quantum omnia ejus potestate subduntur,' etc. The author does not mean to imply that the Spirit of God is in the same degree and in the same manner present in all men good or bad: otherwise he would contradict himself. See i. 3-5. So the charge of Platonism founded on this passage is futile. S. Athan., Ep. I. ad Serap. 26 (I. pp. 674, 675), quotes τὸ γὰρ ἀφθαρτόν σου Πνεῦμά ἐστιν ἐν πᾶσι, and then a little further on says: τὸ μὲν Πνεῦμα Κυρίου πεπλήρωκε τὴν οἰκουμένην. Οὕτω γὰρ καὶ ὁ Δαβὶδ ψάλλει· Ποῦ πορευθὼ ἀπὸ τοῦ πνεύματός σου; καὶ πάλιν ἐν τῇ Σοφίᾳ γέγραπται· Τὸ γὰρ, κ.τ.λ. And Ep. III. ad Serap. 4 (p. 693), after citing the Psalm as above, Ποῦ . . . Πνεύματός σου; he proceeds, ὡς μὴ ὄντος αὐτοῦ ἐν τόπῳ, ἀλλ' ἔξω μὲν τῶν πάντων, ἐν δὲ τῷ Υἱῷ ὄντος, ὥς ἐστι καὶ ὁ Υἱὸς ἐν τῷ Πατρί.

2-27. *Wisdom exhibited in the punishment of God's enemies, especially the Canaanites. The lesson to be learned therefrom.*

2. Διὸ, i. e. because God is pitiful, xi. 23-26.

Παραπίπτοντας. So sin is παράπτωμα, Rom. xi. 11. See on x. 1, and comp. vi. 9. Vulg., 'eos qui exerant.' 'Exerro' is a very rare word, occurring 2 Macc. ii. 2; S. Cypr. Ep. i. 12. Stat. Theb. vi. 444:

'Spargitur in gyros, dexterque exerrat Orion.'

κατ' ὀλίγον, 'by little and little.' Vulg., 'partibus' = 'partim,' which is not found in Vulg. 'Partibus' occurs again ver. 10. The statement is general, but with special reference to the Canaanites, as the

following verse shows. Comp. Ps. cxl. 5; Hebr. xii. 5-10; and see Amos iv. 6-11. 'It is a great gift of God, that He should care for us, so as to chasten us.' Pusey *in loc.*

Ὑπομιμήσκων, by judgments which show the connection between sin and punishment, xi. 16.

3. Παλ. οἰκήτορας, governed by μισήσας. The 'old inhabitants' are the seven nations of Canaan conquered by the Israelites. Deut. vii. 1. 'Inhabitatores,' Vulg. Zeph. ii. 5. See on ver. 5 for words of similar formation.

Ἀγίας γῆς, so called 2 Macc. i. 7.

Μισήσας. Ps. v. 6, 7: ἐμίσησας πάντας τοὺς ἐργαζομένους τὴν ἀνομίαν . . . ἄνδρα αἱμάτων καὶ δόλιον βδελύσσεται Κύριος. God hates the sinner's sin, though He is merciful to the sinner. See ver. 8.

4. Ἐπὶ τῷ. The ground of God's hatred of them. 'For performing most odious works of sorcery and impious rites.' Ex. xxii. 18; Lev. xviii. 24-28; Deut. xviii. 9-14.

Ἐχθίστα. 'Odibilia,' Vulg. So Eccclus. vii. 28; Rom. i. 30; Rev. xviii. 2. This is an ante-classical word revived in later Latin. It occurs in Accius (B. C. 136), in Prisc. p. 709 P: 'Gnati mater pessimi odibilis,' and in Lamprid. Heliogab. c. 18: 'Vita, moribus, improbitate ita odibilis ut ejus nomen senatus eraserit.' Comp. S. Ambr. Ep. 14; De Cain et Abel, i. 4. See note on x. 4.

Φαρμακειῶν. Rev. ix. 21. 'Witchcrafts.' Ex. vii. 22; Is. xlvii. 9, 12.

5. Τέκνων τε φόνεας. Fritzsche reads φονᾶς, which he would join with ἔργα and τελετάς. But the change is against the authority of all MSS., and unnecessary. The 'murderers of children' refer to the worshippers of Moloch and Baal, Lev. xx. 2-5; 2 Kings iii. 27; Ps. cvi. 37, 38; Jer. vii. 31; xix. 5. The idea of these sacrifices was that the worth of such vicarious atonement was enhanced by the preciousness of the thing offered, the enormity of this violation of the holiest instincts being covered by the proof thus afforded of the superiority of religious to human obligations. See

further, on xiv. 23. For the Vulg. word 'necator' (Macrob. Sat. i. 22) see below.

Σπλαγχνοφάγων depends on *θοῖναν*, which is governed, as the other accusatives, by *μισήσας*, ver. 3. Ἀνθρ. *σαρκῶν* depends on *σπλαγχν*, 'the feast of the entrail-eaters of men's flesh.' There is a reading *σπλαγχνοφάγους* found in Compl., but without MS. authority. The Vulg. may perhaps have so read, translating: 'Et comestores viscerum hominum et devoratores sanguinis.' There seems to be no evidence that the Canaanites were guilty of cannibalism. It is probably an exaggeration of the author. Comp. 2 Macc. vi. 7. The Vulg. word 'comestor' is *ἀπ. λεγ.* 'Comessor' occurs in Tertull. Adv. Marc. I. i. Other unusual words of the same formation are these: 'adnuntiator,' Acts xvii. 18; 'clusor,' 2 Kings xxiv. 14; 'ascensor,' Exod. xv. 1; 'consector,' Ecclus. xxxvi. 19; 'exterminator,' 1 Cor. x. 10; 'malefactor,' 1 Pet. ii. 12; 'mediator,' Gal. iii. 19; 'miserator,' James v. 11; 'devorator' occurs Luke vii. 34, and in Tertull. De Resurr. XXX. ii.

Καὶ αἷματος. This clause is one of the most difficult passages in the whole Book, owing to the evident corruption of the text and the impossibility of restoring it satisfactorily. The readings of the MSS. will be seen in the critical note. The versions afford little help. Taking the Vat. reading, *ἐκ μέσου μυσταθείας σου*, as the starting-point, we have almost as many variations as MSS., and as many conjectures as editors. The Vat. itself has been altered into *μυσουμυστασθειασου*. Vulg.: 'a medio sacramento tuo,' perhaps having *μυστηρίου σου*. The Syr. gives: 'Fecerunt in medio sacramento sine lege.' The Ar.: 'Quum abstulissent e medio sui divinorum sacramentorum cognitionem.' Of the editions, that of Basil, 1545, reads: *ἐκ μέσου μύστας τε θείας σου*. Compl.: *ἐκ μέσου μύστας θείας σου*, with the wonderful translation: 'De medio sacramenti Divini tui.' Basil, 1550: *ἐκ μύσους μύστας τε θειασμοῦ*. Reinecc. and Aug. as Vat. Apel: *αἵματος ἐκμύσου μύστας θιάσου*. Grimm, 1837: *ἐκμυσσοῦς μύστας θιάσου*. 1860: *ἐκ μύσους μύστας θιάσου*. Fritzsche: *αἵματος ἐκ μέσου μύστας θιάσου*. Gutb. retains the Vat. reading. If we can be satisfied

with retaining words which occur nowhere else, we have three alternatives. We may keep *μυσταθείας*, deriving it from *μυστάθης*, which Hesychius admits, explaining it *εἰδός τι καὶ φρατρία μαντέων*. Or we may adopt the Sin. word *μυσταθιάσος*, a compound of *μύστης* and *θιάσος*. Or, leaving *μύστας θιάσου*, we may, with Grimm and Reusch, turn *ἐκ μέσου* into the new word *ἐκμύσου*, from *ἐκμυσῆς*, 'abominandus.' Neither of these alternatives approves itself to me; and, failing any better suggestion, I am inclined to read, with Fritzsche, *μύστας θιάσου*, but taking *καὶ αἷματος* with the preceding clause.

6. Καὶ αἷματος, with *σπλαγχνοφάγων*, 'eaters of men's flesh and of blood.' This was expressly contrary to God's ordinance, Gen. ix. 4; Lev. xvii. 10. Calmet: 'Sunt qui ferant: Epulum sanguinis ex medio choreae Menadum. Satis constat, in Bacchi orgiis cruda exsta cruentasque carnes vorari consuevisse.' Ap. Migne, Script. Sac. Curs.

Ἐκ μέσου μύστας θιάσου. *Μύστας* is probably governed by *ἀπολέσαι*. 'Thou wishedst to destroy the initiated (the votaries) from the midst of their company,' or, as Arnald words it: 'Thou wast determined to destroy those priests particularly amidst all the crew of idolaters, ex medio tripudiantium coetu.' This is very much the sense of the Eng. version.

Αὐθέντας, 'murderers with their own hand,' or 'murderers of their own flesh and blood,' like Aeschyl. Agam. 1573:

τρίβειν θανάτοις αὐθένταισι.

The Vulg. 'auctores' is quite a mistake, as Gutb. allows, unless the word 'caedis' has dropped out. 'Souls destitute of help,' *i. e.* their own children. The Jews learned these horrid rites from the Canaanites. Thus Ps. cvi. 37, 38: 'They sacrificed their sons and daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan.' Comp. Jer. vii. 31; Deut. xii. 31. See on ver. 5.

Ἀβοηθήτων, Ps. lxxxvii. 5; 2 Macc. iii. 28. 'In-auxiliatarum,' Vulg. This is *ἀπ. λεγ.*

Πατέρων ἡμ. Ex. xxiii. 23, 24; Num. xxxiii. 52 ff.; Deut. vii; xx. 16–18.

7. Ἀποικίαν. This seems hardly the word to apply to the settlement of the Hebrews in what was virtually their own land; hence Grimm suspects that the author uses the word for ἐποικίαν, which would not denote removal from the mother-country. Vulg., 'peregrinationem.' Eng. Marg., 'new inhabitance' = 'population.' A. Lap.: 'Ideo expulisti Chananaeos ut eorum terra, i.e. terrae et regiones, perciperent novam dignamque se peregrinationem, hoc est, peregrinorum et advenarum coloniam; coloniam, inquam, filiorum Dei, i.e. fidelium et piorum Israelitarum.'

Δέξεται, 'perciperent,' Vulg. This plainly ought to be 'perciperet,' sc. 'terra.'

Τιμιωτάτη γῇ. Deut. xi. 12.

8. Ὡς ἀνθρώπων. God had mercy even on the Canaanites 'as being men' possessed of souls and weak and prone to sin. Comp. Ps. lxxviii. 38, 39. God's long-suffering waited till the fourth generation. Gen. xv. 16.

Σφήκας. From the Sept. Ex. xxiii. 28: ἀποστελῶ τὰς σφηκίας προτέρας σου. Deut. vii. 20, and Josh. xxiv. 12: ἐξαπέστειλε προτέραν ὑμῶν τὴν σφηκίαν. The author seems to take this literally of hornets and wasps, according to the rabbinical legend; and instances are given in profane history where these insects have depopulated whole districts, as the venomous fly in Africa does now. (See Smith's Dict. of Bible, s. v. Hornets.) Philo, De Praem. et Poen. § 16 (II. p. 423), says the same thing. Commentators generally consider 'hornets' are to be taken metaphorically for panic. Comp. Deut. i. 44. Thus S. Aug. says, we do not read that the hornets were sent, so, he proceeds: 'Per hoc "vespae istae" aculei timoris intelligendi sunt fortasse, quibus agitabantur memoratae gentes, ut cederent filiis Israel.' Quaest. in Exod. ii. 93 (t. iii. 452).

Καταβραχὺ, 'little by little.' Thuc. i. 64. Ex. xxiii. 30: κατὰ μικρὸν μικρὸν ἐκβαλὼ αὐτοὺς ἀπὸ σοῦ. Comp. Deut. vii. 22.

Ἐξέλεθρ. Exod. xxii. 20; Acts iii. 23.

9. Ἐν παρατάξει, 'in regular battle.' Judith i. 6; 1 Macc. iii. 26.

Θηρίοις. Comp. 2 Kings xvii. 25, 26; Lev. xxvi. 22; Deut. xxxii. 24. See on xi. 17.

Ὑφ' ἑν. Vulg.: 'simul.' 'Together.' 'Uno eodemque momento' = πρὸς μίαν ῥοπὴν, xviii. 12. Wahl.

10. Καταβραχὺ, ver. 8. Vulg., 'partibus.' See on ver. 2. Comp. Judg. ii. 21–23.

Τόπον μετανοίας occurs Heb. xii. 17. Comp. Clem. Rom. Ep. ad Cor. vii. 5: ἐν γενεᾷ καὶ γενεᾷ μετανοίας τόπον ἔδωκεν ὁ Θεοπότης τοῖς βουλομένοις ἐπιστραφεῖναι ἐπ' αὐτόν. Const. Ap. ii. 38.

Οὐκ ἀγνοῶν. 'Though Thou knewest well.' God's foreknowledge leaves man's free will unfettered.

Γένεσις, 'birth,' 'origin.' Vulg., 'natio.'

Ἐμφυτος, 'innate,' 'planted in their very nature;' an adumbration of the doctrine of original sin, and (together with the following verse) quoted by S. Aug. Contr. Julian. Op. imperf. iii. 11 (X. p. 1056): 'Puto quod natura, non imitatio redarguitur; et quomodo natura nisi vitata peccato, non in primo homine sic creata?'

Οὐ μὴ ἀλλαγῇ. 'Non poterat mutari,' Vulg. The Latin is too strong for the Greek expression, which merely implies God's absolute knowledge of their perverse abuse of free-will.

Λογισμὸς, 'way of reasoning,' as 2 Macc. vii. 21: τὸν θηλὺν λογισμὸν ἄρσενι θυμῷ διεγείρασα.

11. Κατηραμένον. Referring to the curse pronounced on Canaan by Noah, Gen. ix. 24–27, which had not only political but moral consequences. Joseph. Ant. I. vi. 3: Νῶεος αἰσθόμενος τοῖς μὲν ἄλλοις παισὶν εὐδαιμονίαν εὔχεται, τῷ δὲ Χαμᾷ διὰ τὴν συγγενεῖαν αὐτῷ μὲν οὐ κατηράσαστο, τοῖς δ' ἐκγόνοις αὐτοῦ, καὶ τῶν ἄλλων διαπεφευγόντων τὴν ἁρὰν, τοὺς Χαναάνων παῖδας μέτεισιν ὁ Θεός.

Εὐλαβούμενός τινα. 'From fear of anyone.' Ecclus. xxiii. 18; 2 Macc. viii. 16; Job xiii. 25. So εὐλάβεια, xvii. 8.

Ἀδειαν. 'Indulgence,' 'impunity in those things in which they sinned.'

12. Τίς γὰρ ἔρει; see on xi. 21. Τίς . . . τί ἐποίησας; these words are found in Job ix. 12.

‘Α σὺ ἐποίησας. Arn. takes these words thus: ‘Who shall call Thee to account for the things which Thou hast done against the nations?’ But the Greek rather favours the Eng. version and the Vulg., ‘Nationes quas tu fecisti.’ The Vulg. transposes the two last clauses.

Εἰς κατάστασιν σοι=ἵνα καταστῇ σοι, ‘In order to stand forth against Thee,’ Grimm. ‘In conspectu tuo,’ Vulg. ‘In Thy presence,’ Eng. Marg. Κατάστασιν and ἐκδικος seem rather to be used here in a forensic sense: ‘Who will come to set forth the cause against Thee, as an advocate in respect of unrighteous men?’

13. Ὡ. It seems best to refer this to σοῦ. ‘Thou who carest for all, in order to show Thy impartiality.’ Ch. vi. 7; 1 Pet. v. 7. Whence the Eng. gets ‘to whom Thou mightest show’ is doubtful. ‘Unright’ is = ‘unrighteous.’ The distinguishing mark of heathendom is that its gods presided only over particular provinces, not ‘caring for all.’ See 1 Kings xx. 23.

14. Ἀντοφθαλμῆσαι, ‘to look in the face,’ ‘to defy.’ Eccles. xix. 5 (Compl. and Field): ὁ δὲ ἀντοφθαλμῶν ἡδοναῖς. Acts xxvii. 15. The Vulg. is very tame: ‘In conspectu tuo inquirerent.’ The word occurs in Clem. Rom. Ep. ad Cor. xxxiv. 1: ὁ νοθρὸς καὶ παρειμένος οὐκ ἀντοφθαλμῇ τῷ ἐργοπαρέκτῃ αὐτοῦ. S. Barn. Ep. v. 10: ἐμβλέποντες οὐκ ἰσχύουσιν εἰς τὰς ἀκτῖνας αὐτοῦ [ἡλίου] ἀντοφθαλμῆσαι. Polyb. I. xvii. 3; lxviii. 7.

Ἐκόλασας has more authority than ἀπώλεσας. Vulg.: ‘perdidisti,’ proves nothing, as it translates κολάζειν, ver. 27, by ‘exterminare,’ Reusch.

Περὶ ὧν = περὶ ἐκείνων οὖς.

15. Αὐτόν. It is inconsistent with God’s power that, as mortal judges often do, He should punish ‘even’ (αὐτόν) the innocent.

Δυνάμεως. ‘Multi homines, ut videantur potentes, innoxios vexant; sed haec potentia est tyrannis magna animi impotentia. Dei autem potentia vera est potentia, quia vera est aequitas veraque justitia.’ Corn. a Lap.

16. Ἀρχή, ‘foundation.’ God’s almighty power is not, as man’s often is, a cause of injustice and wrong,

but is the basis of, and inseparably joined with, just dealing. Grimm quotes Joseph. Ant. iv. 8. 14: τοῦ Θεοῦ ἰσχύς ἐστι τὸ δίκαιον.

Τὸ π. σ. δεσπόζειν, ‘Thy lordship over all.’ Comp. xi. 23, 26; and Rom. xi. 32.

17. Ἀπιστούμενος. ‘When Thou art doubted, discredited, as regards the fulness, perfection of Thy power.’ It is then that God displays His might; e.g. in the case of Pharaoh, Ex. v. 2; and Rabshakeh, 2 Kings xviii. 32. Comp. 2 Macc. ix. 4.

Ἐν τοῖς εἰδόσι. The addition of οὐκ in A. seems to be a scribe’s correction. The Vulg. (text. rec.) indeed gives: ‘Horum qui te nesciunt;’ but many Lat. MSS. have ‘qui sciunt,’ and it is so quoted by S. Aug. Quaest. in Hept. vi. 23. ‘In the case of those who know (intellectually and theoretically) Thee, or Thy power, and acknowledge it not practically by life and action.’ Comp. Rom. i. 21.

Ἐξελέγχεις. ‘Thou puttest their audacity to shame.’ ‘Audaciam traducis,’ Vulg., as iv. 20.

18. Δεσπόζων ἰσχύος. ‘Mastering, controlling Thy strength.’ Vulg. takes these words as a title of God: ‘Dominator virtutis.’ So S. Aug. (l. sup. cit.): ‘Dominus virtutum.’ But it is best rendered as above. Comp. Ps. lxxviii. 38, 39.

Ἐν ἐπιεικείᾳ. Vulg.: ‘cum tranquillitate.’ ‘With mildness, lenity.’ Cant. Tr. Puer. 18; Bar. ii. 27: ‘Thou hast dealt with us after all Thy goodness,’ ἐπιείκειαν. Comp. ch. ii. 19.

Φειδοῦς, ‘forbearance.’ ‘Reverentia,’ Vulg. So ἐπιείκεια is translated, ii. 19, q. v. It is the rendering of εὐλάβεια, Heb. v. 7: ‘exauditus pro sua reverentia.’ Comp. Esth. iii. (21), additā: ἀνευ παντὸς οἴκτου καὶ φειδοῦς.

Πάρεστι . . . δύνασθαι. The passage is found in Const. Apost. vii. 35. Vulg. renders well: ‘Subest enim tibi, cum volueris, posse.’ Cp. Rom. iv. 21.

19. From this verse to the end of the chapter the author enforces the lesson of mercy and judgment to be learned from God’s dealings

Φιλάνθρωπον. This is a great advance on the

Jewish principle, 'Thou shalt love thy neighbour, and hate thine enemy' (S. Matt. v. 43: comp. Deut. vii. 2; xxiii. 6; and Tacit. Hist. V. v. 2), and an approach to the Gospel law, S. Matt. v. 44; xviii. 32, 33.

Ἐπὶ ἁμαρτ. 'On the occasion of' = 'when we sin.' Vulg.: 'Judicans das locum in peccatis poenitentiae.' Many MSS. omit 'judicans,' which is not in the Greek.

20. Ἐτιμώρησας. A. and some cursives have ἐτιμώρῃσω. But the act. voice is used in the sense of 'taking vengeance on.' Comp. Soph. Oed. Tyr. 107. Ἐτιμώρῃσω occurs, without any various reading, xviii. 8.

Προσοχῆς, 'attention,' 'caution.' Ecclus. Prol.: παρακέκλησθε μετ' εὐνοίας καὶ προσοχῆς τὴν ἀνάγνωσιν ποιέσθαι. Comp. Rom. ix. 22.

Καὶ διέσεως. 'And indulgence.' Δίεσις, 'discharge,' 'letting through.' These two words are omitted by A, some cursives, and Vulg. Διέσεως is owed to S. The usual reading is καὶ δεήσεως, which is supposed to be explained by such passages as Is. lxx. 2: 'I have spread out My hands all the day unto a rebellious people.' Rom. x. 21; Prov. i. 24. But it seems unsuitable to God's dealings with the abominable Canaanites. The other reading, καὶ διέσωσας, probably is owed to the Sin. διέσεως: it certainly cannot have been the original expression, as it is quite foreign to the intention of the passage. The Eng. version leaves the word untranslated. It is omitted in Compl.

21. Ἀκριβείας, 'carefulness,' 'circumspection,' opp. to the rashness and partiality of men's judgments.

Ὅρκους καὶ συνθήκας. Comp. xviii. 22. Deut. vii. 8; Gal. iii. 16. 'Juramenta et conventiones,' Vulg. 'Juramentum' is a post-classical word = 'jusjurandum,' found xviii. 6, 22; Hab. iii. 9.

Ἄγαθ. ὑποσχέσεων. Comp. Eph. ii. 12: τῶν διαθηκῶν τῆς ἐπαγγελίας, and 2 Pet. i. 4. Wahl renders: 'Foedera cum promissionibus eximii juncta.'

22. Παιδεύων . . . μαστιγοῖς. 'Chastening,' as children. . . 'Thou scourgest,' as slaves. The two words occur Prov. iii. 12: ὃν γὰρ ἀγαπᾷ Κύριος παιδεύει [ἐλέγκει V.], μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται, quoted

Heb. xii. 6. Comp. ch. xvi. 16; Ps. xxxi. 10: πολλὰ αἱ μαστιγες τοῦ ἁμαρτωλοῦ, τὸν δὲ ἐλπίζοντα ἐπὶ Κύριον ἔλεος κυκλώσει.

Μερίμν. κρίνοντες. 'When judging others we should think earnestly on Thy goodness.' Comp. S. Matt. xviii. 33.

Κρινόμενοι, sc. ὑπὸ σοῦ.

23. Ὅθεν (Acts xxvi. 19; Heb. iii. 1), i. e. because God punished His enemies with more rigour than the Israelites. The author here and in the following verses speaks of the Egyptians. This is plain from his allusions to their being punished by the objects of their worship, which is not recorded of the Canaanites. Ch. xi. 15, 16; xvi. 1.

Τοὺς ἐν ἁφρ. ζ. β. ἀδίκους. 'Whereas men have lived dissolutely and unrighteously' (ἀδίκως), Eng. This is very inadequate. 'The unrighteous who persisted in folly of life,' or, 'a foolish life,' folly being sin, as i. 3. Comp. Rom. i. 21.

Βδελυγμάτων, 'abominations,' i. e. objects of idolatrous worship. So continually in Sept. Ecclus. xlix. 2; 1 Kings xi. 6; Is. ii. 8, 20. All the Plagues were directed against the idols of Egypt. 'Against all the gods (θεοίς) of Egypt I will execute judgment,' Ex. xii. 12. Thus the Nile, the sacred river, was turned to blood; the murrain on cattle discredited the worship of Apis; frogs, flies, etc., which they adored, became means of punishment; the sun-god himself had no power to shield them from the darkness.

24. Τῶν πλάνης ὁδ. μακρ. ἐπλ. 'In erroris via diutius erraverunt,' Vulg. Better, as Grimm and Gutb.: 'They wandered further than the ways of error,' hyperbolically = 'they went beyond the usual limits,' 'were sunk in the grossest depths of error.'

Θεοὺς ὑπολ. 'In that they held as gods even creatures which their enemies despised as being worthless,' e. g. frogs, crocodiles, serpents, xi. 15; Lev. xi. 41-43; Rom. i. 23.

Ἄτιμα, 'supervacua,' Vulg., as xi. 16.

Δίκην, 'after the manner of;' ἄπ. λεγ. in Greek Scriptures, Grimm.

Ψευθέντες. Vulg.: 'viventes.' There is no variation in the Greek MSS. Reusch suggests 'errantes.'

25. Παισὶν . . . ἐμπαιγμὸν . . . παιγνίους, ver. 26, a play of words. 'Cum pueris pueriliter lusisti,' Gr. The mocking judgments were the earlier and lighter Plagues.

26. Παιγνίους ἐπιτιμήσεως. 'Play-games of punishment.' Eng.: 'Correction wherein He dallied with them.' Churton: 'Sportive likenesses of rebuke.' So Philo, Vit. Mos. i. 38 (II. p. 114): τὰ παράδοξα ταῦτα καὶ παράλογα Θεοῦ παίγνιά εἰσιν. Vulg.: 'Ludibriis et increpationibus.' Or, as some MSS. have, 'increpationis.' The word 'increpationis' is ἀπ. λεγ. in Vulg. See on vi. 18.

Πειράσουσιν. The author makes a general statement, or else speaks as though he were waiting with his forefathers for the final exhibition of the 'judgment worthy of God,' i.e. the death of the firstborn, and the destruction of the host in the Red Sea.

27. The Eng. version is very confused. The Vulg. is not much better. The passage may be thus translated: 'For in the things, at suffering from which

they were distressed, yea, in these same things, which they deemed to be gods, they saw, when they were punished thereby, Him whom before they had refused to know, and acknowledged Him as the true God.' They saw God's hand in what happened to them through the creatures which they worshipped, xi. 13. Churton paraphrases: 'For the vexation which they felt at these petty chastisements which befel them through their gods, constrained them to acknowledge the true God whom they once denied.'

Ἦρνούτο. See Ex. v. 2. See on xvi. 16.

Θεὸν ἀληθῆ. Ex. viii. 8; ix. 27; x. 16.

Διὸ, because, though they were forced to recognise the Lord, yet they did not let the knowledge influence their actions. Ex. xiv. 5-9.

Τέρμα τῆς καταδίκης. 'The extreme point of, the severest, condemnation.' Eurip. Suppl. 369:

ἐπὶ τέρμα καὶ τὸ πλεόν ἐμῶν κακῶν.

Comp. 1 Thess. ii. 16: 'The wrath is come upon them to the uttermost (εἰς τέλος).'

CHAPTER XIII.

CHAPTERS XIII, XIV. THE ORIGIN, GROWTH, AND EFFECTS OF IDOLATRY, THE OPPOSITE OF WISDOM.

XIII. 1-9. *Idolatry begins with the worship of nature.*

1. Here commences a digression on the folly of idolatry in general, the subject springing naturally from the remarks at the end of ch. xii. Comp. Philo, De Monarch. i. 1-3 (II. pp. 213, 217).

Μάταιοι μὲν, answered by ταλαίπωροι δὲ, ver. 10. Understand ἦσαν. For μάταιος and ματαιότης, applied to idolaters, see 2 Kings xvii. 15; Rom. i. 21; Eph. iv. 17. So the heathen are called, 3 Macc. vi. 11, ματαιόφρονες.

Φύσει (om. by Vulg. and some other versions), here, 'the intellectual nature.'

Καὶ ἐκ τ. ὄρωμ. ἀγ., sc. οἱ, 'and who from the,' etc. For the sentiment comp. S. Paul's speech to the people of Lystra, Acts xiv. 15-17, and Rom. i. 20. S. Clem. ad Cor. ix. 1: σὺ τὴν ἀέσασιν τοῦ κόσμου σύστασιν διὰ τῶν ἐνεργουμένων ἐφανεροποίησας . . . ὁ ἀγαθὸς ἐν τοῖς ὀρωμένοις καὶ πιστὸς ἐν τοῖς πεποιθόσιν ἐπὶ σέ. 'De his quae videntur,' Vulg. For 'de' = 'ex' comp. 1 Macc. xiii. 47; S. Matt. iii. 9; S. Luke i. 71, Vulg.

Τὸν ὄντα. 'The incommunicable name of God.' Ex. iii. 14: Ἐγὼ εἰμι ὁ ὢν . . . Ὁ ὦν ἀπέσταλκέ με πρὸς ὑμᾶς. Comp. Rev. i. 4, 8. Among the Egyptians the worship of the tutelary deity of the Nile was conspicuous. The annual festival called Niloa was celebrated with

the utmost solemnity about the time of the summer solstice, when the river began to rise. See Wilkinson, *Anc. Egyptians*, iii. 369 ff. (ed. 1878).

Εἰδέναί Θεόν, 2 Thess. i. 8.

Προσσχόντες, 'by heeding,' 'attending to.'

Τεχνίτην. Hebr. xi. 10.

2. The objects of worship here mentioned are what S. Paul calls, Gal. iv. 3, 9: τὰ στοιχεῖα τοῦ κόσμου. Comp. Philo, *De Decalog.* 12 (II. p. 189): πλάνος τις οὐ μικρὸς τὸ πλείστον τῶν ἀνθρώπων γένος κατέσχηκε, περὶ πράγματος ὅπερ ἡ μόνον ἡ μάλιστα ἦν εἰκὸς ἀπλανέστατον ταῖς ἐκάστων διανοίαις ἐνιδρύσθαι. Ἐκτεθειώκασι γὰρ οἱ μὲν τὰς τέσσαρας ἀρχάς, γῆν καὶ ὕδωρ καὶ ἀέρα καὶ πῦρ· οἱ δὲ ἥλιον καὶ σελήνην, καὶ τοὺς ἄλλους πλανήτας καὶ ἀπλανεῖς ἀστέρας· οἱ δὲ τὸν συμπάντα κόσμον. Plat. *Cratyl.* xvi. p. 397: φαίνονται μοι οἱ πρῶτοι τῶν ἀνθρώπων τῶν περὶ τὴν Ἑλλάδα τούτους μόνους τοὺς θεοὺς ἡγείσθαι, οὗσπερ νῦν πολλοὶ τῶν βαρβάρων, ἥλιον καὶ σελήνην καὶ γῆν καὶ ἀστέρα καὶ οὐρανόν. Herod. (I. 131) says of the Persians: θύουσι ἡλίῳ τε καὶ σελήνῃ καὶ γῇ καὶ πυρὶ καὶ ὕδατι καὶ ἀνέμοισι. τοῦτοις μὲν δὴ μόνουσι θύουσι ἀρχήθεν. Cp. 1 Cor. viii. 5.

Πῦρ. The worship of fire prevailed among the Persians and Chaldeans. The Greek god Hephaestus was adored chiefly as the patron of arts and manufactures. The earliest form of idolatry seems to have been the worship of Nature.

Πνεῦμα. 'Wind,' as Aeolus. The Egyptians too worshipped the winds as connected with the annual overflow of the Nile; so did the Persians, Her. i. 131; vii. 191. See above.

Ταχυνὸν ἀέρα, 'the rapid air,' like Spenser's, 'The fitting skies,' referring probably to the atmosphere, personified in Zeus and Hera.

Κύκλ. ἀστρων. See Deut. iv. 19; xvii. 3.

Βίαιον ὕδωρ. 'Forceful water,' worshipped by the Persians, as by the Greeks under the names of Poseidon (ἑνοσίχθων), Oceanus, etc. So the Egyptians worshipped the Nile.

Φωστήρας οὐρ. The sun and moon, as Gen. i. 16: τοὺς δύο φωστήρας τοὺς μεγάλους. Comp. Job xxxi. 26—28; Ecclus. xliii. 7. The Egyptians worshipped the

sun at Heliopolis (Beth-shemesh, Jer. xliii. 13) under the name of Osiris, and the moon under that of Isis. Comp. Warburton, *Div. Legat.* bk. iv. § 5. The Egyptian word for sun is Ra, and the royal name which we call Pharaoh is really Phrah, that is, Ra with the definite article Pi prefixed. Wilkinson, *Anc. Egypt.* III. 44 (ed. 1878).

Πρυτάνεις, in app. with θεοὺς, as in Eng. and Vulg. So Pindar, *Pyth.* vi. 24, speaks of Κρονίδης as

βαρύνον στεροπᾶν κεραυνῶν τε πρύτανιν.

3. Τῇ καλλονῇ. It is rather the grandeur of the powers of nature than their beauty which influenced the Hebrew mind. But see Ecclus. xliii. 9, 11. So τοῦ κάλλους γενεσιάρχης below seems to be a notion more consonant with Greek feeling than Hebrew.

Ταῦτα Reusch thinks is an interpolation, but there is sufficient authority for it. S. Cypr. has: 'Quorum si propter speciem hoc aestimaverunt,' Ep. ad Fortun. 1.

Τούτων is best taken with δεσπότης, as in ver. 9. Comp. ὁ κατασκευάσας αὐτὰ, ver. 4. The Vulg. translates it twice: 'Quanto his dominator eorum speciosior est.' S. Proclus: ὃν γὰρ ὁ νόμος κηρύττει δημιουργόν, τοῦτον ἡ ὄψις διὰ τῶν κτισμάτων πιστοῦται, Orat. II. de Incarn. (Gall. IX. p. 623).

Γενεσιάρχης, ἀπ. λεγ. in Sept. and unknown in older writings. Euseb. *De Laud. Const.* (p. 640, Migne): Θεὸς δὲ ὁ ἐπέκεινα Λόγου γενεσιάρχης. Epiph. *Adv. Haer.* II. ii. 52 (II. p. 273, Migne). The word γενάρχης is used in classical Greek for 'the founder of a family.' Comp. γενεσιουργός, ver. 5.

4. Εἰ δὲ. . . ἐκπλαγέντες, sc. θεοὺς ὑπελάμβανον αὐτά.

For the sentiment in vers. 3, 4, Grimm compares Lactant. *Instit.* II. 3, 5: 'Qui quum Dei opera mirarentur . . . earum rerum obstupefacti et ipsius Artificis obliti, quem videre non poterant, ejus opera venerari et colere coeperunt, nec unquam intelligere quiverunt, quanto major quantoque mirabilior, qui illa fecit ex nihilo.' See a fine passage in S. Aug., *Serm.* lxviii, on this subject, partly quoted below on ver. 9.

5. Μεγέθ. καὶ καλλονῇς seems the best reading, the

καὶ having dropped out in some MSS. owing to the commencement of the next word. Thus μέγεθος refers to δύναμιν and ἐνέργειαν, ver. 4, καλλονῇ to ver. 3. Euseb. in Ps. xviii. 2 (p. 71, Ben.) has ἐκ γὰρ μεγέθους καὶ καλλονῆς. So in Ps. lxxv. 2 (p. 326, Ben.), and in Ps. xcī. 5 (p. 610, Ben.). S. Athan.: ἐκ μεγέθους καὶ καλλονῆς κτισμάτων ἀναλόγως ὁ γενεσιουργὸς θεωρεῖται. Contr. Gent. 44 (I. p. 43, Ben.). Thus in Or. ii. cont. Arian. 32 (I. p. 500, Ben.). Comp. Pseud.-Athan. contr. Ar. 13 (II. p. 210, Ben.): ἔδει οὖν καὶ σὲ ἐκ τῆς τῶν στοιχείων ἐναρέτου συμπήξεως ἀναλογίσασθαι τὸν δημιουργὸν ἀναλόγως, καὶ σαυτοῦ ἐπιγνώμονα γενέσθαι, ὅτι αἰδίου Θεοῦ τυγχάνει ἔργον ὁ κόσμος, οὐ κτιστῆς δὲ φύσεως, μὴ δυναμένης ἐπαρκέσαι τοσαῦτα δρᾶν.

Κτισμάτων. The Vulg. reads καὶ κτισμ., as Ald. and Compl., 'A magnitudine enim speciei et creaturae.' But most of the Fathers who cite the passage omit καί. Thus S. Greg. M. i. 817: 'Per magnitudinem enim creaturae et speciem potest intelligibiliter creator videri. Τοῦ μεγέθους τῆς καλλονῆς τῶν κτισμάτων, Pseudo-Bas. Comm. in Is. 161. cap. v. (I. p. 695, Ben.). See Reusch.

Ἀναλόγως, 'proportionably,' Eng. 'Cognoscibiliter,' Vulg. 'Consequenter,' Hil. de Trin. i. p. 770. 'By comparing the creature with the Creator, as far as the ratio between finite and infinite will allow,' Arn. Comp. Rom. i. 20; Acts xiv. 17. The Vulg. word 'cognoscibiliter' is unknown. Comp. the adverbs, 'duriter,' v. 23; 'infrmiter,' iv. 4; 'sinceriter,' Tob. iii. 5; 'ignoranter,' Ecclus. xiv. 7; 'sufficenter,' Nah. ii. 12.

6. 'But yet,' i. e. 'though they might have known God by His works.'

Ἐπὶ τούτοις, masc. 'In the case of these,' the worshippers of the heavenly bodies; the same as αὐτοὶ just after.

Ὀλίγη, 'minor,' Vulg. 'Little blame,' in comparison with the fault of those who worship idols.

Καὶ γὰρ, 'etenim,' 'for truly they perhaps (τάχα) err while they seek after God and have the will to find Him.' Acts xvii. 27: 'That they should seek (ζητεῖν) the Lord, if haply they might feel after Him, and find Him (εὕροιεν).'

7. Ἀναστρέφόμενοι, like Lat. 'versari,' 'being occupied, conversant with,' referring rather to practical affairs of life than to philosophical speculations.

Τῇ ὁψει, omitted by Vulg., 'persuasum habent.' Sabat.: 'persuadentur aspectu.' 'Let themselves be influenced by, or trust to, the appearance.'

Τὰ βλεπόμενα. Comp. Heb. xi. 3.

8. Πάλιν δέ. 'On the other hand,' xvi. 23; 1 Cor. xii. 21.

Αὐτοὶ, the same persons as those before spoken of.

Οὐ . . συγγνωστοὶ = ἀναπολόγητοι. Rom. i. 20, 21, q. v.

9. Ἰνα δύν., after τοσοῦτον. 'Knew so much as to be able to.' For ἵνα = ὅτι cp. S. Matt. xx. 33.

Στοχάσασθαι τὸν αἰῶνα. 'To make guesses about,' 'to criticize.' Always with gen. in classical Greek; but with acc. Deut. xix. 3; Ecclus. ix. 14, Vat. It is here parallel with διερευνῶσι, ver. 7. See 1 Cor. i. 19-21.

S. Aug. has a beautiful comment on this passage (Serm. lxviii. ed. Ben.), which ends thus: 'Optime itaque et rectissime accusati sunt, qui potuerunt investigare numeros siderum, intervalla temporum, defectum luminum cognoscere et praedicere: recte accusati sunt, quoniam ■ quo ista facta et ordinata sunt, non invenerunt, quia quaerere neglexerunt. Tu autem non valde cura, si gyros siderum et caelestium terrenorumve corporum numeros ignores. Vide pulchritudinem mundi et lauda concilium Creatoris. Vide quod fecit, ama qui fecit: tene hoc maxime. Ama qui fecit: quia et te ipsum amatorem suum ad imaginem suam fecit.'

Αἰὼν represents 'the world,' properly in its time-not its space-aspect. It is so used xiv. 6, and in N. T., Matt. xiii. 39; xxviii. 20; Heb. i. 2; xi. 3; 1 Cor. ii. 7. Comp. Eccl. iii. 11. So Lat. 'saeculum,' e. g. 4 Esdr. vi. 55: 'Propter nos creasti saeculum,' and ver. 59: 'Si propter nos creatum est saeculum, quare non haereditatem possidemus cum saeculo?' Grimm. See notes on chs. iv. 2, and xviii. 4; and compare Dr. T. Lewis, Six Days of Creation, ch. xxvii; also Burton, Bampt. Lect. iv. p. 111, and note 49 (ed. 1829).

10-XIV. 13. The worship of idols or images.

10. Ταλαίπ. δέ, sc. οἱ τοὶ ἥσαν.

Ἐν νεκροῖς. 'Inter mortuos,' Vulg. 'In dead things,' Eng. The latter seems preferable. Comp. ver. 18, and xv. 17: 'He worketh a dead thing (νεκρὸν) with wicked hands.' There are many similar passages in O. T. e.g. Deut. iv. 28; Is. xl. 18–20; xlv. 9–20, etc.; Ep. of Jeremy, 4 ff.

Οἷτινες, 'in that they.'

Ἐμμελέτημα, 'an exercise' of art. The word occurs in Anth. Pal. vi. 83. It is in apposition with χρυσὸν καὶ ἀργυρον. Comp. Acts xvii. 29: 'We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art (χαράγματι τέχνης) and man's device.'

Λίθ. ἄχρηστ., like the shapeless block of stone worshipped in Diana's Temple at Ephesus (Acts xix. 35), or the ἀρχαῖον βρέτας of Athena at Athens (Eurip. Iph. Taur. 977), both of which are said to have fallen from Zeus, their antiquity and unknown origin investing them with mystery.

11. Εἰ δέ. The apodosis is in ver. 13, ἀπέκασεν αὐτό. The whole description is similar to, and in parts identical with, Is. xl. 20; xlv. 13–20; Jer. x; and Bar. vi. Ep. Jer. The comm. compare Hor. Sat. I. viii. 1:

'Olim truncus eram ficulnus, inutile lignum,
Quum faber incertus scamnum faceretne Priapum,
Maluit esse deum.'

Εὐκίνητον. 'Meet for the purpose,' Eng. 'Rectum,' Vulg. 'Easy to handle.'

Ἐκπρίσας, 'having sawed out' from the rest of the trees.

Εἰς ὕπηρ. ζωῆς. Comp. πρὸς ὕπηρ. ἡμῶν, xv. 7.

12. Ἐνεπλήσθη, 'fills himself.' Vulg. omits the word. Is. xlv. 16. It is implied that the idol-maker first satisfies his own hunger before thinking of turning the refuse to account.

13. Ἐξ αὐτῶν, sc. ἀποβλημάτων. 'The refuse of the refuse.'

Ὅλοις συμπεφ. 'Grown thick with knots.'

Ἐν ἐπιμελείᾳ ἀργίας. 'In the industry of idleness;' such industry as a man uses when he is enjoying his leisure; a sarcastic expression, which is lost in the

reading ἐργασίας, found in A. and some Paris MSS. Vulg., 'per vacuitatem suam.' 'Vacuitas,' in the sense of 'idleness,' 'leisure,' is very uncommon.

Ἐμπειρία ἀνέσεως. 'With the skill of negligence,' 'such skill as carelessness gives.' The common reading is συνέσεως. 'Skill of his understanding,' Eng. 'Per scientiam suae artis,' Vulg. But A. S., Ven., and V. prim. man., read ἀνέσεως, which I have adopted as the harder reading, and more likely to have been changed by scribes, and also as making a parallel with ἐπιμελ. ἀργίας. Thus Polyb. i. 66: διὰ πολλοῦ χρόνου τετευχότες ἀνέσεως καὶ σχολῆς.

Ἀπέκασεν. Here begins the apodosis to εἰ δέ, ver. 11. So Grimm.

14. Εὐτελεῖ, 'cheap,' 'vile,' ch. x. 4; xi. 15. Vulg. omits it.

Μίλτω, 'ochre,' or 'red lead,' 'minium.' Comp. Jer. xxii. 14; Ezek. xxiii. 14. Pliny, Hist. Nat. xxxv. 45 (see also H. N. xxxiii. 36), speaks of the statue of Jupiter being coloured red on festal days. Other gods were thus adorned. Virgil, Ecl. x. 26 (where see Conington):

'Pan deus Arcadiae venit, quem vidimus ipsi
Sanguineis ebuli baccis minioque rubentem.'

15. Οἶκημα, 'a shrine,' probably a niche in the wall.

Ἀσφαλίσάμενος. (S. Matt. xxvii. 65). Comp. Isai. xli. 7: 'He fastened it with nails, that it should not be moved;' xl. 19; Jer. x. 4; Ep. of Jer. 27.

16. Ἴνα μὲν, answered by περὶ δέ, ver. 17. The helplessness of the image being contrasted with the demands made upon it.

17. Γάμων. Γάμοι, like Lat. 'nuptiae,' is used for 'marriage,' but nowhere for 'a wife.' The Vulg. alters the order of the words and inserts 'inquiri,' making a new sentence at οὐκ αἰσχύνεται. This has no support from MSS. The well-balanced parallelism of vers. 17–19 is very remarkable. Arn. compares it to the passage of S. Paul, 2 Cor. vi. 8–10. See also Jer. ii. 26–28. These private household gods, like the Roman Lares and Penates, seem to have been used among the

Hebrews in lax times. See the case of Laban's images, Gen. xxxi. 30, 34, and the Teraphim, Judg. xvii. 3-5; xviii. 17-20; 1 Sam. xix. 13, 16.

18. τὸ νεκρ. and τὸ ἀπειρ. best coincide with τὸ ἀσθενὲς and τὸ δυνάμ. The Vulg. seems to use the masc. throughout.

Ἀπειρότατον, 'inutilem,' Vulg. 'That which hath least means to help,' Eng. The marg. rendering is better, 'That hath no experience at all,' i.e. 'ignorant of the means of helping.'

Βάσει, 'foot.' So ποδῶν βάσις, Eur. Hec. 837. See Ps. cxv. 7: 'Feet have they, but they walk not.'

19. Πορισμοῦ, xiv. 2; 1 Tim. vi. 6; Diod. iii. 4.

Ἔργασίας, 'de operando,' Vulg. 'Getting,' Eng. The word may mean either 'daily labour,' or 'trade,' what we call 'business.'

Χειρῶν ἐπιτυχίας, 'good success of hands.' Polyb. I. vi. 4. Vulg.: 'De omnium rerum eventu,' where

the translator must either have read *περὶ πάντων ἐπιτ.*, or written 'de manuum eventu.' Reusch.

τὸ ἀδρανέστατον. 'Petit ab eo qui in omnibus est inutilis,' Vulg., followed by Eng., 'Asketh ability to do of him that is most unable to do anything.' It is: 'that which is most feeble with its hands.'

Εὐδράνεια, ἄπ. λεγ., derived from δρᾶναι, a desiderative verb=δρασεῖω. Vulg. omits the word altogether. Reusch suggests that 'in omnibus' is a clerical error for 'in manibus,' ταῖς χειρῖν. Hooker, Eccl. Pol. I. viii. 11, thus expresses these verses: 'He is not ashamed to speak unto that which hath no life, he calleth on him that is weak for health, he prayeth for life unto him which is dead, of him which hath no experience he requireth help, for his journey he sueth to him which is not able to go, for gains and work and success in his affairs he seeketh furtherance of him that hath no manner of power.'

CHAPTER XIV.

1. Στέλλεσθαι πλοῦν, 'to prepare for, undertake a voyage.' 2 Macc. v. 1: τὴν δευτέραν ἔφοδον ὁ Ἀντίοχος ἐστείλατο. Sophocles uses the active, Phil. 911: τὸν πλοῦν στελεῖν.

Πλοίου. The other reading, ξύλου, is perhaps owed to a scribe who wished to make the antithesis neater.

Ἐπιβοῦται. Comp. Jonah i. 5: καὶ ἐφοβήθησαν οἱ ναυτικοὶ, καὶ ἀνεβόησαν ἕκαστος πρὸς τὸν θεὸν αὐτοῦ. Probably the Pataeci, the tutelary deities of the Phoenicians, are referred to. See Herod. iii. 37, and Bähr's note. Comp. Acts xxviii. 11. Ἔθος γάρ πως αἰ ἐν ταῖς Ἀλεξ-ανδρέων μάλιστα ναυσὶ, πρὸς γε τῆς πρώρης δεξιᾷ τε καὶ εὐώνυμα, γραφὰς εἶναι τοιαύτας (sc. Διοσκούρους), S. Cyr. Al. in Cat. Act. l. c. These insignia were sometimes of costly material, as gold and ivory; they were at the prow of the ship; the tutelary deity ('tutela' among the Romans) was usually at the stern, though sometimes one image served both purposes. See Kuinoel

in Act. l. c.; Wilkinson, Anc. Egyptians, vol. i. ch. iii. p. 276, ed. 1878, and the woodcut, vol. ii. p. 209.

2. Ἐκεῖνο, i.e. 'the ship.' This is made of better materials, and with greater skill than the idols.

Σοφία, 'man's natural sagacity.' The reading τεχνίτις σοφία is not so probable; but ι and η are often interchanged in MSS. Clem. Al., Strom. vi. 11 (p. 786, Pott.), quotes formally as τὸ πρὸς τοῦ Σολομώντος εἰρη-μενον τεχνίτις δὲ σοφία.

3. Διακυβερνᾷ, 'directeth it,' the ship. Many Lat. MSS. insert 'omnia,' but there is no authority for this in the original. Κυβερνήτης ('gubernator') is a 'steersman.' Comp. ver. 6. S. Chrys. Hom. in Gen. xi. (t. iv. p. 83, Ben.): οἶδε γὰρ ὁ κυβερνήτης, πότε δὲ καθελκύσαι τὸ πλοῖον, καὶ ἐκ τοῦ λιμένος ἐκβαλεῖν, καὶ τὰ πελάγη περι-αἰσάσθαι, καὶ πολλὴν μάλιστα παρὰ τούτοις ἔστιν ἰδεῖν τὴν σύνεσιν, ἣν ἡ τοῦ Θεοῦ σοφία ἐναπέθετο τῇ ἀνθρωπίνῃ φύσει. οὐδὲ γὰρ οὕτως οἱ τὰς λεωφόρους διατρέχοντες ἴσασιν

μετὰ ἀκριβείας τὰς ἀτραπούς, ὡς οὗτοι οἱ ἐν τοῖς ὕδασι μετὰ ἀσφαλείας τὴν πορείαν ποιοῦνται. διὸ καὶ ἡ Γραφὴ ἐκπλησσομένη τὴν ὑπερβάλλουσαν τοῦ Θεοῦ σοφίαν ἔλεγεν· ὁ δούς ἐν θαλάσῃ ὁδὸν κ.τ.λ.

Πρόνοια (xvii. 2). God's providential care watches over those engaged in their lawful calling, so that they can cross the sea in ships; but idolaters have no such assurance. *Πρόνοια* is used by Herod., Plat., and others for 'Divine Providence.' Thus Her. iii. 108: καὶ κως τοῦ θείου ἡ προνοίη, ὥσπερ καὶ οἰκὸς, ἔστι ἐούσα σοφή. Plato speaks frequently of θεοῦ or θεῶν πρόνοια, e. g. Timae. pp. 30, 44, and De Leg. x. Xenophon uses the word absolutely for Divine Providence (Mem. I. iv. 6), where he introduces Socrates asserting that the eyelid in its wonderful contrivance is plainly προνοίας ἔργον. It does not occur in this sense in the canonical Scriptures. We have, however, in 3 Macc. iv. 21: τοῦτο δὲ ἦν ἐνέργεια τῆς τοῦ βοηθοῦντος τοῖς Ἰουδαίοις ἐξ οὐρανοῦ προνοίας ἀνικήτου: and 4 Macc. ix. 24: ἡ δικαία καὶ πάτριος ἡμῶν πρόνοια. Philo, de Mund. Op. 2 (I. p. 2): ὃν (τὸν κόσμον) οἱ φάσκοντες ὡς ἐστὶν ἀγένητος λελήθασιν τὸ ὠφελεμώτατον καὶ ἀναγκαϊώτατον τῶν εἰς εὐσέβειαν ἡκόντων ὑποτεμνόμενοι, τὴν πρόνοιαν. Philo wrote three treatises on Providence, which are mentioned by Euseb. Hist. Eccl. ii. 18, but are extant only in an Armenian version, rendered into Latin by Aucher (Opp. vol. viii. Richter). Comp. Jos. Bell. Jud. III. viii. 7; Clem. Rom. Ep. I. ad Cor. xxiv. 5: ἡ μεγαλειότης τῆς προνοίας τοῦ δεσπότου. To found a charge of Platonism against the author of Wisdom from the use of the term Providence, as some have done, is quite unwarranted. In all such cases we should rather admire the skill with which the writer employs the terms of heathen philosophy to convey scriptural ideas. In the present instance, the expression is parallel with that in the Collect for the Eighth Sund. after Trin.: 'O God, whose never-failing Providence ordereth all things both in heaven and earth.'

Ὅτι. The special Providence of God was shown in the passage of the Red Sea by the Israelites. Ex. xiv. 22. Comp. Ps. lxxvi. 20, and cvi. 23-30, Sept.

4. Ἴνα κἄν. The construction is elliptical, = ἵνα τις ἐπιβῇ, κἄν ἄνευ τέχνης τις ἢ or ἐπιβῇ. The various readings have sprung from the construction not being understood. The Vulg., as some Gr. MSS., omits ἵνα; so Eng. The idea is that a man may trust in God's protection even though, like Noah (ver. 6), he put to sea knowing nothing of navigation.

Τέχνης, 'the art of managing a ship.' Some Lat. MSS., by a clerical error, give 'sine arte' instead of 'sine arte;' and the commentators thereupon expound τέχνης as 'a work of art,' = 'a ship.' Thus Houbig, and Strigel.

Ἐπιβῇ, 'went on board.' Acts xxi. 2. Vulg.: 'adeat mare.'

5. Ἀργὰ . . . ἔργα, a play on the words. God wills that men should employ the faculties which He gives them, and use the products of sea and land which He has provided for them.

Σχεδία, 'a raft, or light boat.' Prop. something hastily put together. Eng.: 'weak vessel.'

Διεσώθησαν. The aorist seems to be used with some reference to the example given in the next verse, = 'are saved,' generally, and 'were saved' on the particular occasion alluded to.

6. Ἀρχῆς, gen. of time. 'In the beginning.' Used with a preposition in Attic.

Γιγάντων, the ringleaders of the sinful race. Gen. vi. 4, 17. Comp. 3 Macc. ii. 4: σὺ τοὺς ἔμπροσθεν ἀδικίαν ποιήσαντας, ἐν οἷς καὶ Γίγαντες ἦσαν ῥώμῃ καὶ θράσει πεποιοῦτες, διέφθειρας, ἐπαγαγὼν αὐτοῖς ἀμέτρητον ὕδωρ. Eccl. xvi. 7; Bar. iii. 26-28.

'The hope of the world,' Noah and his family, and the creatures with him. So Virg. Aen. xii. 168: 'Ascanius, magnae spes altera Romae.' Gutb. Comp. 2 Pet. ii. 5.

Αἰὼν. The article is added in S., as xviii. 4. But it is used without the art., as κόσμος, vi. 24; x. 1. 'The world.' See on xiii. 9.

Σπέρμα γεν. 'The seed of a new generation.' Gen. ix. 1, 7.

7. Some (e. g. Grätz, Gesch. der Jud. iii. 495)

have supposed this verse to be an interpolation by a Christian hand; but there is no reason for this notion. The Fathers have, as was natural, accommodated this passage to the idea of the cross of Christ, but the author manifestly is referring only to the material of which the ark was made; and this leads him back to his subject, viz. idols of wood, ver. 8. For the application of the term 'blessed' to material things comp. 1 Tim. iv. 4. As examples of the way in which the Fathers have treated this passage, take the following: S. Ambr., Serm. viii. in Ps. cxviii (p. 455), renders the words thus: 'Benedictum lignum quod fit per justitiam, maledictum autem lignum quod fit per manus hominum,' and then proceeds: 'superius ad crucem Domini retulit, posterius ad errorem gentilium qui ligna venerantur. Justitia autem quae est crucis, nisi quod adscendens illud patibulum Dominus Jesus Christus, peccatorum nostrorum chirographum crucifixit, et totius orbis peccatum suo errore mundavit?' S. German. Orat. i. (XCVIII. p. 237, Migne): *εὐλογίας γὰρ, ἀλλ' οὐ κατὰρας ὄργανον ὁ σταυρός· ἐπειδὴ εὐλογεῖται ξύλον, κατὰ τὸν εἰπόντα, δι' οὗ γίνεται σωτηρία.* Pseudo-Chrys. De Ador. Cruc. (II. p. 823, Ben.): *ὅτι δὲ σεβάσμιος καὶ προσκυνητὸς ὁ τοῦ Χριστοῦ σταυρὸς καὶ ὁ τύπος αὐτοῦ, καὶ τοῦτο οἱ προφῆται διδάσκουσι . . . καὶ ὁ Σολομὼν λέγει, Εὐλογεῖτε ξύλον δι' οὗ γίνεται δικαιοσύνη.* The Homilies say quaintly: 'He praiseth the tree whereof the gibbet is made, as happy in comparison to the tree that an image or idol is made of, even by these very words, "Happy is the tree wherethrough righteousness cometh" (meaning the gibbet).' Against Peril of Idol. pt. i. p. 162 (Oxf. 1844). S. Aug. De Civit. xv. 26: 'Quod Noë homini justo . . . imperat Deus, ut arcam faciat, in qua cum suis . . . liberaretur a diluvii vastitate, proculdubio figura est peregrinantis in hoc saeculo Civitatis Dei, hoc est, Ecclesiae, quae fit salva per lignum, in quo pependit Mediator Dei et hominum homo Christus Jesus.'

Δικαιοσύνη, the carrying out of God's will, whereby the righteous was saved. Noah is called 'a preacher of righteousness,' 2 Pet. ii. 5. Comp. Heb. xi. 7:

'heir of the righteousness which is by faith.' Some have thought that the reference in this verse is to Moses' rod; but the context seems to direct us to the ark.

8. *Τὸ χειροπ.*, sc. *εἰδωλον*. It is a common name for idols. Comp. Lev. xxvi. 1; Is. ii. 18; xxi. 9. *θεοὺς χειροποιήτοις*, Judith viii. 18.

Ἐπικατάρατον, sc. *ἐστι*, iii. 13. Comp. Deut. vii. 25, 26; xxvii. 15.

'He is cursed because he made it, and it (is cursed) because, though it is corruptible, it is named God.' Rom. i. 23: *ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνης φθορᾶς τοῦ ἀνθρώπου κ.τ.λ.*

9. *Ἀσέβεια* = 'his ungodly work.' God's hatred is known by His punishments, ver. 11. He loves His creatures (xi. 24, 25), but hates the sin in them. It is shallow criticism that considers the sentiment in this verse unscriptural. (See Bissell.) 'Cursed be the man,' says God, Deut. xxvii. 15, 'that maketh any graven or molten image;' and He proclaims, 'I will not justify the wicked (τὸν ἀσεβῆ),' 'and by no means clear the guilty,' Exod. xxiii. 7; xxxiv. 7. There are many passages in the Psalms to the same effect. Thus Ps. v. 5: 'Thou hatest all workers of iniquity.' Comp. Ecclus. xv. 20.

10. *Τὸ πραχθὲν . . . τῷ δράσαντι*. 'The work . . . the culprit.' Is. ii. 18-21.

11. *Ἐν εἰδώλοις*. Idols are punished by being destroyed, as symbols of devils (1 Cor. x. 20; Ps. xcvi. 5) and leading men astray. Ex. xii. 12: 'Against all the gods of Egypt I will execute judgment.' Comp. Numb. xxxiii. 4; 1 Sam. v. 3, 4; Is. xix. 1; xlvi. 1; Jer. x. 11.

Ἐπισκοπή, 'visitation,' 'judgment,' 'punishment,' xix. 15. See on iii. 7. The author probably had in mind Jer. x. 15: *ἐν καιρῷ ἐπισκοπῆς αὐτῶν ἀπολοῦνται.* Vulg. renders: 'In idolis nationum non erit respectus.' There is no authority in Gr. MSS. for the insertion of the negative, which seems to have been the act of some scribe ignorant of the double use of 'respectus,' 'a visitation,' whether for reward or punishment.

Ἐν κτίσματι Θεοῦ, in the sphere of the creature of

God which is meant for His glory, idols, misusing and perverting things otherwise harmless, became an abomination. The Vulg. translates: 'Creaturae Dei in odium factae sunt;' which Gutb. explains, 'creatures of God, *i. e.* idols, are become abominable.'

Βδέλυγμα, see on xii. 23.

Σκάνδαλα . . . παγίδα. So Josh. xxiii. 13; Ps. lxxviii. 23; Rom. xi. 9. See the warnings, Deut. vii. 25, 26; Exod. xxxiv. 12-14; S. Matt. xiii. 41.

12. Πορνείας, 'spiritual fornication,' Eng., which seems correct. Idolatry is often so called, *e. g.* Lev. xvii. 7; Hos. ix. 1; Rev. xiv. 8; xvii. 2. So Philo, De Migr. Abrah. 12 (I. p. 447): ἀμφοτέρας ὁ νόμος ἐκκλησίας ἱεράς ἀπελήλακε, τὴν μὲν ἄθεον, τῷ θλαδίαν καὶ ἀποκεκομμένον εἰρξας ἐκκλησιάζειν τὴν δὲ πολύθεον, τῷ τὸν ἐκ πόρνης ὁμοίως κωλύσας ἀκούειν ἢ λέγειν. ἄθεος μὲν γὰρ ὁ ἄγονος, πολύθεος δὲ ὁ ἐκ πόρνης, τυφλώτων περὶ τὸν ἀληθῆ πατέρα, καὶ διὰ τοῦτο πολλοὺς ἀνθ' ἑνὸς γονεὺς αἰνυτόμενος. As regards the reading in the text there is no variation in the MSS.; but while Euseb. (Praep. Ev. i. 9) retains the text, Didym. reads πρώτη πορνεία, ἐπίνοια εἰδώλων. De Trin. iii. 16 (XXXIX. p. 865, Migne).

Ἐπίνοια, 'exquisitio' (not elsewhere in Vulg.), 'the imagining,' parallel with εὕρεσις.

Εὕρεσις, 'adinventio,' Vulg. A late word occurring Ecclus. xxxv. 12 and elsewhere. See on vi. 18.

Φθορά, 'moral corruption' (2 Pet. i. 4; ii. 19), or 'seduction.'

13. Ἀπ' ἀρχῆς. It was not in the first age that primitive man worshipped the creature, and even the first false worshippers probably adored the heavenly bodies without making images of them.

Εἰς τὸν αἰῶνα, 'for ever,' found in Plato, Axioch. x. p. 370 C: τὰ τοῦ κόσμου παθήματα παραπήξασθαι εἰς τὸν αἰῶνα, where however Stallb. reads πρὸς τὸν αἰ. So 'in aevum,' Horat. Od. IV. xiv. 3. For the destruction of idols comp. Isai. ii. 18; Zech. xiii. 2.

14-21. *The worship of deified man.*

14. Κενοδοξία, 'conceit,' 'vanity,' 'empty fancy,' Vulg. (taking it as nom.) translates, 'supervacuitas,' ἀπ. λεγ. See on vii. 5. Κενοδοξία, translated, here and

Phil. ii. 3, 'vain-glory,' occurs 4 Macc. ii. 15; viii. 19; Polyb. iii. 81. 9; Philo, De Jos. 7 (I. p. 47). Ptolemy Philometer is called god on his coins; and Diod. Sic. i. 90 says: 'The Egyptians seem to worship and honour their kings as if they were really gods.' Blunt. See note on ver. 17.

Εἰσῆλθεν, *sc.* τὰ εἰδῶλα. A. and S. insert θάνατος before εἰσῆλθε from ii. 24. Αὐτῶν in the next clause shows that the subject is idols.

Εἰς τὸν κόσμον is given by S. Athan., who quotes vers. 12-21, Contr. Gent. xi. (I. p. 11, Ben.).

Διὰ τοῦτο, because they were originated by the vanity of men.

Ἐπινοήθη, 'is destined, intended by God,' with an allusion to ἐπίνοια, ver. 12. The Eng. version, 'Shall they come shortly to an end,' is no translation of the Greek.

15. Ἀώρῃ, 'untimely,' because his son was cut off prematurely. Vulg.: 'acerbo,' 'unlovely.' Eurip. Alc. 168: θανεῖν ἀώρους παῖδας. The author gives here (vers. 15, 16) one cause of the rise of idolatry, viz. inordinate grief for a lost friend. An instance of this tendency is seen in Cicero, who designed to raise a magnificent temple in honour of his lost daughter Tullia. See Epp. ad Att. xii. 35 ff. The insane love of Hadrian for Antinous, which led the emperor to deify his lost favourite, and erect temples in his honour, is well known. Euseb. Hist. iv. 8.

Ὡς θεόν, S. Athan. has ὡς ζῶντα, Con. Gent. xi.

Τοῖς ὑποχειρίοις, 'those under his control.'

Τελετὰς, 'sacrificia,' Vulg., so Eng. Rather, 'rites,' 'ceremonies.' Comp. ver. 23. Μυστήρια and τελετὰς would comprise all the services and initiations practised in the Mysteries so celebrated both in Egypt and Greece. S. Chrys. accounts for the origin of idolatry thus, Hom. de Stat. i. 7: πολλοὶ καὶ πολέμους κατορθώσαντες, καὶ τρόπαια στήσαντες, καὶ πόλεις οἰκοδομήσαντες, καὶ ἑτερά τινα τοιαῦτα τοῖς τότε εὐεργετήσαντες, θεοὶ παρὰ τοῖς πολλοῖς ἐνομίσθησαν, καὶ ναοὶς ἐτιμήθησαν καὶ βωμοῖς. For sons to deify their fathers was more natural and agreeable to human feeling. Thus Antiochus writes to Lysias,

2 Macc. xi. 23: 'Since our father is translated unto the gods.'

16. Ἐφυλάχθη. The Vulg. inserts 'hic error,' for which there is no authority in the Greek MSS. The aor. merely states the fact, the imperfect, ἐθρησκεύετο, expresses the continuance of the custom, which, from being a family institution, became a public and political one.

Ἐπιταγαῖς. The word occurs xviii. 16; xix. 6; 1 Esdr. i. 16; 3 Macc. vii. 20; Polyb. xiii. 4. 3; Diod. i. 70.

Γλυπτά. See on xv. 13.

17. Another cause of idolatry was the erection of the statues of dreaded monarchs, such as the image on the plain of Dura, probably a statue of Nebuchadnezzar himself, Dan. iii. Some, who date this Book of Wisdom very late, see here a reference to the deification of Caligula and the attempted introduction of his statue into the temple at Jerusalem, Joseph. Ant. xviii. 8. But the statement is plainly general. See Prolegom. p. 33. 'Mauri,' says S. Cypr., 'manifeste reges colunt, nec ullo velamento hoc nomen obtexunt,' De Idol. Vanit. The invocation of deified kings had early become in Egypt an addition to the worship of the traditional deities. Instances of apotheosis occur in the times of the ancient Pharaohs, and the Lagidae regularly provided for the payment of divine honours to their predecessors. See Döllinger, The Gentile and Jew, i. p. 486 ff., Eng. transl.; Pusey, Daniel the Prophet, p. 440 and notes; Warburt. Div. Legat. ii. § 4. Hooker quotes vers. 15, 16, Eccl. Pol. I. viii. 11.

Ἐν ὅψει. 'In palam,' Vulg. For examples of prepositions before adverbs see note xvii. 13.

Τὴν πόρρ. ὅσιν ἀνατυπωσάμενοι, 'representing the distant face.' 'E longinquo figura eorum allata,' Vulg. This translation seems to mean that they copied a picture of the king brought from far; but this is unnecessary, πόρρωθεν being used, like τὸν ἐκείθεν πόλεμον δεῦρο ᾗξοντα, Demosth. Ol. i. p. 13. 17, ubi vide Schaef. Syr.: 'effigiem fecerunt eorum qui procul habitabant.' For ἀνατυπώ cp. xix. 6 (Compl.); Philo, De Plant. 6 (I. p. 333); Plut. ii. 329 B (Paris, 1624).

Ἐμφανῇ with εἰκόνα, 'an express, manifest image.'

On the art of painting in Egypt see Wilkinsou's Anc. Egyptians, vol. ii. pp. 262-267, and pp. 287, 283 (new ed. 1878).

Κολακεύωσι, pres. subj., implies continuance. The aor. κολακεύσωσι, which some MSS. read, is not so suitable.

18. A third cause of idolatry was the beauty of the image.

Εἰς ἐπίτασιν, 'unto increase, intensity.'

Θρησκείας. Acts xxvi. 5. Vulg., 'ad horum culturam.' Comp. Horat. Ep. I. xviii. 86: 'cultura potentis amici.'

Καὶ τοὺς ἀγν., even those that knew not who was represented by the image.

Προετρέψατο. Cp. Acts xviii. 27; Xen. Mem. I. iv. 1. Φιλοτιμία, 'eximia diligentia,' Vulg. 'Singular diligence,' Eng. 'The artist's ambition to excel,' explained in the next verse.

19. Ὁ μὲν, the artist.

Τάχα Grimm takes to mean 'quickly,' not 'perhaps.' The artist made all speed to execute the work. The Vulg. omits the word. S. Athan., Contr. Gent. 11 (p. 9), has ὥς instead of τάχα. Arab.: 'fortassis.'

Τῷ κρατοῦντι, 'the potentate.' Vulg., 'illi qui se assumpsit.' 'Him that employed him,' Douai. This seems to be erroneous.

Ἐξεβιάσατο, used all the efforts of his art to make the likeness assume greater beauty. The verb is used by Plutarch to express the elaboration of art, τὰ Διονυσίου ζωγραφήματα τῶν Κολοφωνίων, ἰσχὺν ἔχοντα καὶ τόνον, ἐκβεβιασμένοις καὶ καταπόνοις εἴκε, Timol. 36.

20. Εὐχαρι= 'the grace.' The reading εὐχαρὲς (A. C.) is doubtful, as the adj. εὐχαρὴς is not found, except perhaps in Menander, ap. Walz. Rhett. Gr. vol. ix. p. 274, 5. Steph. Thesaur. sub voc. S. Athan. cont. Gent. 11 has εὐχαρι.

Ἐφελκόμενον, 'abducta,' Vulg. MSS. ap. Sab.: 'adducta.'

Πρὸ ὀλίγου. Comp. πρὸ μικροῦ, xv. 8.

Σέβασμα, 'an object of worship.' 'Deum,' Vulg. Eng. Comp. ch. xv. 17; Bel and Drag. 27; ■ Thess. ii. 4; Acts xvii. 23. So Philo, De Monarch. i. 3 (II. 216), speaks of the employment of the arts of music, statuary, and painting to win men to idolatry: οὐ μὴν ἀλλὰ καὶ πλαστικὴν καὶ ζωγραφίαν συνεργούς τῆς ἀπάτης προσέλαβον, ἵνα χρωμάτων καὶ σχημάτων καὶ ποιότητων ἐν δεδημιουργημέναις ἰδέαις ὑπάγοντες τοὺς ὁρῶντας καὶ τὰς ἡγεμονίδας αἰσθήσεις ὄψιν καὶ ἀκοὴν δελεάσαντες, τὴν μὲν ἀψύχοις εὐμορφίαις τὴν δὲ εὐφωνίᾳ ποιητικῇ, συναρπάσωσι τὴν ψυχὴν ἀβέβαιοι καὶ ἀνδρῶν τούτων ἀπεργαζόμενοι.

21. Τοῦτο explained by *ὅτι* following.

Τῷ βίῳ εἰς ἔνεδρ. 'A snare to the living,' as x. 8. Here again the Eng. translates, 'the world.' 'Vitae humanae deceptio,' Vulg. 'Fuit id mundo invidiosum,' Arab. For *ἐνεδρον* cp. Numb. xxv. 20; Eccclus. viii. 11; Acts xxiii. 16.

Δουλεύσαντες belongs properly to *τυραννίδι*, but is used by zeugma with *συμφορᾷ* also; 'induced by calamity or humouring a tyrant.' The 'calamity' is the death of a beloved child, ver. 15; the 'tyranny' is that mentioned vers. 16—19. Vulg., 'aut affectui aut regibus deservientes.'

Τὸ ἀκοινώνητον ὄνομα. 'The incommunicable name.' Jehovah (as we read it) is meant by this term among the Jews. Being used here in reference to heathens it signifies merely God. (In later ecclesiastical language *ἀκοινώνητ.* came to mean 'excommunicated.') See Deut. vi. 4, 14, 15; Isai. xlii. 8, which passages show that the form of error intended is the distributing of the attributes of God among a host of idol deities. Thus S. Athan. Cont. Gent. 17: ἐπειδὴ γὰρ τὴν τοῦ Θεοῦ ἀκοινώνητον, ὡς εἶπεν ἡ Γραφή, προσηγορίαν καὶ τιμὴν τοῖς οὐκ ὁδοῖσι θεοῖς ἐσπούδαζον ἀναθεῖναι. Comp. S. Aug. De Civit. vii. 29, 30, of which two chapters the headings are: 'Quod omnia quae physiologi ad mundum partesque ipsius retulerunt, ad unum vere Deum referre debuerint. Qua pietate discernatur a creaturis Creator, ne pro uno tot dii colantur, quot sunt opera unius auctoris.'

Ἀκοινών. Vulg., 'incommunicabile.' See note on x. 4.

Περίεθσαν, 'conferred,' 'bestowed.' Comp. 1 Cor. xi. 23: τοῖς τιμὴν περισσοτέραν περιτίθενται. Some MSS. and S. Athan. *l. sup. cit.*, read *περιέθηκαν*, Alexandrian Greek affecting rather the 1 aor. in preference to the second.

22—31. *Effects of idolatry on morals and life.*

22. Ἀγνοίας πολέμῳ. 'War arising from ignorance,' i. e. the strife with all goodness and virtue occasioned by the heathens' ignorance of God. This is called *τοσαῦτα κακὰ* directly afterwards, and further explained in the following verses.

Εἰρήνην. This war and strife and deep unrest they call peace, 'saying, Peace, peace; when there is no peace,' Jer. vi. 14. Comp. Tacit. Agric. xxx: 'ubi solitudinem faciunt, pacem appellant.'

23. Τεκνοφόνους τελ. 'rites in which children were offered in sacrifice.'

Τεκνοφ. is *ἀπ. λεγ.* See on xi. 7. For such sacrifices see on xii. 5, and Warburt. Div. Leg. book ii. § 4, notes CC, and DD; and book viii. ch. 2, note G, where the whole subjects of infanticide and child-sacrifice are fully discussed. They were not confined to the Canaanites. Classical readers will remember Iphigenia and Polyxena, and the circumstances mentioned in Her. vii. 114. By using the pres. *ἄγοντες* and *φυλάσσουνσι* the author does not necessarily imply (as Grimm. supposes) that this practice obtained in his own time; but indeed it seems that in Carthage it existed till the second century A.D. See Gutb. and the article on 'Moloch' in Smith's Dict. of Bible.

Ἐμμανεῖς ἐξάλλ. *θεσμ. κ.*, 'frantic revels of strange customs.' Eng. gives, 'or made revellings of strange rites,' where Arn. thinks 'made' a misprint for *mad*. Vulg. translates strangely, 'aut insaniae plenas vigiliis habentes.' The allusion is to the orgies of Bacchus. Comp. ■ Macc. vi. 4; Rom. xiii. 13. I have printed *ἐξάλλων*, instead of *ἐξ ἄλλων*, as giving a better sense. So Field, Tischend., Apel, and Gutb. *Ἐξάλλος* occurs 3 Macc. iv. 4; 2 Sam. vi. 14; Esth. iii. 8; and elsewhere. For the shameful customs practised in the name of religion among the Babylonians see Herod.

i. 199. Comp. also 1 Pet. iv. 3; Bar. vi. 43; Strabo, xvi. p. 1058.

24. Comp. the description of heathenism Rom. i. 24-32; Gal. v. 19-21; 1 Tim. i. 9, 10; S. Barn. Ep. xx; Pseudo-Clem. Ep. ii. ad Cor. i. 6.

Λοχῶν, 'per invidiam,' Vulg., probably a mistake for 'insidiam' or 'insidias.' The correct word, λοχῶν, has been altered in S. by a later hand to λοχεύων, which is quite a different word. Later Latin uses the singular form of some words instead of the classical plural. Thus S. Aug., Locut. 59 de Num., comments on the use of 'primitia.' Lamprid., Commod. 16, has 'tenebra.' Plautus too writes 'delicia,' Truc. v. 29. So the original word in the Vulg. above is probably 'insidiam.'

Νοθεύων = 'by adultery;' lit. 'making spurious, foisting a spurious offspring.' Philo, De Jos. 9 (II. p. 48): νοθεύων αὐτοῦ γάμον; and Quod Deus imm. 22 (I. p. 288).

25. Πάντα, 'has the great weight of authority.' 'Omnia commista sunt,' Vulg.

Ἐπιμίξ, 'sine discrimine.'

Δόλος. 'Fictio,' Vulg. = 'fraus.' Comp. iv. 11; vii. 13.

Θόρυβ. ἀγαθ., 'persecution of good men.' 2 Tim. iii. 3: ἀφιλάγαθοι.

26. Ἀμνηστία. This form is more usual than ἀμνησία, and occurs without variation, xix. 4. Vulg.: 'Dei immemoratio.' Probably written 'Doñ' or 'Di immemoratio,' i. e. 'Doni,' χάριτος, and mistaken for 'Doñ' = 'Domini,' or 'Dei.' 'Immemoratio' occurs nowhere else.

Μισμῶς = μίανσις, 1 Macc. iv. 43; 2 Pet. ii. 10; Herm. Past. Sim. v. 7.

Γενέσεως ἐναλλαγή. 'Abuse of sex,' or 'sodomy.' Rom. i. 26, 27. The Vulg. rendering, 'nativitatis immutatio,' seems to refer to supposititious children. See Arn.

Ἀτάξια. 'Nuptiarum inconstantia,' Vulg., 'unsettlement in marriages,' the marriage tie not being considered binding, and being easily dissolved. The word 'inordinatio' in Vulg. seems to have been another rendering of ἀτάξια, and so slipped into the text, and

was then made to govern the following words. It is a very unusual word, but found in S. Aug. De Civit. Dei, xiv. 26: 'perversa inordinatio.'

27. Ἀωνύμων, 'having no real existence,' as ver. 29, and 1 Cor. viii. 4; Gal. iv. 3, or, 'mean and pitiful.' Vulg., 'infandorum,' which points, as Eng., 'not to be named,' to the command in Ex. xxiii. 13; Josh. xxiii.

7. Comp. Ps. xvi. 4. Tertull. De Idolatr. xv: 'Dæmonia nullum habent nomen singulatim, sed ibi nomen inveniunt, ubi et pignus' (p. 169).

Ἀρχή . . . πέρας. Greg. Naz., Orat. xxxviii. De Idol., calls idolatry ἔσχατον καὶ πρῶτον τῶν κακῶν. For the connection of idolatry and immorality see Jowett on Ep. to Rom. pp. 70 ff.

28. This verse combines the chief features of vers. 23-27.

Εὐφραινόμενοι. Eccclus. xxx. 5; 1 Sam. xvi. 5; Luke xvi. 19.

29. 'Look not to be hurt,' not really believing in these deities, though they used their names in confirmation of oaths. Bar. vi. 35 (Ep. Jer.). Vulg.: 'noceri se non sperant.' 'Nocceo' is used with acc. Eccclus. xxviii. 2; Luke iv. 35; Acts vii. 26. So Plaut. Mil. Glor. v. 18:

'Jura te non nociturum esse hominem.'

30. Ἀμφότερα, explained by ὅτι κ.τ.λ. Μετελεύσεται takes a double acc. in the sense of 'prosecute.' 'Justice shall pursue them on account of both crimes.' The feeling that perjury always meets with punishment was universal. Thus Hesiod writes, Ἔργ. καὶ Ἡμ. 801:

ἐν πέμπτῃ γάρ φασιν Ἐρινύας ἀμφοπολεύειν,
Ὅρκον τιτυμένας, τὸν Ἐρις τέκε πῆμ' ἐπιόρκους.

Thus Eurip. Med. 754:

Med. ἀρκεῖ τί δ' ὄρκῳ τῷδε μὴ ῥυμένων πάθοις;
Aeg. ἂ τοῖσι δυσσεβοῦσι γίγνεται βροτῶν.

Thucydides mentions (vii. 18) that on one occasion the Lacedaemonians attributed their former failures to their breach of treaties, and were quite confident of success on another occasion because the Athenians had been the offenders. The vulgar name for erysipelas, St.

Anthony's fire, is derived from the notion that the disease is sent as a punishment on those who have sworn falsely by St. Anthony's name. Superstition often stands in the place of moral principle.

Τὰ δίκαια, 'just punishment.'

Ὅσιότητος. 'Justitiam,' Vulg. 'Truth and honour.' See the case of Zedekiah in Ezek. xvii. 18, 19.

31. Τῶν ὀμνυμένων, 'the things by which one swears.' 'Numina jurata,' Ov. Her. ii. 23. Grimm.

Ἡ τ. ἁμαρτ. δίκη, 'the punishment which God inflicts on sinners.' 'The vengeance due to perjury,' Hooker explains it, Eccl. Pol. V. i. 3.

Παράβασιν. 'Praevaricationem,' Vulg. = 'delictum,' losing the sense of 'collusion.' Rom. ii. 23, etc.

CHAPTER XV.

CHAPTERS XV-XIX. CONTRAST BETWEEN THE WORSHIPPERS OF THE TRUE GOD AND IDOLATERS.

1-5. *The relation of the Israelites to the true God preserved them from idolatry.*

1. Σὺ δέ. In contrast to the false gods of heathendom. Ἡμῶν, 'of us Israelites.' This is omitted by Eng. version. Is. lxiii. 8.

Χρηστὸς κ.τ.λ. Cp. Ex. xxxiv. 6; Numb. xiv. 18.

2. Καὶ γάρ. The goodness and long-suffering of God are our hope and shield even when we fall into sin, so that we do not despair, but are rather moved to repentance. Rom. ii. 4. S. Aug., De Fid. et Operr. xxii. § 41, gives the passage thus: 'Et si peccaverimus, tui sumus, scientes potentiam tuam: non peccabimus autem, scientes quoniam tui sumus deputati.' And then he quotes 1 John ii. 1, 2.

Κράτος, 'lordship,' 'supremacy.'

Οὐχ ἁμαρτησόμεθα δέ. 'Et si non peccaverimus,' Vulg., against all authority of Greek MSS., also rendering εἰδότες, 'scimus.' The Arab. gives 'si minime peccemus.' 'We will not sin' is correct, the motive following.

Λελογίσμεθα, 'we have been reckoned as the sheep of Thy pasture.' S. Aug. comments thus: 'Quis digne cogitans habitationem apud Deum, in qua omnes prae-destinatione sunt deputati, qui secundum propositum vocati sunt, non enitatur ita vivere, ut tali habitatione congruat?' De Fid. et Opp. xxii. 41. Cp. Lev. xi. 44.

3. Τὸ γὰρ ἐπιστ. Comp. viii. 13, 17. S. John xvii. 3: 'This is life eternal, that they might know Thee

the only true God and Jesus Christ whom Thou hast sent.' Jer. ix. 23, 24. This verse is quoted by S. Method. De Sim. et An. vi. (XVIII. p. 361, Migne).

Ὀλόκληρος, 'complete,' 'omnibus numeris absolutus.' S. James i. 4; 1 Thess. v. 23; 1 Macc. iv. 47; 4 Macc. xv. 17. 'To know Thy power' leads to wholesome fear and awe, and so is the ground of a blessed immortality. The Vulg. gives, with some confusion: 'et scire justitiam et virtutem tuam.' Comp. Ecclus. i. 13; and ch. viii. 13.

Ῥίζα, iii. 15; Ecclus. i. 20: 'The root of Wisdom is to fear the Lord, and the branches thereof are long life.' Comp. 1 Tim. vi. 10: 'The love of money is the root of all evil.'

4. Κακότεχνος, i. 4.

Ἐπίνοια, xiv. 12. 'Device.' Acts xvii. 29: χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου.

Οὔτε followed by οὐδὲ = 'neither... nor yet,' is not unusual, but copyists often, as here, have altered the words for uniformity's sake.

Σκιαγράφων, 'of perspective painters.' The Vulg. renders: 'umbra picturae,' reading as Compl., σκιά γραφῶν. Coloured statues seem to be referred to. Comp. xiii. 14.

Εἶδος σπιλ. in app. to πόνος, 'A figure stained.' Vulg.: 'effigies sculpta,' which Gutb. thinks is not a mistake for 'picta,' but that σπιλωθέν is taken as de-

rived from *σπίλας*, 'a rock,' and not from *σπίλος*, 'a stain.' But this is equally an error. For *σπίλω*, comp. S. James iii. 6; S. Jude 23; Dion. Hal. vi. 93.

5. ὧν, 'of which objects.'

Ἀφρονι seems more probable than ἄφροσιν, on account of the sing. ποθεῖ. Vulg.: 'insensato.'

Ὁρεξιν ('concupiscentiam,' Vulg.) has the highest authority. 'Enticeth fools to lust after it,' Eng. 'Turneth a reproach to the foolish,' Eng. Marg., rendering the alternative reading *εἰς ὄνειδος*. 'Becomes a passion in the case of a fool.' The commentators quote the case of Pygmalion who fell in love with the statue of Venus, and others who have fallen victims to the same folly. S. Agobardus (A.D. 779) wrote a treatise most strongly condemning image-worship, denying such representations of God and the saints the appellation of 'sacred,' and recommending that they should be utterly destroyed. Galland. Bibl. vet. Patr. ix; Migne, Patr. Lat. civ. The iambic rhythm in some of the stiches, vers. 4, 5 ff., should be remarked.

6-17. *The folly of idolaters in worshipping idols of clay.*

6. Κακ. ἐρασταὶ ἄξιοί τε τ. ἐ. are predicates. 'And worthy of such hopes,' i.e. objects to trust in. Vulg.: 'Digni sunt qui spem habeant in talibus.' Comp. Col. i. 27. 1 Tim. i. 1: 'Christ, who is our hope.'

Οἱ δρῶντες, 'fabricatores,' Wahl. 'Qui faciunt illos,' Vulg. Heysch., quoted by Schleusn.: δρῶντες, ποιοῦντες, ἐργαζόμενοι.

7. Καὶ γὰρ gives the reason for the expressions in ver. 6, κακῶν ἐρασταὶ κ.τ.λ.

Θλίβων, 'kneading,' 'rubbing.'

Ἐπίμοχον, used adverbially. 'Laboriose,' Vulg. Or agreeing with γῆν, 'soft earth that causes trouble' in working. Gutb. takes ἀπαλὴν as predicative, 'working troublesome earth (so as to be) soft,' which is possibly right. ἐπίμοχος is a very uncommon word. It is found in Schol. Ap. Aristoph. Pac. 384: ὦ πόνηροι, ὦ ἐπίμοχοι.

Πρὸς ὑπὴρ. ἡμῶν, like *εἰς ὑπηρεσίαν ζωῆς*, xiii. 11. Cp. the very similar passage Rom. ix. 21; and see Ecclus. xxxviii. 30-34; Is. xlv. 9; lxiv. 8; Jer. xviii. 2-10.

Ἐν ἑκάστον. The ἐν seems to have fallen out of some MSS. owing to the preceding word ἡμῶν. 'Unumquodque vas,' Vulg.

Ἀνεπλάσαστο, 'he moulds, shapes,' in each separate case, the aorist not predicating special time; so it is used in similes.

Δούλα, adj. with gen. = δουλεύοντα, 'that serve clean uses,' with dat. Rom. vi. 19.

Πάνθ' ὅμ., 'with equal toil or skill.'

Πηλουργὸς occurs Lucian. Prometh. 2 (I. p. 26, Reitz.).

8. Κακόμοχος, 'labouring ill.' Churton: 'with a misdirected industry.' The word is ἀπ. λεγ.

Ὅς πρὸ μικροῦ, 'he who a little while before.' Comp. πρὸ ὀλίγου, xiv. 20. See Gen. ii. 7; iii. 19.

Πορεύεται, sc. εἰς γῆν ἐξ ἧς ἐλήφθη. Gen. iii. 19, Sept.

Ἀπαιτηθεῖς, 'when the debt of life is demanded from him.' S. Luke xii. 20: 'This night thy soul shall be required (ἀπαιτοῦσι) of thee.' See on xv. 16.

9. Κάμνειν, 'to be weak and sick,' as is shown by the contrasted phrase that follows. The Vulg., 'laboraturus est,' may have this meaning. The notion of 'labour' is foreign to the passage, and if we take it as 'die,' there is tautology.

Βραχυτελῇ. The word is unknown to classical Greek, and ἀπ. λεγ. in the Greek Script., but occurs Dion. Alex. 1256 A; Isid. 201 B. It is explained by Suidas and Hesychius σύντομος and μικρός.

Ἄλλ' ἀντερείδεται. The construction is slightly changed. 'But he sets himself against, vies with.' The μὲν seems to be answered by χαλκοπλάστας τε. See Jelf, Gr. Gram. § 765. 7 a. The idea is that the potter, instead of learning a lesson of his own frailty from the frailty of the materials on which he works, strives to make these assume a show of strength and solidity by giving them a metallic appearance.

Χρυσουργοῖς. The word is found in Pollux, vii. 97 (Bekker). Χαλκοπλάστης is ἀπ. λεγ.

Κίβδηλα, 'counterfeits,' earthen figures coloured and glazed, or varnished to look like metal. 'Res supervacuas,' Vulg., which is wrong. Wilkinson:

'Many [counterfeit gems], in the form of beads, have been met with in different parts of Egypt, particularly at Thebes; and so far did the Egyptians carry this spirit of imitation, that even small figures, scarabaei, and objects made of ordinary porcelain, were counterfeited, being composed of still cheaper materials. A figure which was entirely of earthenware, with a glazed exterior, underwent a somewhat more complicated process than when cut out of stone, and simply covered with a vitrified coating; this last could therefore be sold at a low price; it offered all the brilliancy of the former, and its weight alone betrayed its inferiority,' *Anc. Egyptians*, ii. p. 148. ed. 1878.

10. Σποδὸς ἢ καρδ. αὐτ., a quotation from the Sept., *Isai.* xlv. 20, where it differs from the Hebrew. The heart of the idol-maker is dead to all noble aims, and wholly set on his worthless work. *Orig., Exh. ad Mart.* 32 (*I.* p. 294, Ben.), quotes from memory: σποδὸς ἢ καρδία τῶν εἰδώλοις λατρεόντων, καὶ πολὺν (ἢ πηλοῦ) ἀτιμότερος ὁ βίος αὐτῶν.

Γῆς εὐτελεστέρα, 'cheaper, more vile than earth.' Such men have no hope of a future. *Ch.* iii. 18; *Eph.* ii. 12: 'having no hope, and without God in the world.' The *Vulg.* translates: 'terra supervacua spes illius,' reading prob. γῆ, though Jansen suggests that 'terra' is abl., 'supervacua' being = the comparative, which is more ingenious than demonstrable. These verses (10, 11) are cited by *Method. Conv. dec. Virg.* vii. (XVIII. p. 57, Migne).

11. Ἠγνόησε implies here wilful ignorance. *1 Cor.* i. 21.

Πλάσαντα . . . ἐμφυσήσαντα. *Gen.* ii. 7: ἔπλασεν ὁ Θεὸς τὸν ἄνθρωπον, χοῦν ἀπὸ τῆς γῆς, καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς· καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν. The author seems to make no very marked distinction between 'soul' and 'spirit,' only he calls the one 'active,' the other 'living.' *Comp.* i. 4; viii. 19; ix. 15; *S. Luke* i. 46, 47.

12. Ἐλογίσαντο, the plural (which is doubtless the original reading, and not ἐλογίσαστο,) includes all heathen, and not merely the potter and such like.

Παίγνιον, 'a plaything,' 'game.' Aristotle knew better than this. He teaches that happiness stands not in amusement. See *Eth. Nicom.* x. 6.

Ζωὴν . . . βίον. The former is mere animal life, the latter, life with its business and duties. *Comp.* *Aristot. Eth.* x. 6. 8, where he denies to slaves the possession of βίος. He says: ἀπολαύσειε τ' ἂν τῶν σωματικῶν ἡδονῶν ὁ τυχὼν καὶ ἀνδράποδον οὐχ ἦττον τοῦ ἀρίστου· εὐδαιμονίας δ' οὐδεὶς ἀνδράποδον μεταδίδωσιν, εἰ μὴ καὶ βίον.

Παναγυρισμὸν ἔπικ. 'The holding of a market for gain.' *Dion. Hal.* vii. 71; *Plut. Symp. Probl.* 2. The Greek Panegureis were originally great national religious gatherings, which degenerated by degrees into mere fairs where articles of every sort were sold. Thus the Olympic games were called 'Mercatus Olympiacus.' *Diet. of Antiq. s. v.* The saying in the text is similar to that which Cicero attributes to Pythagoras, *Tuscul. Disp.* V. iii. § 9: 'Pythagoram autem respondisse, similem sibi videri vitam hominum et mercatum eum, qui haberetur maximo ludorum apparatu totius Graeciae celebritate.' Read the description of Tyre in *Ezek.* xxvii., and cp. *S. James* iv. 13.

Φησὶν, 'says one,' used generally.

Ὃθεν δὴ, 'whence one can.' *κάν, sc. ἡ, ἐκ κακοῦ.* This is like Horace's (*Ep. I. i. 65*)—

'Isne tibi melius suadet, qui rem facias, rem,
Si possis, recte; si non, quocunque modo rem.'

The maxim would be specially appropriate to the unscrupulous commercial activity of Alexandria, then and for many centuries the greatest emporium in the world. Sophocles teaches better, *Ant.* 312:

οὐκ ἐξ ἁπαντος δεῖ τὸ κερδαίνειν φιλεῖν.

13. Παρὰ πάντας, 'more than all,' 'before all.' *Comp.* *Rom.* xii. 3. The maker of such frail images must have known better than any one his imposture.

Εὐθραυστα. Some of the best MSS. read εὐθραστα, but the word nowhere occurs. 'Brittle,' in the ed. of 1610, 'brickle,' with the same meaning.

Γλυπτὰ, 'graven images.' So continually in the

Sept. Deut. vii. 5; Judg. xviii. 24; Is. xlv. 10; 1 Macc. v. 68.

14. Πάντες . . . ἀφρονέστατοι. This seems to be the original reading, πάντων ἀφρονέστεροι being probably ■ correction.

Τάλανες ὑπ. ψυχ. νηπ. Vulg.: 'infelices supra modum animae superbi,' where Reusch supposes that 'superbi' is a mistake for 'pueri.' Gutbert. thinks that the original was 'supra animam pueri,' which became by accretions what it now is. But which is the word of God for Roman Catholics? The Douai version has merely: 'foolish and unhappy, and proud beyond measure.' The words mean, 'more miserable than an infant's soul,' i.e. in respect of ignorance. Comp. xii. 24.

Οἱ ἐχθροὶ . . . καταδυν. These words cannot refer to Solomon's times, nor would it be true of the Assyrians, etc., that they accounted all other nations' idols to be gods (ver. 15). The fact mentioned in ver. 18 and the present σέβονται point to the Egyptians, or Græco-Egyptians, as 'the enemies' meant. As to the time when the Jews were 'held in subjection,' we may reasonably refer it to the reign of Ptolemy Philopator, who, on his return from his repulse at Jerusalem, B.C. 217, treated the Jews most cruelly. See Proleg. p. 32. Those who attribute the Book of Wisdom to Philo quote this passage as suitable to the state of the Jews under Caligula.

15. Ἐλογίσαντο θεούς. The Greeks in Alexandria seem to have identified their gods with those of other nations, and to have honoured the images of foreign divinities equally with their own. Rome certainly did this in later times. And though the Egyptians were too vain of their own institutions to borrow other gods (Herod. ii. 79 and 91), yet they allowed them to be deities at any rate in their own special localities. See on xix. 3.

Οἷς οὕτε. Comp. Ps. cxv. 5, 6, 7; cxxxv. 16, 17.

Συνολκῆν, 'drawing together,' a very late word, apparently found nowhere else in the sense of 'breathing.' It occurs in Dioscor. De Venenis, 14, and Galen, ii. 266 C.

Ψηλάφησιν. Plut. Aemil. i. 262 C.; Clem. Al. Paedag. iii. 5. 33 (p. 273 Pott.).

Ἄργοι πρὸς ἐπίβ., 'useless for walking.'

16. Ἐποίησεν. Ps. cxv. 4. They are the work of men's hands and therefore cannot have life and sense.

Δεδανεισμένος. 'Having had his spirit lent to him.' See on ver. 8. Man therefore cannot impart it to others, nor even retain it himself. Eccl. viii. 8.

Αὐτῷ=ἐαυτῷ is certainly the right reading.

17. Νεκρόν. Comp. xiii. 10, 18.

Σεβασμάτων, objects of worship, xiv. 20. Lact. Inst. II. ii. 13: 'Melior est qui fecit quam illa quae facta sunt.' Grimm. Comp. Bar. Ep. to Jer. 46.

Ἀνθ' ὧν. The common reading is σεβασμ. αὐτοῦ, ὧν, where ὧν must be explained as a part. gen. connected with αὐτοῦς and ἐκεῖνα, which is harsh. The Sin. MS. relieves the difficulty by reading ἀνθ' ὧν (suggested by Arn.), 'in opposition to,' 'in contradistinction from which.' Vulg., 'quia,' perhaps reading ὥς; but it may well be the translation of ἀνθ' ὧν, which is used to signify 'because,' e.g. Soph. Ant. 1068. Vulg. adds, 'cum esset mortalis,' a manifest interpolation from the beginning of the verse.

18, 19. *Greatest folly of all in beast-worship.*

18. Σέβονται. 'They,' viz. the enemies of Thy people, 'worship,' ver. 14. 'The beasts' are serpents, crocodiles, dogs, birds, and indeed nearly all animals. See Wilkinson, Anc. Egyptians, ch. xiv. and vol. ii. pp. 468-471, ed. 1878. The Greeks and Romans often ridiculed this animal worship. See Athenae. Deipnosoph. vii. p. 299, ed. Casaub., quoted by Wilkinson, and Juven. Sat. xv. 1 sqq. Plutarch explains the origin of beast-worship by the idea that the animals consecrated to the gods became in the course of time confounded with the deities themselves. See De Iside et Osir. c. 71. Warburton deduces it from hieroglyphic writing, the characters of which being the figures of animals, and standing for gods and heroes, in time became the object of direct worship. Div. Legat. bk. iii. § 6; and bk. iv. § 4.

Ἐχθιστα. 'Miserrima,' Vulg., reading perhaps αἰσχιστα. Reusch. Comp. xii. 24.

Ἀνοία. 'In respect of folly in the worshippers,

they (beasts) are worse than the others (idols).’ It is more foolish to worship a beast than an image, because the latter may be taken as the representative of the deity, but beasts, in the author’s view, are worshipped in themselves, with blind adoration, hateful (ἐχθιστα) as they are. All MSS. read *ανοια*, which some editors have thought to be = *ἄνοα*; others have suggested *ἀνία*, and others, as the Eng. translators, read *ἔνια*. Retaining the received reading, I think the above given interpretation is the most probable. If we refer *ἀνοία* to the beasts, it is not true that the creatures worshipped by the Egyptians were the most unintelligent of all animals. The Arm. version refers it to the worshippers, rendering: ‘haec est pessima stultitia.’ So Gutb. The Vulg., ‘insensata,’ points to *ἄνοα*, unless the var. ‘insensate’ be the true reading. Mr. Churton paraphrases: ‘The Egyptians also worshipped the vilest of animals, which appear worse than others even in the judgment of the ignorant and thoughtless.’ Dr. Bissell reads *ἄνοια*, and translates: ‘For being compared together as it respects stupidity some animals are worse than others;’ but he does not explain how he obtains this rendering from the Greek text. Philo, De Vit. Contempl. I (II. p. 472): τῶν μὲν γὰρ παρ’ Αἰγυπτίοις οὐδὲ μεμνησθαι καλὸν, οἱ ζῶα ἄλογα καὶ οὐχ ἡμέρα μόνον, ἀλλὰ καὶ θηρίων τὰ ἀγριώτατα παραγωγῶσιν εἰς θεῶν τιμὰς ἐξ ἐκάστου τῶν κάτω σελήνης, χερσαίων μὲν

λέοντα, ἐνύδρων δὲ τὸν ἐγχώριον κροκόδειλον, ἀεροπόρων δὲ ἴκτινον, καὶ τὴν Αἰγυπτίαν ἴβιν. S. Aug. De Un. Bapt. iv: ‘Talia quippe novimus fuisse simulacra Aegyptiorum, ubi et instituta esse multiplicior multoque ignominiosior idolatria perhibetur.’

Συγκρινόμενα. Comp. Philo, *ub. sup.*: προσκυνούσιν οἱ ἡμέροι τὰ ἀνήμερα καὶ ἀτίθασσα, καὶ οἱ λογικοὶ τὰ ἄλογα, καὶ οἱ συγγένειαν ἔχοντες πρὸς τὸ θεῖον, τὰ μὴδ’ ἂν θηρίοι τις συγκριθέντα, οἱ ἄρχοντες καὶ δεσπόται τὰ ὑπήκοα φύσει καὶ δοῦλα.

19. The construction is: οὐδὲ τυγχάνει καλὰ (ὄντα) ὅσον (= ἐπὶ τοσοῦτον ὥστε) ἐπιποθῆσαι (αὐτὰ) ἐν ζῶων ὄψει. In καλὰ there is an allusion to the original creation, when ‘God saw everything that He had made, and, behold, it was very good (καλὰ λίαν),’ Gen. i. 31. The Eng. version is very clumsy; the Vulg. is impossible.

Ὡς ἐν ζῶων ὄψει. Ὡς used in a limiting sense=‘if the question is about the appearance of beasts.’ Or, ‘in comparison,’ as vii. 9.

Ἐκπέφευγε, ‘Went without’=‘were deprived of,’ referring partly to the curse upon the serpent, Gen. iii. 14, but more specially to the truth that all things employed in idolatry are *ipso facto* accursed (see xiv. 8), and become abominable in God’s sight. So the very flocks and herds were to be involved in the punishment of Israel’s disobedience. Deut. xxviii. 18.

Ἐπαινον . . . εὐλογίαν. Gen. i. 28, 31; 1 Cor. iv. 5.

CHAPTER XVI.

1–14. *Contrast at the Exodus as regards the action of beasts on the Israelites and Egyptians.*

1. In order to show more fully the folly of idolatry the author resumes the comparison, begun in ch. xi., between God’s dealings with His own people and with the Egyptians.

Διὰ τοῦτο. Because they worshipped hateful beasts, xv. 18.

Κνωδάλων. Frogs, locusts, flies, etc.

2. Εὐεργετήσας is the part. Some who read οἷς εἰς ἐπιθυμίαν make it a verb (εὐεργέτησας). So A. and the Vulg., ‘bene disposuisti populum tuum quibus dedisti.’ I have retained the V. reading, which is confirmed by C. Ven. and other MSS.

Εἰς ἐπιθυμ. ὀρέξεως. Eng., ‘to stir up their appetite.’ This rendering is wrong, as the people showed

no want of appetite, when they were lusting after the delicious food which they had eaten in Egypt (see Ex. xvi. 12, 13; Numb. xi. 4, 5, 18 foll.), and were punished at Kibroth-hattaavah. The words are better translated in the Bishops' Bible, 'for the desire of their appetite,' or by Coverdale, 'the desire that they longed for.' So Ps. lxxvii. 29: τὴν ἐπιθυμίαν αὐτῶν ἤνεγκεν αὐτοῖς.

Ξένην γεῦσιν. 'Strange flavour.' Γεύσις here and ver. 3 seems = 'object of taste.'

Ὀρτυγομήτραν, 'quail as food.' Τροφήν in opp. to γεῦσιν. Ὀρτυγομήτρα is used in Ex. xvi, and Numb. xi, and is explained by Hesych. as ὄρνυξ ὑπερμεγέθης. Philo's account of the quails is as follows (Vit. Mos. 37, II. p. 114): ἀλλὰ γὰρ καὶ τῶν εἰς ἄβροδιαιτον βίον οὐκ εἰς μακρὰν εὐπόρου, ὅσαπερ ἐν οἰκουμένη χώρᾳ καὶ εὐδαίμονι, βουληθέντος τοῦ Θεοῦ κατὰ πολλὴν περιουσίαν ἄφθονα χωρηγεῖν ἐν ἐρημίᾳ. ταῖς γὰρ ἐσπέρας ὀρτυγομητρῶν νέφος συνεχὲς ἐκ θαλάττης ἐπιφερόμενον πᾶν τὸ στρατόπεδον ἐπεσκίαζε, τὰς πτῆσεις προσγειοτάτας ποιούμενον εἰς τὸ εὐθρον. συλλαμβάνοντες οὖν καὶ σκευάζοντες ὥς φίλον ἐκάστοις, κρεῶν ἀπέλυνον ἡδίστων, ἅμα καὶ τὴν τροφήν παρηγοροῦντες ἀναγκαίᾳ προσοψήματι. The Vulg. retains the word 'ortygometra' here and xix. 12, using 'coturnix' elsewhere. S. Aug. Quaest. 62 in Ex.: 'Aves quas coturnices multi Latine interpretati sunt, cum sit aliud genus avium ortygometra, quamvis coturnicibus non usquequaque dissimile.'

3. Ἐκεῖνοι. The Egyptians, as in ver. 4.

Τροφήν. The S. and Ven. MSS. give τροφῆς, but ἐπιθυμέω is constructed with the acc. Ecclus. xvi. 1; Ex. xx. 17.

Εἰδέχθειαν. This almost unknown word occurs in Zonar. p. 632: εἰδέχθεια ἡ ἀμορφία, and in S. Chrys. t. iv. p. 788. Steph. Thes. in voc. Εἰδεχθῆς is found in Polyb. xxvii. 2. 1; Diod. iii. 29; εἰδεχθῶς, Greg. Nyss. i. p. 410: παρειᾶς εἰδεχθῶς ἐν αὐτῇ κοιλασθείσης; and ii. p. 701: εἰδεχθῶς καὶ γελωῖας. The word εἰδέχθειαν being so uncommon has been variously dealt with in the MSS. It is the reading of C 55 and some other cursives, and from its suitability to the sense of the passage, and from the improbability of its being invented by scribes, it has

found favour with most editors. It was so printed by Mai in his edition of V.; but Verzellone's new edition gives δ'αχθεισαν (*sic*), which appears to have been the reading of the Vulg. The verse seems to be nowhere quoted by the Fathers. The word means 'ugly look,' and the meaning of the passage is, that the Egyptians, owing to the sight of the loathsome creatures (frogs, etc.) that covered everything, might lose even (καὶ) the natural desire for food. (Ex. viii. 3-6.) Sabatier renders: 'Propter odiosam deformitatem eorum quae immissa sunt.'

Ὁρεξιν. 'Concupiscentia,' Vulg., which translates ἐπιθυμία by the same word, Rom. vii. 7, 8; Gal. v. 24. It is a late word found in ecclesiastical authors and introduced from them into the terminology of the Church. Tertull. De Anim. xxxviii. (p. 295): 'Concupiscentia oculis arbitris utitur.' Comp. De Resur. xlv; Hieron. Ep. 128.

Ἀποστρέφονται with acc., as 3 Macc. iii. 23: ἀπεστρέφαντο τὴν ἀτίμητον πολιτείαν. So S. Matt. v. 42: τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς. Comp. 2 Tim. i. 15.

Οὔτοι δέ. The Israelites. This seems preferable to αὐτοὶ the reading of V. and Ven. So in ver. 4: τοῖτοις δέ.

Γεύσεως, as in ver. 2, 'diet.' The author omits all reference to the people's sin of gluttony in connection with the quails and their consequent punishment (Numb. xi. 33; Ps. lxxviii. 30, 31), and dilates only on the miraculous supply vouchsafed to them because they were God's people.

4. Ἀπαράιτητον, 'inexorable,' 'inevitable.' So ver. 16. The lengthened distress of the Egyptians occasioned by the plagues which affected their supplies of food is contrasted with the temporary need of the Israelites so soon satisfied with abundance of delicacies.

5. Αὐτοῖς. The Israelites. 'Thy people,' Eng. Marg., is a paraphrase not a translation. The reference is to the wild animals of the desert and especially to the fiery serpents, Numb. xxi. 6 ff. For θηρίων comp. Deut. xxxii. 24, and Acts xxviii. 4.

Θυμὸς Arn. wishes to translate 'poison,' comparing Deut. xxxii. 33 and Job xx. 16; but 'fury' seems more correct, as it would apply to other animals beside serpents. This sense is found elsewhere in Wisdom, e. g. vii. 20; xi. 18 *q. v.*

Σκολιῶν. Isai. xxvii. 1: 'Leviathan that crooked serpent,' ὄφιν σκολιόν.

Οὐ μέχρι τέλους. Comp. xviii. 20; xix. 1; Heb. iii. 6.

Β. Εἰς νοουθεσίαν, as xi. 10: ὡς πατὴρ νοουθετῶν. Judith viii. 27: εἰς νοουθέτησιν μαστιγοῖ Κύριος τοὺς ἐγγίζοντας αὐτῷ.

Σύμβολον σωτηρίας (comp. ii. 9), 'a sign, token of safety,' viz. the Brazen Serpent, Numb. xxi. 9. See the use made by our Lord of this symbol S. John iii. 14 and Wordsworth's note *in loc.* Σύμβουλον, the reading of A., S. and Ven., would mean 'counsellor,' 'teacher of salvation,' which seems hardly likely to be used by the author as applied to an inanimate object. The Fathers do not help to determine the text here. S. Basil calls the serpent τύπος, which supports the reading of the text: ὁ ἐπὶ σημείον κείμενος ὄφης τοῦ σωτηρίου πάθους [τύπος] τοῦ διὰ τοῦ σταυροῦ τελεσθέντος. Just. Mart. speaks thus of the matter: καὶ κατ' ἐπίγνωσιν καὶ ἐνέργειαν τὴν παρὰ τοῦ Θεοῦ γενομένην λαβεῖν τὸν Μαῦσέα χαλκὸν καὶ ποιῆσαι τύπον σταυροῦ, καὶ τοῦτον στήσαι ἐπὶ τῇ ἀγίᾳ σκηνῇ καὶ εἰπεῖν τῷ λαῷ· Ἐὰν προσβλέπητε τῷ τύπῳ τούτῳ καὶ πιστεύετε, ἐν αὐτῷ σωθήσεσθε, Apol. i. 60.

Εἰς ἀνάμνησιν is best taken as belonging to the whole sentence. The punishment and the remedy alike showed them the necessity of strictly complying with God's commandment. Philo allegorises the serpent as a type of temperance, Leg. Alleg. ii. 20 (I. p. 80); De Agr. 22 (I. p. 315). It is a disputed point what the brazen serpent was intended to symbolise. Certainly the serpent was known among the Egyptians as the symbol of life and health (Wilkinson, Anc. Egyptians, ii. 134; iv. 375, etc); but it seems on this occasion rather to have represented the Old Serpent deprived of his poison, and, as it were, hung up as a trophy of victory. And it becomes a type of the Passion of Christ, who by His death overcame death,

and destroyed 'him that had the power of death' (Heb. ii. 14; Col. ii. 15). They who are wounded by sin, looking with faith to the Passion of Christ, are saved. See Theodor. in Num. xxi. 9, Quaest. 38; Tertull. De Idol. v. (p. 152); S. Aug. De Civit. x. 8; Maldonat. in John iii. 14. Corn. a Lap. in Num. xxi. 8: 'Allegorica et potissima causa fuit, ut serpens hic in ligno erectus, significaret Christum in cruce erectum, tamquam noxium et sceleratum, cujus intuitu per fidem et contritionem sanamur a letalibus peccatorum morsibus. Sicut enim serpens hic habebat formam peccatoris sed non venenum, ita Christus assumpsit formam peccatoris sed non peccatum.'

7. Faith in the Great Healer was the necessary condition of safety. So Christ says (Mark ix. 23): 'If thou canst believe, all things are possible to him that believeth.' The Targum of Jonathan on Numb. xxi. makes the divine voice accuse the people of ingratitude, comparing them with the serpent, who, though doomed to have dust for his food, murmured not. 'Now shall the serpents who have not complained of their food come and bite the people who complain.' And when the serpent of brass was made, if it was gazed at and the sufferer's 'heart was intent upon the name of the Word of the Lord, he lived.' Etheridge, pp. 410, 411. 'Neither is it ordinarily His will to bestow the grace of sacraments on any, but by the sacraments; which grace also they that receive of sacraments or with sacraments, receive it from Him and not from them. For of sacraments the very same is true which Solomon's Wisdom observeth in the brazen serpent, "He that turned towards it," etc. Hooker, Eccl. Pol. V. lvii. 4.

Διὰ σὲ τὸν πάντ. σωτήρα. Isai. xlv. 21; 1 Tim. iv. 10: ὅς ἐστι σωτὴρ πάντων ἀνθρώπων. The author here repudiates the magical power afterwards attributed to the brazen serpent which occasioned its destruction by Hezekiah, 2 Kings xviii. 4. Corn. a Lap. refers to Philastrius, Lib. de Haeres., as giving an account of the ceremonies used in the worship of this idol. Galland. vii. 480.

‘Salvatorem,’ Vulg. This word is unknown in classical Latin. It occurs in one of Gruter’s Inscriptions, p. 19. 5: ‘Jovī custodi, Quirino salvatori.’ See note on ch. xii. 5.

8. Καὶ ἐν τούτῳ. ‘Herein also,’ as in the passage of the Red Sea, and in other instances.

‘Ο ῥύόμενος. 2 Tim. iii. 11: ἐκ πάντων με ἐρρύσατο ὁ Κύριος. Ps. vii. 2.

9, 10. The contrast in these verses is this: the Egyptians perished by creatures that do not generally kill men; the Israelites were saved even from poisonous serpents. Gutb.

9. Οὓς μὲν, answered by τοὺς δέ, ver. 10, is demonstrative. So Matt. xiii. 8: ὁ μὲν . . . ὁ δέ: 2 Macc. xii. 24: πλείονες . . . οἱ δέ. Polyb. I. viii. 3: οὓς μὲν ἐξέβαλον, οὓς δέ ἀπέσφαξαν.

‘Ακρίδων, ‘locusts.’ Exod. x. 4-15; Ps. lxxviii. 46; Rev. ix. 7.

Μυῖων. Exod. viii. 16-24. Ps. lxxvii. 45: ἐξάπεστειλεν εἰς αὐτοὺς κυνόμυϊαν καὶ κατέφαγεν αὐτοὺς, καὶ βάτραχον καὶ διέφθειρεν αὐτούς.

‘Απέκτεινε. Pharaoh calls the plague of locusts ‘this death,’ Exod. x. 17, but we do not read there that either the locusts or flies destroyed men’s lives. There are flies, especially in Africa, whose sting is deadly. Schleusner, *in voc.* κυνόμυϊα, quotes a writer who, commenting on Ps. lxxvii. 45, says: κυνόμυϊαν οἱ ‘Εβραῖοι ἐρμηνεύουσι πλῆθος πάμμικρον ἀγρίων καὶ σαρκοβόρων θηρίων, οἱ δὲ Ἕλληνες λέγουσιν τὴν τοῦ κυνὸς ὑλακτοῦντος μυῖαν. Josephus (Ant. II. xiv. 3) asserts that the lice destroyed men’s lives, and then he describes the plague of flies thus: θηρίων παντοίων καὶ πολυτρόπων, ὧν εἰς ὧν οὐδεὶς ἀπηντήκει πρότερον, τὴν χώραν αὐτῶν ἐγένευσεν, ὥφ’ ὧν αὐτοὶ τε ἀπώλλυντο, καὶ ἡ γῆ τῆς ἐπιμελείας τῆς παρὰ τῶν γεωργῶν ἀπεστέρητο. εἰ δέ τι καὶ διέφυγε τὴν ὑπ’ ἐκείνοις ἀπώλειαν, νόσφ’ αὐτοῦ, καὶ τῶν ἀνθρώπων ὑπομενόντων, ἐδαπανᾶτο. Philo’s account is as follows: φορὰ σκυριπῶν ἐχύθη, καὶ ταθείσα καθάπερ νέφος ἅπασαν ἐπέσχευ Αἴγυπτον. τὸ δὲ ζῶον, εἰ καὶ βραχύτατον, ὅμως ἀργαλέωτατον. οὐ γὰρ μόνον τὴν ἐπιφάνειαν λυμᾶνεται κησιμὸς ἐμποιοῦν ἀηδεῖς καὶ βλαβερωτάτους, ἀλλὰ καὶ εἰς τὰ ἐντὸς βιάζεται διὰ μυκτῆρων

καὶ ὧτων. σίνεται δὲ καὶ κόρας ὀφθαλμῶν εἰσπετόμενον, εἰ μὴ φυλάξαιτό τις. φυλακὴ δὲ τίς ἔμελλε πρὸς τοσαύτην ἔσεσθαι φορὰν, καὶ μάλιστα Θεοῦ κολάζοντος; Vit. Mos. i. 19 (II. p. 97).

10. Ἀντιπαρήλθε. ‘Adveniens,’ Vulg. ‘Ex adverso advenit,’ Sabat. ‘Came to meet,’ ‘came to their aid against the poison of the serpents.’ It is the word used of the conduct of the Priest and Levite in the Parable of the Good Samaritan, S. Luke x. 31, 32, with a different shade of meaning. The verb ἀντιπάρεμι is used by Xenophon of two armies marching along on opposite sides of a river, Anab. iv. 3. 17.

11. Εἰς ὑπόμνησιν τ. λογ. σου, parallel with εἰς ἀνάμν. ἐντολῆς νόμ. σου, ver. 6. Λόγια, ‘dicta divina,’ ‘commands,’ ‘laws,’ as Ps. cxviii. 158, 169 (Sept.); Acts vii. 38.

Ἐνεκεντρίζοντο, ‘were pricked with the goad.’ Vulg.: ‘examinabantur.’

Ὅξέως, ‘quickly,’ as iii. 18. But Mr. Churton: ‘they escaped with sharp anguish.’

ἵνα depends on ἐνεκεντρ. and διεσώζοντο.

Ἀπερίσπαστοι, prop. ‘not drawn hither and thither,’ ‘distracted.’ So Eccus. xli. 1. Here it means ‘estranged from,’ ‘not participating in.’ The Eng.: ‘continually mindful’ is tautological. The Vulg. is more to the purpose: ‘Non possent Tuo uti adjutorio.’

12. Μάλαγμα. Comp. Is. i. 6: οὐκ ἔστι μάλαγμα ἐπιθεῖναι οὔτε ἔλαιον οὔτε καταδέσμούς. On the use of the physician with his material remedies see Eccus. xxxviii. 1-8.

Λόγος, as ῥῆμα, ver. 26, ‘the word’ of God as the expression of His will. Comp. Ps. cvi. 20: ἀπέστειλε τὸν λόγον αὐτοῦ καὶ ἵασατο αὐτούς. See on ver. 7.

13. Θανάτου. So Christ says, Rev. i. 18: ‘I have the keys of hell and of death.’

Κατάγεις, κ.τ.λ. Comp. Deut. xxxii. 39; 1 Sam. ii. 6; Tob. xiii. 2.

Πύλας Ἀίδου. Job xxxviii. 17: ἀνοίγονται δὲ σοι φόβῳ πύλαι θανάτου, πυλωροὶ δὲ ᾄδου ἰδόντες σε ἔπηξαν; Ps. cvi. 18; Isai. xxxviii. 10. The expression in the

text means, 'death, or the grave.' It is used in another sense, Matt. xvi. 18. Vulg.: 'portas mortis' here, but 'portae inferi' in the Gospel.

'Ανάγεις, as Heb. xiii. 20: ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων.

14. 'Αποκτείνει, nearly all the MSS. give this form. So Josh. viii. 24; Tob. i. 18. In N. T. it has been usually altered to ἀποκτείνω. S. Aug., Spec. 100, reads: 'Homo autem se occidit per malitiam;' but this seems to be an error, as is the reading found in some MSS. of the Vulg.: 'per malitiam animam suam.' The notion is parallel to that in Matt. x. 28, viz. that men may kill the body, but cannot touch the soul.

'Αναστρέφει . . . ἀναλύει, the subject of both is ἄνθρωπος. 'Man killeth (man), but he bringeth not back the spirit when it hath gone forth, no, nor delivereth the soul taken to (or received in) the other world.' Comp. Eccl. viii. 8.

Παραληφθεῖσαν, sc. εἰς Αἶδου. The Eng. translators seem to have read ψυχή παραληφθεῖσα, a variation found in no MSS. The word is used by Polyb. iii. 69. 2. of taking prisoners: τοὺς δὲ παραληφθέντας ἄνδρας ἀβλαβεῖς μεθ' ἑαυτοῦ προῆγε.

15-29. Contrast, as regards the action of the powers of nature, water and fire.

15. Comp. Tob. xiii. 2; Amos ix. 1-4; Ps. cxxxix. 8.

16. 'Αρνούμενοι . . . εἰδέναι, 'asserting that they knew Thee not,' as xii. 27. This refers to Pharaoh's speech, Ex. v. 2: 'Who is the Lord that I should obey His voice to let Israel go? I know not the Lord.'

'Εμαστιγώθησαν, xii. 22; Tob. xi. 14.

Ξένοις, 'strange,' 'novis,' not only because storms of rain and hail were almost unknown in Egypt, but because their character was abnormal, as it is said Exod. ix. 24: ἦν δὲ ἡ χάλας καὶ τὸ πῦρ φλογίζον ἐν τῇ χαλάῃ ἡ δὲ χάλας πολλὰ σφόδρα σφόδρα, ἥτις οὐ γέγονε τοιαύτη ἐν Αἰγύπτῳ ἀπ' οὗ γεγένηται ἐπ' αὐτῆς ἔθνος. 'And when Pharaoh saw that the rain and hail and the thunders were ceased, he sinned yet more,' Exod. ix. 34. Comp. Philo, Vit. Mos., quoted on ver. 19. The absence of rain, especially in the inland parts of

Egypt, is a marked feature of the climate, and as such is noticed Deut. xi. 10, 11, and Zech. xiv. 18. Comp. Herod. ii. 13, 14. Thus Philo, Vit. Mos. iii. 24 (II. p. 164): τῆς χώρας οὐχ ὑετῶ καθάπερ αἱ ἄλλαι νιφομένης, ἀλλὰ ταῖς τοῦ ποταμοῦ πλημύραις εἰωθυῖας ἀνὰ πᾶν ἔτος λιμνάζεσθαι, θεοπλαστοῦσι τῷ λόγῳ τὸν Νεῖλον Αἰγύπτιοι ὥς ἀντίμιμον οὐρανοῦ γεγονότα, καὶ περὶ τῆς χώρας σεμνηγοροῦσιν.

'Υετοῖς . . . ὄμβροις. The distinction between ὑετός and ὄμβρος seems to be that the former (Lat. 'nimbus') means 'a sudden heavy shower,' the latter (Lat. 'imber'), 'a lasting rain.'

'Απαρατήτοις. See on ver. 4. Omitted in Vulg. Arn. quotes Milton, Par. Reg. iv:

'Fierce rain with lightning mixt, water with fire
In ruin reconciled.'

17. Πλεῖον ἐνήργει, 'had more power than usual.' Calmet refers to the account of Elijah's sacrifice, 1 Kings xviii. 38. The notion in the text is that the hail was not melted, nor the water quenched by the fires of heaven. S. Ephr. Syr. in Exod. c. ix. (p. 210): 'Ruit itaque praeceps grandinis nimbus, intermicanibus fulgetris mistus: adeo nec grando ignem extinxit, nec ignis grandinem tabefecit; quin ea adjuncta, velut aggestis vepribus, flammam extulit luculentiorum. Simili miraculo grando, velut in fornace ferrum, sic igne torrente excandescere visa est, et quod etiam mirabile est, ignis grandinem inflammavit, ligna minime adussit.' Comp. Ps. xviii. 12, 13.

'Υπέρμαχος, see on x. 20. The same idea is found ch. v. 17 foll.

18. Ποτὲ μὲν . . . ποτὲ δὲ refer to different times and plagues, as is shown also by the tenses of the verbs ἡμεροῦτο and φλέγει, ver. 19. The present represents the Plague of fire as present to the writer, the imperfect introduces the extinguishing of the fire as something more distant, imported for the sake of contrast. Guth.

'Ημεροῦτο, 'mansuetabatur,' Vulg. This is ἀπ. λεγ. for the usual 'mansuefacio.' 'The animals sent against the ungodly' must be the frogs, flies, lice, and locusts;

but to what event in the history of these Plagues the author is alluding, is a matter of great doubt. Grimm thinks that he has erroneously combined the plagues of frogs, flies and lice with that of hail and lightning, so as to assert that the flames spared the beasts sent at that same time to plague the Egyptians. Gutberlet defends the author from this charge, and supports the explanation of Calmet, that the fires spoken of were not the lightnings of the Plague, but the artificial fires kindled by the Egyptians to disperse the noxious animals, and which had no effect on them. This however is a pure hypothesis. Arnald (whose view seems reasonable) says: 'I must acknowledge that our author, in this particular, seems to have exceeded historical truth, and to have used a rhetorical exaggeration to make God's dealings with the Egyptians appear more terrible.' At the same time it is possible that the writer may allude to some old tradition on the matter, as in the case of the manna, vers. 20, 21. Comp. xix. 20. Philo, after describing the plague of hail, as quoted below, states that it was followed by a strong and pestilential wind which brought the locusts; but he nowhere says that the two plagues were simultaneous.

19. **Φλέγει**, *sc.* **φλόξ**. Vulg.: 'exardescibat undique,' where the tense is wrong, and 'undique' is an addition.

Γεννήματα, 'the fruits,' 'produce,' as is shown by **ἀνθ' ὧν**, ver. 20, and **καρπὸς**, ver. 22. Vulg.: 'nationem.' See on i. 14. Philo, Vit. Mos. i. 20 (II. 98, 99): *περιττὸν ἦν ἐν Αἰγύπτῳ χειμῶνα γενέσθαι . . . ἐξάφνης ὄντως ἐνεωτέρισεν ὁ αἶθρ, ὥσθ' ὅσα ἐν τοῖς δυσχειμέροις ἀθροῖα κατασκήψαι, φορὰς ὑέτων χάλασαν πολλὴν καὶ βαθεῖαν, ἀνέμων συμπιπτόντων, καὶ ἀντιπαταγούτων βίας, νεφῶν ῥήξεις, ἐπαλλήλους ἀστραπὰς καὶ βροντὰς, συνεχεῖς κεραυνούς, οἱ τερατωδεστάτην ὄψιν παρείχοντο. θέοντες γὰρ διὰ τῆς χαλᾶξης, μαχομένης οὐσίας, οὔτε ἔτηκον αὐτήν, οὔτε ἐσβέννυντο, μένοντες δ' ἐν ὁμοίᾳ καὶ δολιχεύοντες ἄνω καὶ κάτω, διετῆρουν τὴν χάλασαν. ἀλλ' οὐ μόνον ἡ ἐξαίσιος φορὰ πάντων τοὺς οἰκήτορας εἰς ὑπερβαλλούσας δυσθυμίας ἤγεν, ἀλλὰ καὶ τὸ τοῦ πράγματος ἄηθες. ὑπέλαβον γὰρ, ὅπερ καὶ ἦν, ἐκ μηνι-*

μάτων θείων κεκαινουργῆσθαι τὰ σύμπαντα, νεωτερίσαντος ὡς οὐπω πρότερον τοῦ ἀέρος ἐπὶ λύμῃ καὶ φθορῇ δένδρων τε καὶ καρπῶν, οἷς συνεφθάρη ζῶα οὐκ ὀλίγα, τὰ μὲν περιψύξεσι, τὰ δὲ βάρει τῆς ἐπιπιπτούσης χαλᾶξης, ὥσπερ καταλευσθέντα, τὰ δὲ ὑπὸ τοῦ πυρὸς ἐξαναλωθέντα. ἔνια δὲ ἡμίφλεκτα διέμενε, τοὺς τύπους τῶν κεραυνῶν τραυμάτων εἰς νοουθεσίαν τῶν δρώντων ἐπιφερόμενα.

Καταφθείρη. The balance of authority is in favour of this reading, and not *διαφθείρη* (Vat.). Comp. ver. 22.

20. **Ἀνθ' ὧν**. Instead of the fruits destroyed by the lightning, etc.

Ἀγγέλων τροφήν, Ps. lxxvii. 24, 25 (Sept.): *ἔβρεξεν αὐτοῖς μάννα φαγεῖν, καὶ ἄρτον οὐρανοῦ ἔδωκεν αὐτοῖς ἄρτον ἀγγέλων ἔφαγεν ἄνθρωπος, ἐπισιτισμὸν ἀπέστειλεν αὐτοῖς εἰς πλησμονήν*. Comp. 2 Esdr. i. 19; S. John vi. 31; Rev. ii. 17. See the account of the manna Ex. xvi. and Numb. xi., and Wisd. xix. 21; 1 Cor. x. 3.

Ἐψώμισας, with double acc., as Numb. xi. 4: *τίς ἡμᾶς ψωμίει κρέα*; Is. lviii. 14. It is used in a different sense 1 Cor. xiii. 3: *ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου*.

Ἔτοιμον . . . ἀκοπιάτως, (or *ἀκοπιάστως*), 'paratum . . . sine labore,' Vulg. These expressions, and the term 'angels' food,' imply merely that the manna was a supernatural substance, indebted to no labour of man for its production. Philo's account of the manna is given in Vit. Mos. i. 36, 37. But his treatment of the subject is very different from our author's, as he uses the history merely as a vehicle for allegory. Thus: *ἡ ψυχὴ γανωθεῖσα πολλάκις εἰπεῖν οὐκ ἔχει, τί τὸ γανῶσαν αὐτὴν ἐστὶ διδάσκεται δὲ ὑπὸ τοῦ ἱεροφάντου καὶ προφήτου Μωϋσῆως, ὃς ἐρεῖ, Οὐτός ἐστιν ὁ ἄρτος, ἡ τροφή ἣν ἔδωκεν ὁ Θεὸς τῇ ψυχῇ, προσεινέγκασθαι τὸ ἑαυτοῦ ῥῆμα, καὶ τὸν ἑαυτοῦ λόγον· οὗτος γὰρ ὁ ἄρτος ὃν δέδωκεν ἡμῖν φαγεῖν, τοῦτο τὸ ῥῆμα, Leg. Alleg. iii. 60 (I. p. 121). Comp. De Prof. 25 (I. p. 566). Of the way in which the Fathers have treated the subject of manna take the following examples (see also on ver. 22). S. Cyr. Al. in Joh. iii. (IV. p. 318, Aub.): *ἐπὶ μὲν τοι γένηται πρῶτῃ, τουτέστιν ἀνίσχοντος ἡδῆ, καὶ τὴν οἰκουμένην ὅλην περι-**

στράπτοντες τοῦ Χριστοῦ, ἐπὶ καὶ ἡ δρόσος καταλήγη λοιπὸν, τοῦτ' ἔστιν ἡ παχμία, καὶ ἀχλὺδης τῶν νομικῶν ἐπιταγμάτων εἰσήγγησις· τέλος γὰρ νόμον, καὶ προφητῶν ὁ Χριστός· τότε δὴ πάντως τὸ ἀληθὲς ἡμῖν, καὶ ἐξ οὐρανοῦ καταβήσεται μάννα, εὐαγγελικὴν δὲ δηλονότι διδασκαλίαν φαμέν, οὐκ ἐπὶ τὴν Ἰσραελιτῶν συναγωγὴν, ἀλλὰ κύκλῳ τῆς παρεμβολῆς, εἰς πάντα δηλονότι τὰ ἔθνη, καὶ ἐπὶ πρόσωπον τῆς ἐρήμου, τοῦτ' ἔστι τῆς ἐξ ἐθνῶν Ἐκκλησίας, περὶ ἧς εἴρηται πού· "Οτι πολλὰ τὰ τέκνα τῆς ἐρήμου μάλλον ἢ τῆς ἐχούσης τὸν ἄνδρα. There is much more to the same purpose. Berengaud. Exp. in Apoc.: 'Per manna sapientia quae Christus est intelligi potest. Ipse est enim panis vivus qui de caelo descendit. Hoc pane aluntur omnes electi, in deserto atque in itinere hujus saeculi positi, usque dum veniant ad terram repromissionis,' i. e. 'ad caelestem beatitudinem quam repromisit Deus diligentibus se.' In App. ad Opp. S. Ambr. (XVII. p. 861, Migne). S. Ambr. Exp. in Ps. cxviii. Sermon. 18 (p. 641, Ben.): 'Non erat rerus ille panis, sed futuri umbra. Panem de caelo illum verum mihi servavit Pater. Mihi ille panis Dei descendit de caelo, qui vitam dedit huic mundo.' S. Greg. Magn. Moral. in Job lib. xxi. c. 15 (p. 1010, Ben.): 'Manna est verbum Dei, et quidquid bene voluntas suscipientis appetit, hoc profecto in ore comedentis sapit.' And again, Lib. vi. c. 16 (p. 191, Ben.): 'Manna quippe omne delectamentum atque omnis saporis in se suavitatem habuit, quod videlicet in ore spiritualium, juxta voluntatem edentium, saporem dedit, quia divinus sermo et omnibus congruens, et a semetipso non discrepans, qualitati audientium condescendit; quem dum electus quisque utiliter juxta modum suum intelligit, quasi acceptum manna involuntarium saporem vertit.' S. Aug. In Joann. Tract. xxvi. § 12: 'Hunc panem significavit manna, hunc panem significavit altare Dei. Sacramenta illa fuerunt; in signis diversa sunt; in re quae significatur paria sunt... Manna umbra erat, Iste veritas est' (T. III. 498).

Πᾶσαν ἡδονὴν ἰσχύοντα, this is the reading of nearly all MSS. One cursive and the Compl. insert πρὸς before πᾶσαν; and this Fritzsche has received. So Orig. Exc. in Ps. lxxvii. (vol. XVII. p. 144, Migne):

ἄρτον ἀπ' οὐρανοῦ ἔδωκεν ὁ Θεὸς τῷ λαῷ αὐτοῦ, ἀκοπιάστως πρὸς πᾶσαν ἡδονὴν ἰσχύοντα· πρὸς ὃ γάρ τις ἐβούλετο μετεκρίνατο. The Eng., Syr., and Ar. versions translate as if πᾶσ. ἡδ. were in the genitive case: 'Suaviorem omni dulcedine.' 'Able to content every man's delight.' The Vulg. seems to have read ἰσχύοντα, 'omne delectamentum in se habentem.' If we retain the usual reading, we must take ἰσχύω with acc. of obj.= 'vim habeo ratione habita alicujus rei.' Wahl. 'Having power over, comprehending, every pleasure.' Comp. Eccles. xliii. 15: ἰσχυσε νεφέλας, where however A. reads νεφέλας. Bissell translates: 'strong in (with respect to) every kind of pleasant relish.'

Ἀρμόνιον agrees with ἄρτον. 'Suiting every taste,' as ver. 21, 'tempered itself to every man's liking.' Vulg.: 'et omnis saporis suavitatem,' perhaps reading with S. ἁρμονίαν. The author seems to have followed some tradition in this statement: the account in the Pentateuch would lead to a very different conclusion. See Ex. xvi. 31; Numb. xi. 6, 8; xxi. 5. Ginsburg, ap. Kitt. Cyclop., refers to Joma, 75, for the tradition. See also Barclay, The Talmud, p. 26; S. Ephr. Syr. in Exod. cap. xvi. (p. 218): 'Subdit Scriptura: manna specie quidem coriandrum, mel autem gustu repraesentasse, ut inde intelligeremus, manna ad omnem saporem compositum fuisse.' See also in Numer. cap. xi. (p. 256). S. Aug., speaking of the frequent reception of the Holy Communion, and illustrating his case with the difference of feeling exhibited by Zaccheus and the Centurion about receiving Christ into their houses, says, Ad Inquisit. Jan. (Ep. liv. § 4, Ben.): 'Valet etiam ad hanc similitudinem quod in primo populo unicuique manna secundum propriam voluntatem in ore sapiebat, sic uniuscujusque in corde Christiani Sacramentum illud, quo subjugatus est mundus. Nam et ille honorando non audet quotidie sumere, et ille honorando non audet ullo die praetermittere.' In his *Retractions* he says that if the manna had really the quality ascribed to it, the people would not have murmured as they did. Thus *Retract.* II. xx: 'Quod de manna dixi, "quia unicuique secundum propriam voluntatem

in ore sapiebat," non mihi occurrit unde possit probari, nisi ex Libro Sapientiae, quem Judaei non recipiunt in auctoritatem canonicam; quod tamen fidelibus potuit provenire, non illis adversus Deum murmurantibus, qui profecto alias escas non desiderarent, si hoc eis saperet manna quod vellent.' For ἀρμόνιος comp. Clem. Al. Strom. ii. 7: ἀρμόνιος ἦδε ἡ δόξα. Dion. Hal. vi. 1021, 12 (Reiske).

21. Ὑπόστασις σου. 'Thy sustenance,' the manna sent by Thee, so called as being something firm and real, not phantom food, remaining the same in substance whatever taste it might assume subjectively. Gutb. Many commentators take the words to refer to the Person of the Logos, as Hebr. i. 3 (Vulg.: 'substantia tua'); but the corresponding clause, τῇ δὲ τοῦ κ.τ.λ., shows that it refers to the manna. Comp. Judg. vi. 4: 'And left no sustenance (ὕποστασιν ζωῆς) for Israel.'

Γλυκύτητα. The manna was sweet to the taste (Exod. xvi. 31), and they who ate it tasted the sweetness and graciousness of God. Ps. xxxiv. 8; 1 Pet. ii. 3.

Τοῦ προσφερομένου, 'of the eater,' Eng. προσφέρεισθαι σίτον being a common phrase for 'taking food,' Judith xii. 9. S. Aug. Ep. 118: 'In primo populo unicuique manna secundum propriam voluntatem in ore sapiebat.' Arn.

Ὑπηρετών, sc. ἄριστος, ver. 20.

Μετεκινῶτο, 'changed itself.' μετακινῶ=μετακεράννμι, 'to mix by pouring from one vessel into another,' here, as Vulg. translates,='converti.' The Fathers continually refer to the manna as a type of the holy Eucharist. S. Aug. In Joh. Ev. Tract. xxvi. § 13; S. Chrys. Hom. xlv. in Joann. (VIII. p. 271, Ben.). In the tract De Coena Domini, affixed to the Works of S. Cyprian, we find the following apposite remarks: 'Hujus panis figura fuit manna quod in deserto pluit; sic ubi ad verum panem in terra promissionis ventum est, cibus ille defecit... Panis iste angelorum omne delectamentum habens virtute mirifica, omnibus qui digne et devote sumunt, secundum suum desiderium sapit; et amplius quam manna illud eremi

implet et satiat edentium appetitus, et omnia carnalium saporum irritamenta, et omnium exuperat dulcedinum voluptates.' Ps. cxv. In another place (Ep. 76) S. Cyprian sees in the manna a figure of the grace of sacraments which is alike to all, whatever be their age, sex, or station. (P. 157.)

22. Χιών . . κρύσταλλος, i. e. 'the manna,' so called from its likeness to hoar-frost (Ex. xvi. 14) and being an 'icy kind of heavenly meat, that was of nature apt to melt' (εὔτηκτον κρυσταλλοειδές), ch. xix. 21.

Ὑπέμεινε πῦρ. We read that the manna was melted by the sun, Ex. xvi. 21; but on the sixth day that which was gathered might be seethed or baked, and kept good during the Sabbath, Ex. xvi. 23, 24. Also, though so soft by nature, it could be ground and made into cakes and baked (Numb. xi. 1). Both these miracles seem to be referred to in order to point the contrast with the effect of the lightning in the seventh plague on the Egyptians.

Πῦρ φλεγ. ἐν τῇ χαλάζῃ is from Ex. ix. 24, showing a knowledge of the Sept.

23. Τοῦτο, sc. πῦρ.

Πάλιν, see on xiii. 8.

Ἐπιλελῆσθαι depends on γνῶσιν, ver. 22, the construction being changed from ὅτι with indic. to acc. and inf. The desire of uniformity of construction has led to the change ἐπιλελῆσται in many MSS.; but the alternation of ὅτι with an infinitive clause is not uncommon. See Jelf, Gr. Gram. § 804. 6; Winer, § 64. ii. 2.

24. Ἡ κτίσις, 'all created things' (Rom. viii. 22), here, specially, the element of fire. Comp. ch. v. 17, 20.

Ἐπιτείνεται, 'exerts, intensifies itself.' Vulg.: 'exardescit.' MSS. Sang. et Corb. 2: 'excandescit.' S. Aug. viii. 871: 'extenditur.'

Ἀνίεται, 'abateth (i. e. weakens) his strength,' Eng. Exod ix. 26.

Εἰς σέ. The reading ἐπὶ σοὶ is given by Method. De Resurr. xiv. (XVIII. p. 288, Migne): ἡ κτίσις σοι . . ὑπὲρ τῶν ἐπὶ σοὶ πεποιθότων.

25. Διὰ τοῦτο, because nature works out God's will.

Μεταλλευομένη, sc. ἡ κτίσις, i.e. 'fire,' as ver. 24, and the manna. 'Changing itself into all fashions.' See on iv. 12. The manna changed its taste according to the desire of the eater (vers. 20, 21), and fire modified its usual effects in obedience to its Maker's will.

Τῇ παντ. σ. δωρεᾷ, 'Omnium nutrici gratiae Tuæ,' Vulg. 'Thy mercy that provides for all.' So δωρεὰ in the sense of 'bounty,' Eph. iv. 7. Grimm and others take δωρεὰ to be 'the gift' of manna, which makes this verse a mere repetition of the preceding statements.

Πρὸς τ. τ. δεομέν. θέλησιν. 'In accordance with the will of those who desired it,' as ver. 21; or more generally, 'that He might give them that which they desired in their need.' Churton. For θέλησις comp. Tob. xii. 18; Heb. ii. 4; Just. Tryph. 61.

26. Ὅτι οὐχ. . ἀλλὰ, 'not so much . . as.' This verse is quoted by Clem. Al. Paedag. i. (p. 167, Pott.).

Γενέσεις τ. καρπῶν, 'races, sorts of fruits.' See on i. 14. 'Nativitatis fructus,' Vulg.; 'Nativitates fructuum,' Sabat. The Vulg. uses 'nativitas' in the sense of 'natural production.' See on vii. 5.

Τὸ ῥῆμά σου. Deut. viii. 3 (Sept.), where 'word' (ῥῆμα) does not occur in the Hebrew. See Matt. iv. 4. It stands for 'will' here, as λόγος, ver. 12. Philo, Leg. All. iii. 56 (I. p. 119): ὁρᾷς ὅτι οὐ γηΐνους καὶ φθαρτοῖς τρέφεται ἡ ψυχὴ, ἀλλ' οἷς ἂν ὁ Θεὸς ὁμβρήσῃ λόγοις, ἐκ τῆς μεταρσίου καὶ καθαρᾶς φύσεως, ἣν οὐρανὸν κέκληκεν;

27. Τὸ γάρ. The proof that it is God's will alone that gives natural food its power of supporting life is seen in the facts connected with the manna; e.g. it melted away in the sun and yet could be cooked and baked, Ex. xvi. 21; Numb. xi. 8. We read in the Targum of Jonathan: 'They gathered from the time of the dawn until the fourth hour of the day; but at the fourth hour, when the sun had waxed hot upon it, it liquefied, and made streams of water which flowed away into the great sea; and wild animals that were clean, and cattle came to drink of it, and the sons of Israel hunted and ate them.' Etheridge, p. 500.

Ἀπλῶς, 'simply . . . melted away.' Vulg.: 'statim.' Thus the Israelites were taught the lesson of daily dependence upon God, in agreement with the Christian prayer, 'Give us this day our daily bread.'

28. This is one of the many beautiful passages in this Book. The lesson about early prayer is of course founded on the fact that the Israelites were obliged to gather the manna before the sun grew hot and melted it. Some commentators have inferred from this passage that the author was an Essene or Therapeut. But see Ps. v. 3; lxiii. 1. lxxxvii. 14: τὸ πρῶτ' ἢ προξ-ευχὴ μου προφθάσει σε. Eccus. xxxv. 14. (xxxii. Eng.). Ginsburg, ap. Kitto, Cyclop., refers to Mishna Beracheth, i. 2, for a tradition that prayer must be offered to God before sunrise. In his account of the Essenes Philo writes (De Vit. Cont. 11. vol. ii. p. 485): τὰς τε ὕψεις καὶ ὅλον τὸ σῶμα πρὸς τὴν ἑω στάντες, ἐπὶ θεάσονται τὸν ἥλιον ἀνίσχοντα, τὰς χεῖρας ἀνατείναντες εἰς οὐρανὸν εὐημερίαν καὶ ἀλήθειαν ἐπεύχονται καὶ ὀξυωπίαν λογισμοῦ. See also Joseph. Bell. Jud. II. viii. 5. For the Essenes see Prolegom. pp. 19, 20.

Εὐχαριστίαν σου (like προσευχὴ τοῦ Θεοῦ, S. Luke vi. 12), thanksgiving of which God is the object.

Πρὸς ἀνατ. φωτ., 'at sunrise,' as πρὸς ἑσπέραν, S. Luke xxiv. 29. Origen reads πρὸ ἀνατολῆς φωτός, De Orat. 31 (I. p. 267, Ben.).

Ἐντυγχάνειν. See on viii. 21.

29. The connection is this: man should be grateful for God's blessings; for without thankfulness he can have no hope of future favour.

Ἀχαρίστου looks back to εὐχαριστίαν in the preceding verse.

Χειμέριος here, as generally in Attic, a word of two terminations. Vulg.: 'hibernalis,' here only. Comp. 'aeternalis,' Ps. xxiii. 7; 'originalis,' 2 Pet. ii. 5; 'annualis,' Eccus. xxxvii. 14.

Ῥυήσεται, 'disperiet,' Vulg. See on i. 8. So, 'exies,' Matt. v. 26; 'exiet,' Matt. ii. 6; 'peries,' Eccus. viii. 18; 'rediet,' Lev. xxv. 10; 'transient,' 2 Pet. iii. 10.

CHAPTER XVII.

XVII. 1–XVIII. 4. *Contrast as regards the Plague of Darkness.*

1. Γάρ. This verse confirms and elucidates xvi. 29, with special reference to the hardening of the heart of Pharaoh and his servants. Their sin was ingratitude for the removal of the plagues; and the author seems to view their obstinacy as a judicial punishment. See Rom. ix. 18; xi. 33.

Σου αἱ κρίσεις. 'Judgments and counsels.' The Vulg. inserts 'Domine,' and 'verba Tua.'

Δυσδιήγητοι. Comp. Ps. xl. 5; xcii. 5, 6. The word *δυσδιήγ.* is *ἀπ. λεγ.* in Sept., and not used in classical Greek. It means, 'hard to narrate,' or 'to set forth in detail.' Comp. *ἀνεκδιήγητος* Pallad. Hist. Laus. 33 (xxxiv. p. 1092 B, Migne).

Διὰ τοῦτο, because God's dealings with men are unsearchable.

Ἀπαίδευτοι, 'uninstructed' in matters of true religion. The Egyptians made the great mistake of fighting against God in their dealings with the Israelites. Vulg.: 'indisciplinatae.' This word is found frequently in Ecclus. (*e.g.* v. 14; vii. 17; xxii. 3, and 4 Esdr. i. 8), but not elsewhere in Vulg. It occurs in S. Aug. De Civ. x. 29: 'verbis indisciplinatis utimini.' Cypr. De Idol. Van. 6. Comp. 'insensatus,' iii. 12; 'discalceatus,' Deut. xxv. 10; 'pudoratus,' Ecclus. xxvi. 19.

2. Ὑπειληφ. γάρ. This paragraph confirms ἐπλανήθησαν, ver. 1. See Jer. Taylor, Duct. dub. I. i. 14.

Δέσμιοι σκότους. The plague of darkness (see Exod. x. 21–23) here referred to, miraculous in its circumstances, but proceeding from natural causes, may have been produced by a terrible and abnormal sand-storm. The Sept. calls it *σκότος γνόφος θύελλα*.

Μακρὰς . . . νυκτός. See quotations from Philo and Josephus on ver. 5.

Πεδῆται, 'compediti,' Vulg. This is a post-

classical word, occurring elsewhere in Vulg., *e.g.* Ps. lxxviii. 11; Dan. iii. 91; and in Lactant. Inst. VII. i. 19. Plaut. Capt. V. i. 23:

'In lapicidinas compeditum condidi.'

Φυγάδες, excluded by their own act, like runaway slaves. 'Outlaws from the divine Providence.' Jer. Taylor, Cases of Conscience, i. 1.

Ἐκεῖντο. Ex. x. 23: οὐκ ἐξανεστή οὐδεὶς ἐκ τῆς κοίτης αὐτοῦ τρεῖς ἡμέρας.

3. They had sought darkness to hide their sins (Ps. x. 11), and now they were punished with darkness. Eng.: 'While they supposed to lie hid,' a rather uncommon use of the verb 'suppose.'

Ἐσκοπίσθησαν, they were dispersed, separated from one another by the solid darkness, 'the dark veil of oblivion.' This, which is the usual reading, is confirmed by the S. MS., which gives *διεσκοπίσθησαν*. Fritzsche has received *ἐσκοτίσθησαν*, which is easier, but of inferior authority (all the ancient versions having the reading in the text), and was probably introduced by some scribe who found a difficulty in explaining *ἐσκορπ.* Gutb. sees in it a reference to the mysteries (xiv. 23) and orgies celebrated at night, which drew the heathen together to their 'secret sins.' This miraculous darkness drave them asunder, so that none helped or comforted other, in agreement with the view maintained xi. 15, 16, that men's own sins make the whips to scourge them withal.

Ἰνδάλμασιν, 'appearances.' Sabat.: 'spectris.' Lucian. Somn. 5 (II. p. 711, Reitz). *Εἶδωλον* is used of the ghosts of the dead, and *Ἰνδαλμα* is very much the same in etymology and in meaning. The author adds many circumstances in this plague which are not found in Moses' narrative. The spectres may have been the product of the Egyptians' own terrified imaginations, though there seems to be an intimation of something

real in Ps. lxxviii. 49 : 'He cast upon them the fierceness of His anger, wrath, and indignation, by sending evil angels among them.' Arn. refers to Ecclus. xxxix. 28. The Vulg. rendering, 'cum admiratione nimia perturbati,' is curious. S. Agobardus refers to this passage : 'Terrores etiam tribulationum per daemones fieri in Libr. Sap. legimus.' Ap. Galland. xiii. p. 453.

4. Μυχὸς, 'the inmost recesses of the houses,' to which they retreated.

Ἀφόβους, I have received this instead of ἀφόβως, as the author seems to use the pred. adj. in such cases. Comp. x. 5 ; xiv. 24.

Καταράσσοντες, 'sounds rushing down.' Vulg. : 'sonitus descendens.' The Eng. addition, 'as of waters falling,' is unnecessary, as is the change from the received text to ἐκπαράσσοντες (Fr.), though this may have been the original reading of V. Καταράσσειν is used intr. as well as trans., as our 'dashing down.' The notion is amplified in ver. 18.

Περιεκόμπουν. 'Sounded around.' This word is found in no good MS. of any classical author (the reading in Thuc. vi. 17 is spurious); it occurs in Joseph. Bell. Jud. i. 25. 2 : τούτοις περικομπήσας, καίπερ παρατεταγμένον, Ἡρώδην ὑπάγεται.

Ἄμειδ. προσώποις dep. on κατηφῇ. The Vulg. does not keep to the Greek. Jer. Taylor quotes much of this chap. in his treatise on Cases of Conscience, I. i.

5. Comp. Philo, Vit. Mos. i. § 21 (II. p. 100) : λαμπρὰς ἡμέρας οὐσης ἐξαπιναιῶς ἀναχεῖται σκότος, ἥσως μὲν καὶ ἡλίου γενομένης ἐκλείψεως τῶν ἐν ἔθει τελειότερας ἥσως δὲ καὶ συνεχεῖαις νεφῶν καὶ πυκνότησιν ἀδιαστάτοις, καὶ πιλῇσει βιαιοτάτῃ τῆς τῶν ἀκτίνων φορᾶς ἀνακοπίσης, ὥς ἀδιαφορεῖν ἡμέραν νυκτός. καὶ τί γὰρ, ἀλλ' ἢ μίαν νύκτα νομίζεσθαι μακροτάτην, τρισὶν ἡμέραις ἴσην καὶ ταῖς ἰσαριθμοῖς νυξί; τότε δὲ φασὶ τοὺς μὲν ἐρριμμένους ἐν ταῖς εὐναῖς μὴ τολμᾶν ἐξανίστασθαι, τοὺς δ' ὅποτε κατεπίγοι τι τῶν τῆς φύσεως ἀναγκαίων, ἐπαφωμένους τοίχων ἢ τινος ἐτέρου καθάπερ τυφλοῦς, μόλις προέρχονται. καὶ γὰρ τοῦ χρειώδους πυρὸς τὸ φέγγος, τὸ μὲν ὑπὸ τῆς κατεχούσης ζᾶλης ἐσβέννυτο, τὸ δὲ τῷ βᾶθει τοῦ σκότους ἀμαυρούμενον ἐνηφανίζετο, ὥς τὴν ἀναγκαϊοτάτην ὄψιν τῶν αἰσθήσεων ὑγιαίνουσιν, πηρὸν εἶναι, μηδὲν

ὄρᾳ δυνάμεν, τετράφθαι δὲ καὶ τὰς ἄλλας οἷα ἱπηκόους, πεσούσης τῆς ἡγεμονίδος. Joseph. Ant. II. xiv. 5 : σκότος βαθὺ καὶ φέγγος ἄμοιρον περιχεῖται τοῖς Αἰγυπτίοις, ὅφ' οὗ τὰς τε ὄψεις ἀποκλειομένοις καὶ τὰς ἀναπνοὰς ἐμφραττομένοις ὑπὸ παχύτητος οἰκτρῶς τε ἀποθνήσκειν συνέβαινε, καὶ δεδιέναι μὴ καταποθῶσιν ὑπὸ τοῦ νέφους.

The author adds some rhetorical touches to Moses' account, Ex. x. 23.

Ὑπέμενον, 'ventured,' as if the very stars feared this darkness.

Στυγνῇ. S. Matt. xvi. 3 : πυρρᾶζει στυγνάζων ὁ οὐρανός.

6. Διεφαίνεται, 'kept shining through' the darkness, in flashes. Arn. takes μόνον with διεφ., implying that the fire was in appearance only; but the collocation of the words is against this. The Vulg. omits it. The flashes were probably electrical.

Αὐτομάτῃ πυρᾷ, 'a self-produced mass of fire,' in opposition to the lamps and torches used in vain by the Egyptians to dispel the darkness. The Vulg. gives 'subitaneus,' which occurs in this chapter, ver. 14; and xix. 16, but nowhere else in Vulg.

Τῆς . . . ὄψεως Eng. takes as gen. of comparison after χεῖρω, which makes the sentence somewhat problematical; it is better taken (as Vulg.) for gen. of the cause after ἐκδειματ. 'Affrighted by that sight, if so be (μὴ) it was not beheld.' The 'sight' is the flashes of fire.

Τὰ βλεπόμενα, 'the objects seen' in the momentary flashes.

Χεῖρω, 'worse' than they really were. The above interpretation seems to be the best which is allowed by the text as it stands. There is, unfortunately, very scanty, and that inferior, authority for that which would seem to be the natural statement: 'They thought the things which they did not see to be worse than what they saw.' Calmet, Gutb., and Arn. interpret the present text nearly as I have done. Thus Arn.: 'Being frightened at what they had only an accidental glimpse of (for the flashes were not strong enough, nor of a continuance sufficient to view and discern things distinctly), they were more afraid of the objects that passed before them, and thought them worse than

they were.' Mr. Churton paraphrases thus: 'There gleamed upon them at intervals a massive flame, burning of itself without fuel, and full of terror; and in their dread of that appearance which they durst not gaze upon, they imagined that the common objects which met their sight were changed for the worse, assuming ghastly forms from the lurid aspect which was cast upon them' (see Ezek. xxxiii. 7, 8). Dr. Bissell: 'They saw a fire, without anything to cause it, and their fear because of that which was hidden made this fire and light worse than the darkness.' This is not satisfactory, and the explanation given above is more in accordance with the received text.

7. **Μαγικῆς τέχνης.** 'Art magic,' Eng. From the Lat. 'ars magica,' as 'arsmetrike,' in Chauc. Knight's Tale, 1900. Bible Word Book, *s. v.* For *μαγικὸς* comp. Philo, De Spec. Leg. 18 (II. p. 316); Just. Apol. i. 14; ii. 15.

Ἐμπαίγματα, 'tricks,' or 'scoffs.' (Ps. xxxvii. 8; Isai. lxvi. 4.) The latter seems preferable in connection with the succeeding parallelism. So Vulg., 'derisus.' See Exod. ix. 11; 2 Tim. iii. 8, 9.

Κατέκειτο, 'jacebant,' 'nihil valebant.' Ex. vii. 22; viii. 7, 18; ix. 11. The Vulg. rendering, 'appositi erant,' is unsatisfactory, unless, as Reusch suggests, 'arti,' be read, and 'apposita est' be understood with 'correptio.'

Τῆς ἐπὶ φρ. 'There was ignominious reproof of their false pretensions to wisdom.'

Ἐφύβριστος is a very late word, occurring in Herodian, ii. 1; vi. 7, and Clem. i. 448 A (Migne), but nowhere else in Sept.

8. **Οἱ γὰρ.** The wise men and magicians, as Gen. xli. 8; 2 Tim. iii. 8. We may compare the proverb, 'Physician, heal thyself,' S. Luke iv. 23.

Νοσοῦσης. 1 Tim. vi. 4: *νοσῶν περὶ ζητήσεις.*

Εὐλάβειαν, acc. cogn., 'were sick with a laughable timidity.' See on xii. 11. The comma after 'fear' in the Eng. version ought to be removed; so 'pleni' in Vulg. is unnecessary. Sabat.: 'In ridiculo timore languebant.' Ex. ix. 11.

9. **Ταραχῶδες,** 'troubling, perplexing, object.' The Vulg. rendering, 'nihil ex monstribus,' points to the reading *τερατῶδες*, which is found only in Ven., and as a correction in S.

Ἐφόβει, 'did fear them,' Eng., where 'fear' = 'frighten,' as often in Shakes., *e. g.* Ant. and Cleop. II. vi: 'Thou canst not fear us, Pompey, with thy sails.'

Συρισμοῖς. The earlier form, *συριγμοῖς*, is given by some MSS. It is probably an alteration of the original reading, 'Sibilatione,' Vulg. *ἀπ. λεγ.* See on ch. v. 2.

Ἐκσεσοβημένοι, 'scared forth,' *i. e.* from their hiding-places. **Ἐκπεφηγομένοι** is plainly an alteration to a more usual word.

10. **Διῶλλοντο.** Comp. S. Luke xxi. 26: *ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου.* S. Matt. xxviii. 4.

Ἐντρομοί. 'Tremebundi,' Vulg. Comp. Lucret. i. 96; Ovid. Met. iv. 133. See on x. 7. For *ἐντρομος* comp. Ps. lxxvi. 19; Acts vii. 32; Plut. Fab. 3 (I. p. 175 B).

Ἀρνούμενοι, 'refusing,' as Hebr. xi. 24. They dared not look around them for fear of seeing horrible objects. Some take *ἀέρα* for 'mist,' 'darkness;' but it is hardly likely that, after the harrowing description of the darkness given above, the author should apply to it the mild term *ἀήρ* in a sense almost unknown to later writers.

11. **Γὰρ,** the reason of the magicians' fear. This verse has greatly exercised commentators. The Eng. gives good sense: 'Wickedness condemned by her own witness is very timorous,' reading *ιδίῳ μάρτυρι* with Compl. This is also adopted by Fritzsche. But then all original MSS. give *ιδίως*, and *μάρτυρι* is found only in A. and some cursives. It is true that S. also reads *μάρτυρι*, but *ι* is so constantly written for *ει* therein, that no certainty can be attributed to this. (In ver. 10 S. reads *προσιδὶν* for *προσιδεῖν*.) I have therefore left the text as it stands in V.; and we can either put a colon at *μαρτυρεῖ*, as Gutbl. proposes, and make two coordinate clauses, thus: 'Wickedness is naturally a timid thing; it gives evidence thereof when it meets with punishment;' or keep it as one sentence, trans-

lating: 'Wickedness being naturally timorous testifies the same when condemned to punishment,' or, 'Wickedness when condemned to punishment testifies that it is naturally timorous.' The Vulg., omitting *ιδίως*, translates: 'Cum sit enim timida nequitia dat testimonium condemnationis,' making *καταδικαζομένη* depend on *μαρτυρεῖ*, 'testifies that it is condemned.' This is quite possible, but the sense given above seems preferable, *i.e.* evil men under some circumstances may hide their coward nature, but when put to the test of suffering they exhibit their base fear. As Hooker says, Eccl. Pol. V. i. 2, referring to this passage: 'Evils great and unexpected (the true touchstone of constant minds) do cause oftentimes even them to think upon divine power with fearfullest suspicions, which have been otherwise the most secure despisers thereof.' For instances of the effects of an evil conscience see Gen. iii. 8; xliii. 18; 1 Kings xxi. 20; Job xv. 20; Prov. xxviii. 1; Jer. ii. 19.

Ἀεὶ δέ, even without open punishment.

Προσεῖληφε. Eng.: 'forecasteth.' Vulg.: 'prae-sumit,' reading probably *προεῖληφε*, into which the reading has been altered in S. But the received reading gives good sense: 'takes in addition, aggravates evils.' Comp. Prov. xxviii. 1; Job xv. 20–22.

Συνεχομένη, 'pressed,' 'constrained.' See on ver. 20.

Συνειδήσει, 'conscience,' here first occurring in this sense in the Greek version. The word indeed is found in Eccles. x. 20, but with a different meaning. It is common in N. T., *e.g.* Acts xxiii. 1; Heb. xiii. 18.

12. Προδοσία. Vulg.: 'proditio cogitationis auxiliorum,' *i.e.* 'betrayal of the aids of thought.' There is a play on the word in the next verse by the introduction of *προσδοκία*. Hooker (Eccl. Pol. V. iii. 1) renders: 'Fear is a betrayer of the forces of reasonable understanding.' Clemens Alex. defines fear: *ἔστι μὲν οὖν ἡ μὲν ἐκπληξίς φόβος ἐκ φαντασίας ἀσυνήθους, ἡ ἐπ' ἀπροσδοκίῳ φαντασία, αἶτε καὶ ἀγγελίας, φόβος δὲ ὡς γε-γονότι ἢ ὄντι, ἡ θαυμασιότης ὑπερβάλλουσα*. The last definition of *ἐκπληξίς* occurs Arist. Top. iv. 5. Clemens

also calls *φόβος*, *ἄλογος ἐκκλις*, Strom. ii. 8 (p. 448, Pott.).

13. The meaning seems to be: 'The expectation (of help) from within being weaker, makes the ignorance of the cause of torment greater,' *i.e.* when the succours of reason fail, the ignorance of the cause which has occasioned the terror aggravates the fear in the mind of the wicked man. Churton: 'Where there is less self-reliance or expectation of succour from within, the mind is more bewildered through its supposed ignorance of the cause whence the calamity proceeds.'

Ἐνδοθεν. 'Ab intus,' Vulg. So Mark vii. 21, 23. Similarly, 'ab invicem,' Acts xv. 39; 'a foris,' Matt. xxiii. 27, 28; 'a longe,' Matt. xxvi. 58; 'a modo,' Matt. xxiii. 39; 'de foris,' Matt. xxiii. 25, 26; 'de intus,' Luke xi. 7; 'de longe,' Ps. xxxvii. 12; 'de retro,' Bar. vi. 5; 'de sursum,' John iii. 31; 'ex tunc,' Is. xlviii. 3; 'in palam,' Mark iv. 22; 'in peregre,' Ecclus. xxix. 29.

Προσδοκία, *sc.* *βοηθημάτων*, ver. 12.

Αἰτίας depends on *ἀγνοίαν*. Sabat.: 'Majorem computat inscientiam praebeantis tormentum causae.'

14. Οἱ δέ, the magicians, as in ver. 8, the passage about the terrors of a guilty conscience, vers. 11–13, being parenthetical.

Τὴν ἀδύν. νύκτα, acc. of duration of time. What the epithet *ἀδύνατος*, applied to *νύξ* and *ἔδης*, means is a question of some difficulty. The Vulg. renders 'impotentem' in the first place, and in the second leaves it untranslated: at least the words 'ab infimis et ab altissimis inferis' can hardly be meant as a translation, and are probably a corruption of the original text. The Eng. gives 'intolerable,' and 'inevitable,' though the word must plainly have the same meaning in both places; the margin suggests 'wherein they could do nothing.' Commentators vary between 'intolerable' (*ἀδ., sc. τλήναι*), 'making men powerless,' 'incurable,' and the contradictory, 'mighty,' 'powerful.' Schmid and Grimm take the epithet as applied to the darkness because it was nothing terrible or dangerous in itself, but became so only owing to the conscience-stricken

terror of the Egyptians; and as appropriate to Hades as having no power upon earth, according to i. 14. Gutberlet sees in the expression a covert irony—that night which the magicians called impotent, that hell which they scoffed at as feeble. These wise men, who had disparaged the plagues, and had pretended to be superior to them, were involved in the same deadly night as the rest of the people, and like them were terrified within and without. There is much to admire in this interpretation of Gutberlet, and it is helpful in determining the sense; but *ὅτως* is against the epithet being merely ironical, and there is nothing to show that any irony is intended. It seems better to understand the expression thus: ‘The night which was really powerless to harm and which sprung from a Hades which had no power on earth.’ This is the meaning to which Grimm’s interpretation points, though he errs in considering the darkness as in itself, in the author’s view, nothing terrible. A glance at the previous verses refutes this at once.

‘Αἰδου, as being the abode of darkness. Job x. 21, 22.

Τὸν αὐτὸν ὕπνον, ‘the same sleep’ as the other Egyptians. This was truly ὕπνος ἄπνος (Soph. Phil. 848), troubled by the terrors of an evil conscience within and horrible sights without, ver. 15. With ὕπνον κοιμώμενοι comp. τῆς κοιμήσεως τοῦ ὕπνου, S. John xi. 13.

15. Ἦλαύνοντο, ‘were vexed with prodigies of apparitions.’ See on ver. 3. S. Mark vi. 49.

Παρελύοντο, see on ver 19. ‘Their spirit failing, they were paralysed.’

Ἐπεχύθη. This seems to have been the original reading altered by copyists to ἐπῆλθεν. Comp. 1 Thess. v. 3: αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος.

16. Εἴθ’ οὕτως marks the transition to a different subject, all the Egyptians being here meant, and not only the magicians.

Ὃς δήποτ’ οὖν ἦν, ‘whosoever it was.’ The punctuation of this clause has been varied by different editors. The Vulg. and Eng. versions join ἦν ἐκεῖ καταπίπτων with the preceding words, ‘whosoever there fell

down;’ and thus Holmes, Field, Tischend., and Reusch place a comma at καταπίπτων. Apel, Grimm, and Fritzsche put the stop at ἐκεῖ. But it seems very jejune to say ‘whoever was there,’ when they were all in the same circumstances; and the resolved form ἦν καταπίπτων would imply continuance, while here a momentary action is contemplated. It is better therefore to place the comma at ἦν, and to connect the following word with ἐφρουρείτο.

Ἐκεῖ καταπίπτων, ‘sinking down there,’ failing in limbs or spirits, or in both. Comp. ver. 2.

Ἐφρουρείτο. Ex. x. 23: ‘They saw not one another, neither rose any from his place for three days.’ Comp. Gal. iii. 23: ὑπὸ νόμον ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν μέλλουσιν πίστιν ἀποκαλυφθῆναι.

Ἀσίδηρον. Eurip. Bacch. 1104:

ρίζας ἀνεσπάρασσον ἀσίδηροις μυχλοῖς.

17. Ἐρημίαν, ‘country away from human habitation,’ ‘waste.’

Προληφθεῖς, ‘anticipated,’ ‘suddenly overtaken.’ The addition of ‘esset’ to ‘praeoccupatus’ in Vulg. makes the sentence ungrammatical.

Δυσάλυκτον, a very late word. Vulg.: ‘ineffugibilem.’ This word is found in Appuleius, Mund. 280, but nowhere else in Vulg. See on x. 4.

Ἐμενεν, ‘sustinebat,’ a use of the word not found elsewhere in Greek Test.

Ἀλύσει (2 Tim. i. 16) σκότους. Comp. 2 Pet. ii. 4: σειραῖς ζόφου ταρταρώσας παρέδωκεν.

18. Ἀμφιλαφεῖς, ‘far spreading,’ ‘thickly grown.’

Ὁρνέων. Ps. liii. 5: ‘There were they in great fear, where no fear was.’ Lev. xxvi. 36: ‘I will send a faintness into their hearts . . . and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.’ As to the birds which sang in the darkness this may be only a rhetorical exaggeration; but Gutberlet affirms that in Egypt not only are there nightingales that sing at night, but other birds also, viz. a kind of lark (*Alauda arborea*), and a reed-warbler

(*Calamoherbe palustris*), and some others. The author may mean merely that the noises heard seemed to them like these sounds.

19. Explanatory of ἤχοι καταράσσοντες, ver. 4.

Ἀπηνῆς, 'harsh,' 'terrible.' Instead of ἀπηνεστάτων (θηρίων) the Vulg. seems to have read ἀπηνεστάτη, 'valida bestiarum vox.'

Ἀντανακλωμένη. This verb, meaning 'to reflect light or sound,' occurs in late authors, and Plut. De Placit. Phil. iv. 20.

Κοιλότητος is certainly the right reading, κοιλοτάτων (printed erroneously by Tisch. and Reusch as found in V.), having doubtless arisen from the copyist's eye catching the many genitives preceding.

Παρέλυσεν, 'disabled,' 'paralysed them.' Comp. ver. 15.

20. Γὰρ introduces the consideration how it was that the Egyptians' terrors were chiefly subjective.

Συνείχετο, 'was closely engaged in.' Comp. S. Luke xii. 50; Acts xviii. 5: συνείχετο τῷ λόγῳ. So συνέχεσθαι ὀδυρμῶ, 'lamentationibus indulgere,' Ael. H. V. xiv. 22.

21. 'That darkness which should afterward receive them.' Comp. S. Matt. iii. 7; viii. 12; xxii. 13; 2 Pet. iii. 4, 17; Jude 6, 13. So Tobit xiv. 10: αὐτὸς κατέβη εἰς τὸ σκότος.

Βαρύτεροι, owing to the torments of conscience.

CHAPTER XVIII.

1. Ὅσοις. The Israelites. See on x. 15. 'But all the children of Israel had light in their dwellings.' Ex. x. 23.

Ὦν, i. e. of the Israelites. The subject of ἀκούοντες, ὁρῶντες, ἐμακάριζον, is the Egyptians. Commentators have missed the sense of the passage from not seeing this. The Vulgate has fallen into the same error, and then has remedied the blunder by translating ἐμακάρ, 'magnificabant Te.'

Ὅτι μὲν οὖν, 'Whatsoever they also (the Israelites) had suffered (by reason of their bondage, etc.), they (the Egyptians) thought them happy,' compared with their own evil case. I have here adopted Gutberlet's suggestion to take ὅτι as the relative with οὖν, not that it completely satisfies me, but because I have nothing better to offer. One would expect ὅτι to have the same meaning in both clauses; but then it is difficult to know in what sense to take οὖν. To alter it to οὐ, on the authority of A., does not mend matters, for then the tense of ἐπεπόνθεισαν is wrong, the imperfect being required. But the preponderance of authority is largely in favour of οὖν, and we must make the best of it,

as above; or else, taking ὅτι as the conj., translate: 'They (the Egyptians) deemed it a happy thing that they (the Israelites) too had suffered,' i. e. 'found comfort in thinking of the Israelites' former sufferings.' But the unusual sense thus given to μακαρίζω makes the rendering first offered most probable. Mr. Churton, neglecting the force of the plup. ἐπεπόνθεισαν, paraphrases: 'So they deemed them happy because of the things that happened to them.'

2. The Egyptians were grateful to the Israelites for not revenging themselves on their taskmasters. The Vulg. again mistakes the sense.

Βλάπτουσι . . εὐχαριστοῦσι, hist. pres. The latter verb has been changed into ὑχαρίστουν for the sake of concinnity with ἐμακ. and εἶδοντο.

Καὶ τοῦ δ. 'Et ut esset differentia donum petebant,' Vulg. This seems to mean that the Israelites asked of God the boon that there might always be a difference in the measure dealt to them and their enemies. But the subject is still the Egyptians, and the meaning plainly is: 'They begged pardon that they had been at variance.' 'Inimicitiarum gratiam et

veniam petebant,' Gr. Just as later they besought the Israelites to depart and pressed presents upon them. Ex. xii. 33, 36.

3. Ἀνθ' ὧν. In contrast with the plague of darkness and its accompanying horrors. The 'propter quod' of the Vulg. does not represent this.

Πυριφλεγῇ στύλον. Ex. xiii. 21: ἐν στύλῳ πυρός. So Ex. xiv. 24. Comp. Ps. lxxvii. 14; civ. 39. Sept. Ὅδηγόν μὲν . . . ἥλιον δέ, 'a guide by day, and a sun by night.'

Ἄβλαβῇ. Ps. cxxi. 6: 'The sun shall not smite thee by day, nor the moon by night.'

Φιλοτίμου ξενιτείας. 'Of their glorious pilgrimage.' Ξενιτεία is properly 'service,' or, 'life, in a foreign country.' The Eng.: 'to entertain them honourably,' and the Vulg.: 'solem sine laesura boni hospitii,' are equally beside the mark. Grimm makes φιλ. ξενιτείας depend on ἀβλαβῇ, but this seems unnecessary. Vatabl. renders: 'Ad magnificam peregrinationem solem inno-cuum his exhibuisti.'

4. Ἄξιοι μὲν γάρ. This verse shows the special suitability of the punishment.

Φυλακισθῆναι. Φυλακίζω is a late form for φυλάσσω. It occurs Acts xxii. 19; Clem. Rom. ad Cor. xlv. 4.

Ἀφθαρτον, not like the sun's light, but 'imperishable.' So Christ came not to destroy the law but to fulfill. S. Matt. v. 17. Εἰς κληρονομίαν ἀφθαρτον, 1 Pet. i. 4.

Τῷ αἰῶνι, 'the present age,' the world regarded in its temporal aspect. See on iv. 2 and xiii. 9. Valek. ad 1 Cor. i. 20: 'Quod Graeci Scriptores κόσμον, illud Judaei Graecienses etiam αἰῶνα dixerunt. Hinc nonnunquam κόσμος et αἰῶν in libb. ss. permutantur. Quem Paulus vocat τὸν θεὸν τοῦ αἰῶνος τούτου (2 Cor. iv. 4), illum Joannes dixerat τὸν τοῦ κόσμου τούτου ἄρχοντα (xiv. 30).' So S. Ignat. seems to use the two words interchangeably, ad Rom. vi: οὐδὲν μοι ὠφελήσει τὰ τερπνὰ τοῦ κόσμου οὐδὲ αἱ βασιλείαι τοῦ αἰῶνος τούτου. The statement in the text that the light of the law was to be given to the world is noteworthy. It shows that the Jews had begun to realise that the revelation

made to them was not to be confined to their own nation exclusively—a truth expressed dimly in the prophets (Ps. xxii. 27; Isai. ii. 1 ff.; Mic. iv. 1 ff.), but emphatically in later books, e.g. Tob. xiii. 11; xiv. 6. The injunctions about the treatment of strangers in the Law (Exod. xx. 10; Lev. xix. 33, 34) showed that the light which they possessed was to be imparted to others. Thus Philo speaks of the Jews as possessing τὴν ὑπὲρ ἅπαντος ἀνθρώπων γένους ἱερωσύνην καὶ προφητείαν, De Abrah. 19 (II. p. 15). In another place he makes the Jewish nation the intercessor for the rest of the world, τὰς ὑπὲρ τοῦ γένους τῶν ἀνθρώπων ἀπάντων ἀε ποιεσόμενον εὐχὰς, Vit. Mos. i. 27 (II. p. 104). Comp. De Vict. 3 (II. p. 238).

5-25. Contrast as regards the action of Death.

5. A fresh contrast is here begun, the various portions being, (1) The Egyptians had sinned by the slaughter of the Israelites' children: they were punished by the death of their own firstborn. (2) They drowned the children in the Nile: they were themselves drowned in the Red Sea. (3) The rescue of one child was the cause of their wholesale destruction. Gutb. The author still illustrates his principle (xi. 16), that a man's own sins make his punishment. For the facts alluded to see Ex. i. 15, 16; ii. 3; xii. 29; xiv. 27. Philo, Vit. Mos. 24 (II. p. 102). Josephus (Ant. II. ix.) relates that the king of Egypt was induced to murder the male children at this time by the prevalence of a notion that a Hebrew was now to be born who would humble the power of the Egyptians and exalt the Israelites to the highest pitch of glory.

Ὅσιων. See on ver. 1.

Ἐνός. Moses, Ex. ii. 3, 9.

Ἐκτεθέντος, the usual word for exposing children with the intention of destroying them. Herod. i. 112; Aristoph. Nub. 531.

Εἰς ἔλεγχον, 'for their reproof,' is best taken with σωθέντος, referring to Moses' actions in after time. Vulg.: 'in traductionem illorum,' where Reusch thinks that 'illorum' ought to belong to the next clause: 'illorum multitudinem filiorum abstulisti.'

‘Ὁμοθυμαδὸν,’ ‘conjunctim,’ ‘in common,’ as ver.
12. Job xvi. 10 : xxi. 26.

6. Ἐκεῖνῃ ἡ νύξ, the night of the Exodus.

Πατράσιν. Most commentators take the ‘fathers’ to mean the Israelites in Egypt who were made acquainted with the details of the tenth plague beforehand, Ex. xi. 4 ff.; xii. 21 ff. But the Israelites are called ‘God’s people,’ ‘sons,’ ‘saints,’ etc., but never ‘fathers,’ in this Book; and the opposition in the next verse introduced by δὲ would be lost if πατράσιν and λαοῦ were identical. It is better therefore, with Gutb., to refer πατράσιν to the patriarchs, and the ‘oath’ to the promise made to Abraham (Gen. xv. 13 ff.), and likewise to such passages as Gen. xxii. 16 ff., xxvi. 3 ff.; xxviii. 13 ff.

Ἀσφαλῶς εἰδότες. Comp. Acts ii. 36 : ἀσφαλῶς οὖν γνωσκέτω πᾶς οἶκος Ἰσραὴλ. See also xxii. 30.

Ἐπευθυμήσωσι, a word almost unknown. Vulg.: ‘animaequiores essent.’ The word ‘animaequus’ seems almost peculiar to the Vulgate and other Latin translations of the Bible. It occurs in a Latin version of Herm. Past. I. i. 3; Rönsch, Itala und Vulg. p. 223.

7. ‘So of Thy people was accepted,’ Eng. The translators evidently took ‘the fathers’ and the ‘people’ to be the same persons; hence they render δέ, ‘so.’ For the same cause the Sin. MS. expunges the particle, the scribe not understanding the opposition intended.

Προσεδέχθη, ‘was expected.’ 2 Macc. viii. 11. The ‘suscepta est’ of the Vulg. is only admissible with a very harsh zeugma.

Ἀπόλεια, ‘exterminatio,’ Vulg. See on vi. 18.

8. Ὡς γάρ. This, the original reading, has been altered into ᾧ to make it suit the τούτῳ, which answers to it. But the combination of ὥς and the demonstrative pronoun is not unexampled; and the Vulg. gives ‘sicut . . . sic.’ Thus Plat. Rep. ii. 8 (p. 365, D): ταύτην ἱερόν, ὥς τὰ ἔχνη τῶν λόγων φέρει. The meaning is, that the death of the firstborn, by which the Egyptians were punished, was the means by which the Israelites were glorified.

Προσκαλεσάμενος, ‘calling us to Thee,’ by the

institution of the Passover and the Exodus. Vulg.: ‘nos provocans,’ reading προκαλεσάμενος.

9. Κρυφῇ. The Passover, here referred to, was to be eaten in each house, Ex. xii. 13, 46, and so as not to offend the susceptibilities of the Egyptians, Ex. viii. 26. Vulg.: ‘absconse,’ 4 Esdr. xiv. 26. So ‘insensate,’ ch. xii. 23; ‘pompatice,’ Amos vi. 1. ‘Absconsus’ = ‘absconditus,’ occurs vii. 21; Ecclus. i. 39; iv. 21, etc.

Ἐθυσίαζον. The Passover was a real sacrifice, and sacrificial terms are applied to it both in the Old and New Testaments. Ex. xii. 27 : θυσία τὸ πάσχα τοῦτο κυρίῳ. Deut. xvi. 5, 6; Ex. xxiii. 18; Heb. xi. 28. Philo: ‘In praesenti vero paschate nominato universus populus sacerdotio honoratus est; omnes enim per se peragunt sacrificium.’ Quaest. in Exod. i. 10 (p. 455, Auct.).

Παῖδες ἀγαθῶν, ‘sons of good fathers.’ (Comp. xiv. 26.) ‘Pueri bonorum,’ Vulg. The children of the patriarchs, and therefore inheritors of the blessings. ‘The good men’ are the ‘Fathers’ whose praises the Israelites are said to have sung on the night of the Exodus in contrast with the Egyptians’ lamentations over their dying children, θρηνουμ. παίδων, ver. 10. Grimm takes ἀγαθῶν as neuter, and compares the expression νῖος ἀπωλείας, John xvii. 12; but the two phrases are far from corresponding, and there is here no special propriety in forcing so barbarous an idiom upon the writer. Schleusner translates: ‘Filii quibus destinata sunt bona paterna a Deo.’ It is true that the writer does not elsewhere apply the term ἀγαθοὶ to the Patriarchs, but that is no reason why he should not do so here. We may compare Plato’s expression, δεσπότης ἀγαθοῖς τε καὶ ἐξ ἀγαθῶν, Phaedr. lviii. (p. 274, A).

Τὸν τ. θεϊότ. νόμον. ‘Established, or, came to agreement with, the divine law,’ explained, as to the chief terms, in what follows. Instead of θεϊότητος (Rom. i. 20) some MSS. read ὁσιότητος, which seems to be a gloss. The Vulg. indeed gives ‘justitiae legem,’ but one MS. at least has ‘divinitatis.’ But in either case the meaning

is much the same; as they celebrated the Passover, they agreed with one consent to observe the worship of God, and to share equally the dangers and the blessings consequent upon their release from Egypt. This unanimity was signified by their all eating of the lamb, and all taking of the bitter herbs and sauce that accompanied the feast.

Τοὺς ἁγίους is best taken with *αἰνους*, as Apel and Fritzsche edit. So Grimm and Gutb.

Προαναμέλποντες. I have with Fr. adopted this reading from A., many cursives, the Compl., the Vulg., and the correction in S., as it seems unlikely that the author would use *πατράσιν* for the Patriarchs, ver. 6, and *πατέρων* for the Israelites in this place. 'While they first sang the holy praises of the Forefathers,' to whom were made the promises now about to be fulfilled. The introduction of the Hallel at the Passover seems to have been of later date. But see 2 Chr. xxx. 21, Sept., and 2 Chr. xxxv. 15. Προαναμέλπω is ἄπ. λεγ.

10. Διεφέρετο φωνή. I have admitted φωνή in agreement with the chief authorities, Reusch's suggestion of *οικτρά* as = *οίκτος* being quite inadmissible. The word has slipped out of V. and a few cursives. For the 'piteous cry' over the firstborn, see Ex. xi. 6; xii. 30. And for the contrast between the Israelites' hymns of joy and the Egyptians' mourning comp. Eurip. Alc. 760 ff.; Med. 1173 ff.; Aesch. Agam. 321 ff.

11. Ἦν must be supplied to the participles. For the universality of the destruction see Ex. xi. 5; xii. 29, 30. Targum of Jonathan: 'And it was in the dividing of the night of the fifteenth, that the Word of the Lord slew all the firstborn in the land of Mizraim, from the firstborn son of Pharaoh, who would have sat upon the throne of his kingdom, unto the firstborn sons of the kings who were captives in the dungeon as hostages under Pharaoh's hand; and who, for having rejoiced at the servitude of Israel, were punished as the Mizraee: and all the firstborn of the cattle that did the work of the Mizraee died also. And Pharaoh rose up in that night, and all the rest of his servants, and all the rest of the Mizraee; and

there was a great cry, because there was no house of the Mizraee where the firstborn was not dead. And the border of the land of Mizraim extended four hundred pharsee; but the land of Goshen was in the midst of the land of Mizraim; and the royal palace of Pharaoh was at the entrance of the land of Mizraim. But when he cried to Mosheh and Aharon, in the night of the Pascha, his voice was heard unto the land of Goshen; Pharaoh crying with a voice of woe, and saying thus: Arise, go forth from among my people, both you and the sons of Israel...' Etheridge, pp. 477, 478. The following is Philo's graphic account: *περὶ γὰρ μέσας νύκτας οἱ πρῶτοι πατέρας καὶ μητέρας προσειπόντες, καὶ ὑπ' ἐκείνων υἱοὶ πάλιν πρῶτον ὀνομασθέντες, ὑγιαίνοντες, καὶ τὰ σώματα ἐρρώμενοι, πάντες ἀπ' οὐδεμιᾶς προφάσεως ἡβηδὸν ἐξαπινάως ἀνήρηντο, καὶ οὐδεμίαν οἰκίαν ἀμοιρῆσαι φασὶ τότε τῆς συμφορᾶς. ἅμα δὲ τῇ ἔφ, κατὰ τὸ εἶδος, ἕκαστοι θεασάμενοι τοὺς φιλτάτους ἀπροσδοκῆτως τετελευτηκότας, οἷς ὁμοδίατοι καὶ ὁμοτράπεζοι μέχρι τῆς ἐσπέρας ἐγεγνήντο, βαρυντάφ πένθει κατασχεθέντες, οἰμωγῆς πάντα ἐνέπλησαν. ὥστε συνέβη καὶ διὰ τὴν κοινοπραγίαν τοῦ πάθους ἀπάντων ἀθρόως ὁμοθυμαδὸν ἐκβοησάντων, ἓνα θρήνον ἀπὸ περάτων ἐπὶ πέρατα συνηχῆσαι κατὰ πάσης τῆς χώρας . . . ὅπερ δὲ ἐν τοῖς τοιοῦτοις φιλεῖ, τὰ παρόντα νομίσαντες ἀρχὴν εἶναι μεζόνων, καὶ περὶ τῆς τῶν ἔτι ζώντων ἀπωλείας καταδείσαντες, συνέδραμον εἰς τὰ βασίλεια δεδακρυμένοι, καὶ τὰς ἐσθῆτας περιεῤῥηγμένοι κατεβῶν τοῦ βασιλέως, ὡς πάντων αἰτίου τῶν συμβεβηκότων δεινῶν. Vit. Mos. i. 24 (II. p. 102).*

12. Ἰκανοί. This is a rhetorical inference from Numb. xxxiii. 4, and the funeral ceremonies of the Egyptians were costly and long. See on xix. 3.

Πρὸς μίαν ῥοπήν, 'Uno momento,' Vulg.

Ἦ ἐντμ. γένεσις αὐτ. Ps. cv. 36: 'He smote all the firstborn in their land, the chief of all their strength.' See on iii. 13.

Διέφθαρτο, the plup. seems better suited to the passage, and has higher MS. authority, than *διεφθάρη*, the reading of V.

13. Γὰρ, further proof of the greatness of the Egyptians' calamity, seen by its effect on their minds.

Φαρμακίας, the sorceries and enchantments of the magicians. See Ex. vii. 11-13, 22; viii. 7. Comp. Rev. ix. 21.

Θεοῦ υἱόν, so God speaks of Israel, Ex. iv. 22, 23: 'Israel is my son, even my firstborn (υἱὸς πρωτότοκός μου); and I say unto thee (Pharaoh) let my son (τὸν λαόν μου) go that he may serve Me; and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn' (τὸν υἱόν σου τὸν πρωτότοκον). Comp. Jer. xxxi. 9, 20; Hos. xi. 1; and Matt. ii. 15.

14. This and part of the following verse are given in the Roman Missal as the Introit for the Sunday within the octave of Christmas, being applied to the Advent of Christ, 'the Word' of God. S. Eustath. Antioch. quotes vers. 14-16, introducing them thus, De Engastrym. xix. (XVIII. p. 652, Migne): εἰ δέ τις Ἰουδαϊκὴν ἀρρώστων ἀβλεψίαν τὰς εὐαγγελικὰς οὐ προσίεται φωνὰς, ἐπακτέον αὐτῷ τὰ τοῦ Σολομώντος ἀποφθέγματα, καὶ ῥήτεον ὡς πῶς ἡσύχου γὰρ . . . ἐκ θρόνων βασιλικῶν ξίφος ὁξὺ τὴν ἀνυπόκριτον ἐπιταγὴν σου φέρων, στὰς ἐπλήρωσε θανάτου τὰ πάντα . . . ἐπὶ γῆς.

Μεσαζούσης. Ex. xii. 29: 'At midnight the Lord smote all the firstborn in the land of Egypt.' The verb μεσάζω is of late use. Comp. Diod. i. 32; Herodian. Gram. Schem. p. 586, 1 (Rhet. Gr. viii.); S. Cyr. Al. x. 1097 B.

15. Ὁ παντ. σου λόγος. The expressions in this passage are certainly applicable to the Word of God in the language of S. John. That the author had in view the passage about the destroying angel, 1 Chr. xxi. 16, is very probable, and he here personifies the Almighty will of God, as Ps. cxlvii. 15: 'He sendeth forth His commandment upon earth, His word runneth very swiftly.' But the personal Logos seems plainly distinguished from the spoken 'commandment' in the following verse. See Pearson, on the Creed, Art. II. note e, vol. i. p. 215 (ed. 1833). Comp. Ezek. i. 24: φωνὴ τοῦ λόγου, and the description in Rev. xix. 13-16. Past. Herm. Vis. III. iii. 5: τεθμενίωται ὁ πύργος τῷ ῥήματι τοῦ παντοκράτορος καὶ ἐνδόξου ὀνόματος. It is a most gratuitous assumption of Burton (Bampt. Lect.

III. p. 75, ed. 1829), that the author in this passage speaks of the Word of God exactly in the same sense which the Platonists attached to the term 'logos.' Bp. Bull takes a far juster view in his Def. Fid. Nic. I. i. 18: 'It is clear,' he says, 'that the author is speaking of a personally-subsisting Word (λόγος ἐνυποστάτος). And it is no less evident that it is not some ministering angel, as Grotius would have it, but a divine Person, that is designated in this place; for the author calls this Word "Almighty," and also assigns Him a "royal throne in heaven."' Works, Anglo-Cath. Lib. i. p. 33. See Prolegom. p. 26.

Ἀπότ. πολεμιστῆς. 'The Lord is a man of war,' Ex. xv. 3. Comp. Josh. v. 13, 14. For ἀπότ. see on ch. v. 20.

Τῆς ὀλεθρίας γῆς, 'the land devoted to destruction.' So (1 Kings xx. 42) Benhadad is called ἄνδρα ὀλέθριον, 'a man whom I appointed to utter destruction,' Eng.

16. Ξίφος ὁξὺ, 'gladius acutus,' Vulg., in app. with 'sermo,' but it is best taken in app. with ἐπιταγὴν. Comp. Rev. i. 16. In Hebr. iv. 12 the Word of God is said to be τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον. Comp. 1 Chr. xxi. 15, 16.

Ἀνυπόκριτον, (Rom. xii. 9), 'insimulatum,' Vulg. This Lat. word, in the sense of 'unfeigned,' occurs nowhere else. Comp. 'incoquinatus,' iii. 13; 'in-auxiliatus,' xii. 6; 'inconsummatus,' iv. 5. The idea in the text is that God's decree was irreversible, and carried out its threats. Comp. Numb. xxiii. 19.

Ἐπιταγὴν. This late word often occurs in the N. T., e. g. Rom. xvi. 26; 1 Cor. vii. 6; Tit. i. 3. See on xiv. 16.

Καὶ οὐραν. Comp. the description of Discord in Hom. Il. iv. 443, and of Fame in Virg. Aen. iv. 177. As used here, the expression must mean that the command passed from heaven to earth immediately. With our later knowledge of the Personality of the Word of God it is easy to see here an adumbration of the doctrine of the Second Person of the Holy Trinity, who is God in heaven even while He walks on earth as man.

Βεβήκει, plup. without augment, as commonly in N. T. 'It stood,' 'stans,' Vulg., like εἶ, ἀσφαλῶς βεβηκώς, in class. Greek.

17. Δεινῶν has higher authority than δεινῶς. These dreams gave the firstborn an intimation of their fate, as explained in the two following verses. Comp. xvii. 4.

18. Ἐνεφάνιζεν, 'made clear' by words, or more probably 'proved,' that their death was a punishment from God, and no mere accident. The addition of 'mortis' in the Vulg. at the end of the verse is tautological, and is not sanctioned by some MSS.

19. Κακῶς πάσχουσιν. S. Matt. xvii. 15.

20. The author contrasts the mildness of the punishment inflicted on the Israelites, in many particulars, with the stern penalty exacted from the Egyptians.

'Tetigit autem tunc,' Vulg. The unauthorised insertion of 'tunc' introduces confusion into the passage. The event alluded to is the rebellion of Korah, which happened long after the Exodus, indeed at the close of the journeyings. See Numb. xvi.

Πείρα θανάτου, 'trial,' 'experience,' as πείρα ὁργῆς, ver. 25.

Θραύσεις, 'destruction,' the word used Numb. xxi. 49: 'They that died in the plague (ἐν τῇ θραύσει) were 14,700.' So Ps. cv. 30, and elsewhere.

21. Ἀνὴρ ἄμεμπτος. Aaron, 'blameless' officially, and in this case not involved in Korah's sin.

Προεμάχησε. 'Stood forth as champion.' Comp. Ps. xcvi. 6; cv. 30; Job xlii. 8.

Λειτουργίας. This word is used throughout the Sept. to express the ministrations of the Levitical priesthood. Exod. xxxvii. 19 (xxxviii. 21); Numb. iv. 24, etc. Comp. Rom. xv. 16; Heb. viii. 6. For the fact referred to see Numb. xvi. 46-48. In 4 Macc. vii. 11 we have ὁ πατήρ Ἀαρὼν τῷ θυμιατηρίῳ καθοπλισμένος διὰ τοῦ ἔθνοπλήκτου πυρὸς ἐπιτρέχων τὸν ἐμπυριστὴν ἐνίκησεν ἄγγελον. (Joseph. Opp. ii. 507, Hav.)

Ἐξίλασμόν. Ex. xxx. 10; Lev. xxiii. 27; Ecclus. v. 5, etc.

Θυμῷ. In ver. 20 it is called ὁργή. The distinction between the two words, the former regarding

rather the feeling, the latter its exhibition, is not maintained in late authors.

Θεράπων. This term is applied to Moses, Hebr. iii. 5.

22. Ὀχλον is the reading of all MSS. except two cursives, which, as well as Compl., have ὀλοθρεύοντα. The Eng. version has adopted this reading, and translates, 'the destroyer.' The old versions read ὄχλον, Fritzsche receives χόλον from a conjecture of Bauermeister. But it seems expedient to make no change in the face of this weight of authority, and to translate, 'He overcame the commotion, the trouble,' i.e. the plague, and the sinfulness that caused it. Mr. Churton translates: 'the opposition of the multitude;' but it was not till after the awful punishment of the guilty that Aaron made the atonement. Num. xvi. 47.

Λόγῳ, by prayer and the remembrance of God's promises and covenant. Comp. Exod. xxxii. 13. 2 Cor. x. 4: τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά.

Τὸν κολάζ., the plague personified.

Διαθήκας, 'covenants,' as Ex. ii. 24; Lev. xxvi. 42; Ecclus. xlv. 11, 20. The meaning 'testament' is not found in the O. T.

23. Σωρηδόν. 'In heaps.' Polyb. I. xxxiv. 5; Lucian. Tim. 3 (I. 105); Philo. Vit. Mos. i. 17 (II. p. 96).

Μεταξύ. 'He stood between the dead and the living; and the plague was stayed.' Numb. xvi. 48.

Διέσχισε, 'shut off the way (of the destroyer) to the living.' Targum of Jonathan: 'Behold, the destructive burning had begun to destroy the people: but he put on incense, and made atonement for the people. And Aharon stood in the midst, between the dead and the living, with the censer, and interceded in prayer; and the plague was stayed.' Etheridge, p. 397.

24. Ἐπὶ γάρ. 'For upon the garment down to the feet was the whole world:' a further illustration of the efficacy of Aaron's intercession, which had this acceptableness because it was offered by the appointed High Priest wearing his typical robes of office. For ποδήρης see Exod. xxviii. 4, 31; Ecclus. xlv. 8; and Rev. i. 13 (ἀπ. λεγ. in N. T.). 'Poderes' occurs in Vulg., Ecclus.

xxvii. 9; Rev. i. 13. In the latter passage the word is used to describe the priestly garment of Christ. This robe, called the robe of the ephod, is described by Josephus, Bell. Jud. V. v. 7, as *ποδήρης καθύπερθεν ὑακίνθινον ἔνδυμα στρογγύλον θυσανωτὸν ἔργον*. τῶν δὲ θυσάνων ἀπήρτητο κώδωνες χρύσειοι, καὶ ῥοαὶ παράλληλοι, βροντῆς μὲν οἱ κώδωνες, ἀστραπῆς δὲ αἱ ῥοαὶ σημείον. The High Priest's dress consisted of eight parts, viz. the breastplate, the ephod, the blue robe, the girdle, the drawers, the tunic, the turban, the mitre. Lev. viii. 7-8; Ecclus. xlv. 6-12.

Κόσμος. Some commentators take this word here in the sense of 'ornament,' but the allegorical interpretation, which saw a representation of the world in the form or colour of the High Priest's robes, is supported by the testimony of rabbinical and patristic tradition. Thus Philo, De Monarch. ii. 5 (II. p. 225): *προστέτακται καὶ ἑτέρα κεχρησθαι πάνυ ποικίλην ἐχούσῃ κατασκευῇ, ὡς ἀπεικόνισμα καὶ μίμημά τι τοῦ κόσμου δοκεῖν εἶναι*. So also De Profug. 20 (I. p. 562): De Somn. i. 37 (I. p. 653); Vit. Mos. iii. 13 (II. p. 154). Comp. Joseph. Ant. III. vii. 4, 7. Clem. Alex. Strom. v. 6 (p. 668 Pott.): *τοῦ δὲ ἀρχιερέως ὁ ποδήρης κόσμος ἐστὶν αἰσθητοῦ σύμβολον*. See A. Lap. *in loc.*

Πατέρων δόξαι, referring to the High Priest's breastplate, on which were engraved the names of the twelve Patriarchs. Exod. xxviii. 15-21, 29. 'Magnalia,' Vulg., a word found often in that version (Ecclus. i. 15; Acts ii. 11, etc.), and in ecclesiastical writers. Thus S. Aug. Conf. xiii. 27: 'magnalia miraculorum.' S. Cyr. Ep. lviii: 'magnalia divinae protectionis' (p. 96).

Ἐπὶ τετρ. λίθου γλυφ., 'on the four-rowed graven stone,' 'stone of graving' being='graven stone,' and the whole work, which really consisted of four rows of

three jewels each, being regarded as one precious stone. The variant *λίθων* is probably an alteration, and has the further difficulty of making *τετραστίχων* into a substantive, unless it be taken with *γλυφῆς*, which is harsh. (See Ex. xxviii. 17.) This priestly breastplate is called *λογεῖον* or *λόγιον* by the Sept. (Ex. xxviii. 15), as being that by which the oracle was given. It is so named by Josephus in his description of it (Ant. III. vii. 5), and by Philo, De Monarch. ii. 5 (II. p. 226), who however considers it as a symbol of the heaven, and to be so named *ἐπειδὴ τὰ ἐν οὐρανῷ πάντα λόγοις καὶ ἀναλογίαις δεδημιούργηται καὶ συντέτακται*. Τῶν γὰρ ἐκεῖ τοπαράπαν ἄλογον οὐδέν. The twelve precious stones in the breastplate correspond to the twelve stones in the foundations of the New Jerusalem in the Apocalypse. (Rev. xxi. 19, 20.)

Διαδήμ. Aaron's mitre had inscribed upon it, 'Holiness to the Lord.' Ex. xxviii. 36; xxxix. 30.

25. As though the very garments of the High Priest repulsed the destroyer and were a plea for restraining God's wrath. Thus Ex. xxviii. 38: 'It shall be always upon his forehead, that they may be accepted before the Lord.'

Ὁλοθρεύων is written in some MSS. *ὀλοθρεύων*, both here and 1 Cor. x. 10, and Hebr. xi. 28.

Ἐφοβήθη. I have taken this into the text instead of *ἐφοβήθησαν* (S., V. and a few cursives), as possessing the higher authority and alone suiting the sense of the clause. The subject of the plural must be the Israelites; but the allusion is not to them, but to the agent of the plague. The Sin. MS. gives indeed *ἐφοβήθησαν*, but the last three letters are marked as corrected, thus, *ἐφοβήθησάν*. Vulg.: 'et haec extimuit.'

Πεῖρα, see on ver. 20.

CHAPTER XIX.

1-21. Contrast as regards the powers of nature in their action on the Israelites and Egyptians.

1. **Μέχρι τέλους.** In contrast to the wrath against

the Israelites which 'endured not long' (xviii. 20), the anger which punished the Egyptians was lasting, *μέχρι τέλους*, to their destruction. Comp. xvi. 5, and ver. 4

of this chapter, where τοῦτο τὸ πέρας expresses the same view. Comp. also 1 Thess. ii. 16. Reusch notes that he has not found this nineteenth chapter quoted by any Greek or Latin writer.

Προῖδει, sc. ὁ Θεός. God's foreknowledge of the Egyptians' obduracy is alleged as the ground of their final punishment (comp. Exod. iii. 19; vii. 4); i. e. their subsequent conduct showed that their previous chastisement had worked in them no moral change, and so God's wrath pursued them unrelentingly. The author does not mean that God punishes for sins foreseen, but not actually committed: his doctrine would be, that men not using grace given, God, foreseeing that they would make no use of further supplies, punishes accordingly. See note on i. 13.

Αὐτῶν τὰ μέλλοντα, like αὐτῶν ἡ τεκούσα, Eurip. Alc. 167, and ὁ κείνου τεκὼν, Id. Electr. 333, the participles with the article being = substantives.

2. Ὅτι, κ.τ.λ. explanatory of τὰ μέλλοντα, ver. 1.

Ἐπιστρέψαντες seems to have been the original reading, which has been altered into the easier ἐπιτρέψαντες, though the construction of this latter verb with the genitive is unusual. Ἐπιστρέφεισθαι is used with a genitive in the sense of 'to regard,' 'pay attention to,' as Soph. Phil. 598, 599:—

τίνος δ' Ἀτρεΐδαι τοῦδ' ἄγαν οὕτω χρόνῳ
τοσφ'δ' ἐπεστρέφοντο πράγματος χάριν;

Reusch: 'Cum Aegyptii in eo elaborassent, ut Israelitae abessent.' The author uses the active in the place of the customary middle voice. 'Cum ipsi permisissent ut se educerent,' the authorised edition of the Vulg. gives, but many important MSS. have: 'quoniam ipsi cum reversi essent,' some have both readings: 'cum ipsi reversi essent et permisissent.' The reflexive form, 'se educere,' for the passive (as in French), is found iv. 2.

Ἀπειναι, some cursives give ἀπιέναι, but there is no necessity for the change. 'When they had provided for their absence.'

Μετὰ σπ. προέμψ. Ex. xii. 31-33, 39. For προέμψω comp. Acts xv. 3; Tit. iii. 13. Philo, Vit. Mos.

i. 24 (II. p. 102): εἰτ' ἄλλος ἄλλον παρεκάλει τὸν λεῶν μετὰ πάσης σπουδῆς ἐξ ἀπάσης τῆς χώρας ἐξελαύνειν, καὶ τὸ μίαν ἡμέραν μᾶλλον δὲ ὥραν αὐτὸ μόνον κατασχέιν πρὸς ἀνῆκεστον τιμωρίαν τιθέμενοι.

Διώξουσιν. Ex. xiv. 5 ff. Philo: οἱ δὲ ἐλαυνόμενοι καὶ διακόμενοι. Ib. 25.

3. Ἐν χερσὶν ἔχοντες τὰ πένθη, 'having their funeral ceremonies in hand.' These, as we learn from Herod. ii. 85-88, took a long time to complete; but before these were finished the Egyptians repented of their repentance. The Eng. version is very inadequate: 'While they were yet mourning.' Numb. xxxiii. 4. For the funeral rites of the Egyptians see Wilkinson, Anc. Egypt. ch. xvi. vol. iii. pp. 427 ff., ed. 1878.

Προσοδύρόμ. This word is ἀπ. λεγ.

Ἐπεσπάσαντο, 'they seized, called in, another counsel of folly.' Josephus says that Pharaoh was influenced by the idea that all the previous sufferings were the effect of Moses' enchantments, and that now having obtained their desire and escaped from the land, the Hebrews would make no more supplication to God, and would therefore fall an easy prey to them. (Antiq. II. xv.) He may have thought too, like the Syrians (1 Kings xx. 23), that the God of Israel was merely a local god, whose power did not extend beyond the limits of the country (comp. 1 Sam. iv. 8), or that Moses' commission was confined to a narrow sphere. 'Of all the infatuated resolutions which either king or people had adventured upon, the pursuing of the Israelites with such a mighty army or strong hand, after they had fairly entreated them to depart out of their coasts, may well, to every indifferent reader, seem the most stupid.' Jackson, Works, vol. ix. p. 412; Paraphr. on Exod. ch. 11. The Targum of Jonathan says that Pharaoh, hearing that the Israelites were bewildered near Migdol, attributed their mishap to the power of the idol Zephon, which had not been smitten with the other idols, and therefore he was the more encouraged to pursue them. Etheridge, p. 485.

Ἀνοίας. S. Luke vi. 11: αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας.

Ἐξέβαλον. Ex. xi. 1: ὅταν δὲ ἐξαποστέλλῃ ὑμᾶς σὺν

παντὶ, ἐκβαλεῖ ὑμᾶς ἐκβολῇ. So xii. 33: 'and the Egyptians were urgent upon the people, that they might send them out of the land in haste,' σπουδῇ ἐκβαλεῖν αὐτοὺς ἀπὸ τῆς γῆς.

4. Γάρ. The Egyptians' ἀνοια, ver. 3, was the consequence of the hardening of their heart. Ex. ix. 16; xiv. 17.

'Ανάγκη. 'Destiny,' 'inevitabile fatum.' This is that judicial blindness and hardness of heart which God inflicts on the wilfully disobedient. See Exod. viii. 15, 32; Rom. ix. 17, 22. On this S. Aug. says, Ep. xciv. § 14, ad Sixt.: 'Nec obdurat (Deus) impertiendo malitiam, sed non impertiendo misericordiam.' See Wordsw. in Rom. l. c.

Τῶν συμβεβηκ., viz. 'the plague.' Ex. xiv. 4. Vulg: 'Horum quae acciderant commemorationem amittebant.' Reusch suggests that the right reading is, 'immemorationem immittebat,' ἀμνηστία being thus translated, xiv. 26. But 'commemoratio' is used for 'remembrance,' 'memory,' S. Luke xxii. 19; 1 Cor. xi. 24.

Προσαναπληρώσωσι. This, the reading of A. C., is far preferable to προαναπλ. of V., and is now preferred by Tischendorf in his Proleg. p. xlv. It occurs 2 Cor. ix. 12; xi. 9. The Vulg. is very inexact: 'Ut quae deerant tormentis repletur punitio.' Better MS. Sang.: 'Ut eam quae deerat tormentis repleant punitioem.' Comp. Gen. xv. 16: οὐπω γὰρ ἀναπεπλήρωνται αἱ ἀμαρτίαι τῶν Ἀμορραίων ἕως τοῦ νῦν: Dan. viii. 23; 1 Thess. ii. 16. See also Isai. li. 17, and 2 Macc. vi. 14: ἀναμένει μακροθυμῶν ὁ Δεσπότης μέχρι τοῦ καταντήσαντας αὐτοὺς πρὸς ἐκπλήρωσιν ἀμαρτιῶν κολάσαι.

5. Πέραση. 'Might accomplish a wonderful passage.' Ex. xiv. 28, 29. So in classical Greek περᾶω πλοῦν, Xen. Oecon. xxi. 3: περᾶν ἡμερίους πλοῦς. The obstinate unbelief of the Egyptians became the occasion of the display of God's power and mercy towards the Israelites.

Ξένον θάν. In the sea, which obeyed the word of Moses and overwhelmed them at his command.

6. The general meaning of the verse is that the elements were so changed in their operations and effects on the Israelites and Egyptians that they might seem to be a new creation.

Ἐν ἰδίῳ γένει, 'its own, proper, kind,' as *idias* in the next clause.

Ἀνωθεν, 'afresh,' S. John iii. 3. With πάλιν it is tautological.

Διευτυποῦτο, 'refigurabatur,' Vulg. With this unusual word we may compare 'reaedificare,' Am. ix. 11; 'remandare,' 'reexpectare,' Isai. xxviii. 10, 13; 'repropiare,' Heb. ii. 17; 'repedare,' 2 Macc. iii. 35.

Ταῖς ἰδίαις ἐπιταγαῖς, 'the peculiar commandments given unto them,' Eng. Grimm. This would be equivalent to the variant ταῖς σαῖς ἐπιτ., which seems to be an alteration of the original. The words mean simply 'their own commandments,' i.e. the commandments which they have to obey, the orders of their Creator. The facts referred to are given in the next verse.

'Serving,' Eng. = 'observing,' 'keeping.'

7. 'As, namely, a cloud,' Eng.; 'Nubes castra eorum obumbrabat,' Vulg. Both equally mistake the construction, νεφέλη and the three other subjects being constructed with ἐθεωρήθη.

Νεφέλη. The cloud which overshadowed the camp of the Israelites and gave light to them by night, while it brought darkness to the pursuing Egyptians and kept them from approaching their enemies' quarters. Ex. xiii. 21, 22; xiv. 19, 20. Comp. Numb. ix. 18: 'As long as the cloud abode (σκιάζει) upon the tabernacle they rested in their tents' (παρεμβαλοῦσιν).

Προϋφειστάτος. 'Before existing.' The verb occurs in Dion. Hal. vi. 93 (II. p. 1256); Plut. ii. 570 F.

Ἀνεμπόδιστος. Isai. lxiii. 13: 'That led them through the deep, as an horse in the wilderness, that they should not stumble.'

Χλοηφ. πεδίον, 'a plain of green grass.' (Ps. cv. 9: ὡς ἐν ἐρήμῳ.) Gutb. justifies the epithet by a reference to the flora of the Red Sea. Most commentators take it as a poetical amplification. Philo's account (Vit. Mos. iii. 34) is this: ῥῆξις θαλάσσης, ἀναχώρησις ἐκατέρου τμήματος, πῆξις τῶν κατὰ τὸ ῥαγὲν μέρος διὰ παντὸς τοῦ βάθους κυμάτων ἢ ἀντὶ τειχῶν ἢ κραταιωτάτων, εὐθυτενὴς ἀνατομὴ τῆς μεγαλουργηθείσης ὁδοῦ, ἢ τῶν χρυσταλλωθέντων μεθόριος ἦν ὁδοπορία, τοῦ ἔθνους ἀκινδύνως πεζεύοντος διὰ

θαλάσσης ὡς ἐπὶ ξηραῖς ἀτραποῦ καὶ λιθώδους ἐδάφους. Ἐκραυρώθη γὰρ ἡ ψάμμος, καὶ ἡ σποράς αὐτῆς οὐσία συμφύεῖσα ἠνώθη (II. p. 174). The narrative of Josephus will be found Ant. ii. 16. See note on ver. 13.

8. Πᾶν ἔθνος in apposition to the subject of διήλθον, 'they, a whole nation.' The V. reading, πανεθνί, has been altered in the MSS. (see critical note), and all the best MSS. give the reading of the text, though S. is corrected by a later hand to πανεθνί. Comp. Ex. x. 9.

9. Ἐνεμήθησαν, 'they pastured,' 'grazed,' here 'ranged,' as Eurip. El. 1162:

ορεία τις ὡς λέαν' ὀργάδων
δρύοχα νεμομένα.

'Depaverunt escam,' Vulg.; ('escam' is absent from many MSS.). Comp. χλοηφόρον πεδίον, ver. 7; Is. lxiii. 11-14. A. Lap. notes that some MSS. have ἐχρεμέτισαν, but it is not mentioned by H. and P.

Διεσκίρτησαν. Ps. cxiii. 4: 'The mountains skipped (ἐσκίρτησαν) like rams, and the little hills like young sheep.' Mal. iv. 2: σκιρτήσετε ὡς μοσχάρια ἐκ δεσμῶν ἀναιμένα. Cp. S. Luke vi. 23. The word διασκιρτάω occurs in Plut. Anim. an Corp. ii. 501 C.

Αἰνοῦντες. Ex. xv. 1-19.

Ῥυόμενον = 'their Deliverer.' The var. ῥυσάμενον would refer to the particular occasion mentioned.

10. Ἐμέμνηντο γάρ. This reflection added to their exultation at the passage of the Red Sea.

Τῶν ἐν τ. παρ. αὐτῶν. 'What had happened in their sojourning' in the land of Egypt. 1 Esdr. v. 7: ἀναβάντες ἐκ τῆς αἰχμαλωσίας τῆς παροικίας, 'their captivity in a strange land.' Acts xiii. 17: τὸν λαὸν ὕψωσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ. Vulg.: 'incolatu.' This word 'incolatus' (from the post-class. form 'incolare') is found also Ps. cxix. 5; Ezek. xx. 38; 1 Pet. i. 17. 'The things which befell them' are explained in what follows, πῶς, κ.τ.λ.

'How the land brought forth flies instead of cattle,' Eng. This version gives a wrong impression, and omits γενέσεως. The contrast is between the natural procreation of animals and their supernatural

production. 'How, instead of their being produced (γενέσεως, see on ver. 11) in the usual way, it was the earth that brought them forth,' Ex. viii. 17. This is the view also of Gutberlet, and it certainly seems to elicit the contrast better than the Eng. and other versions.

Ἐξήγαγεν. Ps. ciii. 14: τοῦ ἐξαγαγεῖν ἄρτον ἐκ τῆς γῆς. Comp. Gen. i. 24: ἐξαγαγέτω ἡ γῆ, κ.τ.λ.

Σκνίπα, used collectively as in Ex. viii. 18, and as ὀρτυγομήτρα, ver. 12. The MSS. vary between σκνίπα and σκνίφα. The reading σκνίφας is probably a correction. What creature is meant by the word σκνίψ is very doubtful. Any small biting insect is called by this name, and probably 'lice' is the best translation. See Exod. viii. 16, 17; Ps. civ. 31; and the quotation from Philo, ch. xvi. 9. The question is fully discussed in Smith's Dict. of Bibl., s. v. 'lice.'

Ἀντὶ δὲ ἐνύδρων, sc. γενέσεως, instead of aquatic animals producing the frogs it was the water that vomited them out. Ex. viii. 1-6.

11. Γένεσιν, 'production,' as ver. 10. See ch. xvi. 2; Ex. xvi. 13; Numb. xi. 13; Ps. lxxviii. 26-29.

Ἐπιθυμία προαχθ. Ex. xvi. 3; Numb. xi. 4, 34. 'Led with (i. e. by) their appetite,' Eng.

12. Εἰς γὰρ παραμυθίαν. 'For their relief.' 'In allocutione desiderii,' Vulg. See on iii. 18.

Ὀρτυγομήτρα, collectively, as σκνίπα, ver. 10. Comp. ὁ βάτραχος, Ex. viii. 6; ἀκρίς, Ex. x. 12, 14. The arrival of quails from 'the sea' is in accordance with Numb. xi. 31. Their annual migration is a well-known fact.

13. 'And punishments,' etc. A new paragraph begins here. The mention of 'the sea' leads the author to think of the punishment which it inflicted on the Egyptians. Apel, Reusch, and Tisch. have only a comma at ὀρτυγομήτρα. Field has a full stop. Fritzsche, Grimm, and Gutberl. commence a new paragraph. So Eng. begins ver. 13 here.

Ἄμαρτ., the Egyptians; the reference is to the overthrow in the Red Sea.

Προγεγονότων. V. and Ven. give γεγονότων, doubt-

less by a clerical error. Josephus, Ant. ii. 16. 3, says that the judgment on the Egyptians was preceded by violent storms of rain and hail, and terrible lightning and thunder; and the Psalmist alludes to the same fact, Ps. lxxvii. 16–18, ‘The voice of Thy thunder was in the heaven: the lightnings lightened the world,’ etc. In Ex. xiv. 24, 25 it is said that ‘the Lord troubled the host of the Egyptians . . . so that they said, Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians.’ The Egyptians might have repented of their purpose at the first ‘signs,’ if they had willed to do so; their destruction was ‘owing to their own wilful wickedness.’

The justice of the punishment inflicted on the Egyptians is proved by contrasting their conduct with that of the Sodomites, the mention of the storm perhaps leading to the thought of the dwellers in the Plain who were overwhelmed with a tempest of fire.

Καὶ γάρ. ‘For they also perpetrated a harsher violation of hospitality.’

Χαλεπωτέραν, i.e. in comparison of others, even of the Sodomites, whose sin was punished with fire. See S. Jude 7.

Μισοξενία is ἄπ. λεγ. though μισόξενος is found in Diod. Excerpt. 525. 61.

14. Οἱ μὲν . . . οὗτοι δὲ, the Sodomites . . . the Egyptians. The author here as elsewhere (comp. ch. x.) presupposes in his readers a knowledge of the history of Bible characters sufficient to enable them to identify the persons alluded to. Some suppose that the reference is to the Jewish settlers in Alexandria under the first Ptolemies; but ver. 17 plainly points to the Sodomites.

Τοὺς ἀγνοοῦντας. This expression has occasioned great difficulty to translators and commentators, some of whom have solved the matter by making it = ἀγνοοιμένους. Vulg.: ‘ignotos.’ Eng.: ‘those whom they knew not;’ a simple, but inadmissible explication. The MSS. do not vary, but editors have suggested ἀγνώστους, ἀγνωμονοῦντας, ἀγνώτας. No change is necessary. As Gutb. observes, the term is contrasted with

εὐεργέτας. The Egyptians illtreated those who had been their benefactors, to whom they were bound by benefits received; the Sodomites wronged persons who (speaking from the standpoint of the Sodomites) knew nothing of them. See Gen. xix. Churton: ‘The men of Sodom refused hospitality to strangers to whom they were unknown, and in no way indebted.’

Παρόντας, ‘advenas,’ Vulg. Mere visitors, in contrast to the Israelites, who were ξένους, ‘guest friends.’

Εὐεργέτας, referring to Joseph’s policy, Gen. xli. 55–57; xlv. 8, and to the improvements effected by the Israelites’ occupation of uncultivated land. See Ex. i. 7.

Ἐδουλοῦντο. Recent discoveries place the expulsion of the shepherd dynasty, and the re-establishment of the native kings, in the interval between the death of Joseph and the birth of Moses. See a popular account of these discoveries in The Bible Educator, i. pp. 122–124.

15. This verse has exercised the wits of commentators to little purpose. There is no variation in the MSS., and editors have resorted to conjecture in order to amend what they consider a corrupt text. Thus some read: οὐ μόνον· ἄλλη τις. Others: οὐ μόνον αὐτῆς, ἀλλ’ ἄλλη τις ἔσται. Others: οὐ μόνον, ἀλλ’ εἴ τις ἐπισκοπὴ ἔσται αὐτοῖς. Gutb. suggests ἀλλ’ ἢ τις ἐπισκοπὴ ἔσται. Apel prints καὶ οὐ μόνον, ἀλλ’ ἤ τις ἐπισκοπὴ, ἔσται αὐτῶν. This, or Gutberlet’s suggestion, points the way to the right interpretation, which I conceive to be this: ‘And not only so (not only is the contrast in ver. 14 true), but whatever allowance is made shall belong to them (the Sodomites), inasmuch as they received with enmity those who were strangers.’ This is the view taken by the English translators: ‘And not only so, but peradventure some respect shall be had of those, because they used strangers not friendly.’ Mr. Churton, overlooking the tense of ἔσται, paraphrases: ‘Besides this, it is evident that whatever visitation of judgment came upon the people of Sodom for their cruel reception of foreigners, the Egyptians merited a heavier one.’ Dr. Bissell, with small regard

for the Greek, and in very peculiar English, translates: 'And not only so, but—for which they shall be punished—because they received strangers hostilely.'

Ἐπισκοπή, 'regard,' 'respect,' as ii. 20.

16. Οἱ δὲ, the Egyptians, at whose invitation the Israelites had come to Egypt. See Gen. xlv. 17-20; xlvii. 6, 11.

Ἐορτασμάτων. This uncommon word occurs in S. Method. Serm. de Sim. 12 (p. 376 B, Migne).

Δικαίων, 'rights,' 'civil privileges.' This is not expressly stated in Genesis, but may be inferred from the accounts of their reception.

Ἐκάκωσαν. Ex. i. 10-14.

17. Ἐπλήγησαν. The Egyptians were effectively struck with blindness in the plague of darkness, as the Sodomites (ἐκείνοι) were actually at Lot's door.

Ἀορασία, a word peculiar to the Sept. (Gen. xix. 11; Deut. xxviii. 28; 2 Kings vi. 18), is used here in the double sense of inability to see, and deprivation of sight, the darkness making the eyes of the Egyptians useless, and the Sodomites losing the power of sight.

Τοῦ δικαίου, Lot, as x. 6. See Gen. xix. 11.

Ἀχανεῖ σκότει, 'yawning darkness;' or it may be 'vast,' the word ἀχανής, with ἀ intensive, being applied to the sea, an army, etc. The Vulg. translates: 'subitaneis tenebris,' taking the word in the sense of 'not gaping,' 'not lethargic,' the ἀ in the compound being then negative. Mr. Churton takes it in the sense of 'mute with astonishment,' 'a gloom that deprived them of speech,' the epithet appropriate to the persons being applied to the darkness. This seems to be an unnecessary refinement. The Vulg. word 'subitaneus' may be compared with 'temporaneus,' S. James v. 7; 'coaetaneus,' Gal. i. 14: 'collocataneus,' Acts xiii. 1. See note on xvii. 6.

Τῶν αὐτοῦ θ., 'his, Lot's, door.' Gen. xix. 11. Some editors, who adopt the variant τ. ἐαυτοῦ θ., make the clause refer to the Egyptians, which seems less appropriate, as we are expressly told that under the plague of darkness none of them left their place. See xvii. 2, 17; Ex. x. 23.

18. The general meaning of this difficult verse is this: the interchange of operations in nature (in the case of the miracle mentioned) occasioned no disorder, nor marred the harmony of the Cosmos any more than the transposing of a melody to a different pitch occasions any real change in the tune. Or, if this idea is in advance of the musical practice of the age, we may take it thus: the elements were no more changed in their nature than are the notes of a psaltery by their pitch and measure, which indeed give the character to the tune, but remain notes still. The author, carried away by his grand conception, has regarded meaning rather than language, and hence has made the sentence somewhat grammatically unintelligible. Διαλλάσσουνσι is predicated of στοιχεῖα and φθόγγοι (Gutb.); and the two members of the comparison are so mingled together, that the terms properly applicable to one only are also assigned to the other. The literal rendering therefore is this: 'For the elements being differently disposed among themselves change, as in a psaltery tones do, the name of the measure, remaining always sounds.' That is, the elements retain their nature though their operations are changed.

Ψαλτήριον, a stringed instrument, Eccus. xl. 21. In the Sept. the word is applied to instruments having different names in Hebrew. Thus Dan. iii. 7, etc., it represents *pesanterin*, in Ps. xxxii. 2, etc., it translates *nebel*, elsewhere rendered νάβλα. 1 Sam. x. 5, etc. Comp. S. Athan. Ep. Encycl. 4 (p. 91).

Μένοντα ἤχῳ, 'remaining (the same) in sound,' i. e. in their nature, the word which applies properly to the musical instrument being applied also to στοιχεῖα.

19. The author sums up the chief instances of God's Providence in the case of the miracles that concerned land, water, and fire. It seems best to confine the allusions to events connected with the Exodus.

Χερσαῖα, ἔνυδρα, νηκτά, sc. ζῶα. 'Land animals were (for the time) turned into aquatic.' Alluding doubtless to the passage of the Israelites and their cattle through the Red Sea. Ex. xii. 38; xiv. 29;

Ps. lxxv. 6 : ὁ μεταστρέφων τὴν θάλασσαν εἰς ξηρὰν, ἐν ποταμῷ διελεύσονται ποδί.

Νηκτὰ, the frogs that came up from the river, and covered the land, and filled the houses. Exod. viii. 3, 4. Ps. civ. 30. S. Ephr. in Exod. c. viii. (p. 208) : 'Perierant pisces, subsiliere ranae, alterum natantium genus, ut scilicet de vivis ranis gravissime laborarent, qui de piscibus mortuis nihil laboraverant.'

20. Ἰσχυεν accords with the tense of the other verbs. It is used with a genitive in the sense of 'to be stronger than,' to 'exceed,' so that there is no need to add, as some MSS. do, ἐπιλεησμένον to govern δυνάμεως. For the allusion see on xvi. 16, 17.

Φύσεως. The reading δυνάμεως, found in V. and a few cursives, seems to have been introduced accidentally from the preceding clause.

21. Εὐφθάρτων ζώων, 'corruptibilium animalium,' Vulg. This seems to refer to the locusts. But see on xvi. 18. The author poetically regards some of the animals sent in judgment as still existing at the time of the Plague of hail and lightning. Mr. Churton : 'Though they had bodies of flesh which were in no way proof against the devouring element.' The unusual word 'corruptibilis' occurs Rom. i. 23; 1 Cor. ix. 25; 1 Pet. i. 18, 23, and elsewhere; S. Aug. de Civit. xiii. 16. See note on x. 4.

Ἐμπεριπατούντων. (Lev. xxvi. 12; Job i. 7.) 'Coambulantium,' Vulg. Post-classical. Cp. 'coangustare,' Luke xix. 43; 'commanducare,' Rev. xvi. 10; 'collaborare,' 2 Tim. i. 8.

Οὐδὲ τηκτὸν, sc. ἦν. The conjecture of Nannius, received by Grabe and Field, οὐδ' ἔτηκον, suits the Vulg. : 'nec dissolvebant,' but has no MS. authority. For the allusion see on xvi. 22.

Ἀμβροσίας, a classical word for οὐράνιος, and so equivalent to the 'bread from heaven,' or 'angels' food,' of xvi. 20; Ps. lxxvii. 24, 25. Vulg. : 'bonam escam,' which is feeble.

22. Κατὰ πάντα, 'in respect of all things,' or, in every way. Comp. Deut. iv. 6-8.

Ἐμεγάλυνας. 'Magnificasti,' Vulg. This is an ante-classical word, common in the Vulg., e.g. Ecclus. xxxiii. 10; Luke i. 46; Acts x. 46; Plautus, Stich. I. ii. 43 :

'Pudicitia est, pater, eos nos magnificare, qui nos socias sumserunt sibi.'

Philo deems that the Mosaic Law and the Temple and its worship are to last for ever. De Vit. Mos. ii. 3 : τὰ δὲ τούτου μόνου βέβαια, ἀσάλευτα, ἀκράδαντα, καθάπερ σφραγίσαι φύσεως αὐτῆς σεσημασμένα, μένει παγίως ἀφ' ἧς ἡμέρας ἐγράφη μέχρι νῦν, καὶ πρὸς τὸν ἔπειτα πάντα διαμενεῖν ἐλπὶς αὐτὰ αἰῶνα ὥσπερ ἀθάνατα, ἕως ἂν ἥλιος καὶ σελήνη καὶ ὁ σύμπας οὐρανός τε καὶ κόσμος ᾗ (II. p. 136). De Monarch. ii. 3 : ἐφ' ὅσον γὰρ τὸ ἀνθρώπων γένος διαμενεῖ, αἰεὶ καὶ αἱ πρόσδοι τοῦ ἱεροῦ φυλαχθήσονται συνδιαγωνίζουσαι παντὶ τῷ κόσμῳ (II. p. 224).

Some have thought that the Book in its present shape is incomplete, and that the author ought to have carried his history of God's dealings with the Israelites down to later times; but the present view is abundantly sufficient for the scope of the writer; and the last verse puts the finishing touch to the picture, by asserting that what God's dealings were in the period, and under the circumstances previously indicated, so they have ever been in every time and place. Εὐλογητὸς ὁ ρύστης Ἰσραὴλ εἰς τοὺς αἰεὶ χρόνους. Ἀμήν (3 Macc. vii. 23). On the other hand, Dean Jackson observes truly : 'The calendar made by the learned author of the Book of Wisdom, for the opposite fates or destinies of the Egyptians and of the Jews, began in his own time, and shortly after our Saviour's resurrection, to be out of date, and more than so quite inverted, "Versa tabula currebant qui modo stabant;" the lot or destiny which this good author assigned unto the ungodly Egyptians did fall upon his presumed holy ones the Jews, his countrymen.' Bk. x. ch. xl. 26.

INDEXES

TO THE MATTER CONTAINED IN THE COMMENTARY.

I. GREEK. II. LATIN. III. ENGLISH.

The references denote the Page and Column.

INDEX I. GREEK.

- | | | | |
|--|---|---|--|
| <p>ἀβοήθητος, 175 b.
 ἀγαθότης, 111 a.
 ἀγγελία, 136 a.
 ἀγερωχία, 119 b.
 ἀγομαι, 153 b.
 ἄδης, 197 b, 207 a.
 ἀδόλως, 147 a.
 ἀδύνατος, 206 b.
 ἀθανασία, 156 a.
 ἀθώω, 113 b.
 αἶνιγμα, 155 a.
 αἰρεῖς, 154 a.
 αἰών, αἰώνιος, 128 b, 137 a,
 167 a, 181 b, 184 b, 186
 a, 209 a.
 ἀκηλίδωτος, 151 b.
 ἀκουώνητος, 188 a.
 ἀκρότομος, 168 a.
 ἀμάραντος, 141 b.
 ἀμβρόσιος, 220 a.
 ἀμνηστία, 189 a.
 ἀμόλυντος, 150 b.
 ἀνάγκη, 216 a.
 ἀναλύω, 117 b.
 ἀνεκλιπής, 147 a, 156 b.
 ἀνεξικακία, 121 b.
 ἀντανακλάω, 208 a.
 ἀντιπαρέρχομαι, 197 b.
 ἀντισχύω, 153 a.
 ἀντοφθαλμέω, 177 a.
 ἀνυπόκριτος, 212 b.
 ἀνωθεν, 216 b.</p> | <p>ἄξιος, 124 b.
 ἀορασία, 219 a.
 ἀπαύγασμα, 151 b.
 ἀπερίσπαστος, 197 b.
 ἀπλότης, 111 b.
 ἀποδοκιμάζω, 159 b.
 ἀποικία, 176 a.
 ἀπότομος, 138 a, 170 a.
 ἀρετή, 128 a.
 ἀρμόνιος, 201 a.
 ἀτέλεστος, 127 b.
 ἀτίμητος, 146 a.
 αὐθέντης, 175 b.
 αὐτοσχέδιως, 118 a.
 ἀφθαρσία, 122 a, 143 a.
 ἄφρων, 126 a.
 ἄχανής, 219 a.
 βάσανος, 123 b.
 βασίλεια θεοῦ, 166 a.
 βασίλειον, 116 a, 137 b.
 βασκανία, 131 a.
 βδελνγμα, 178 b.
 βίος, 166 a, 188 a, 192 b.
 βλάσφημος, 113 b.
 βραχυτελής, 191 b.
 βρόμος, 172 a.
 γενεσιάρχης, 180 b.
 γένεσις, 116 a, 126 a, 217 b.
 γενέτις, 147 a.
 γεώδης, 161 a.
 γηγενής, 144 b.
 γλυπτὰ, 187 a, 192 b.</p> | <p>διάβολος, 123 a.
 διαβούλιον, 114 b.
 διάγνωσις, 127 b.
 διαθήκη, 213 b.
 διασκιρτάω, 217 a.
 διατεινῶ, 153 a.
 δίεσις, 178 a.
 δίκαιον, τὸ, 126 a.
 δικαιοσύνη, 111 a, 138 a,
 154 b, 159 a, 185 a.
 δίκη, 172 a.
 δίκην, 178 b.
 δοκιμάζω, 112 a, 124 b.
 δόξα, 160 b.
 δυσάλκτος, 207 b.
 δυσδιήγητος, 203 a.
 ἐγκρατής, 158 b.
 ἔθνη, 156 b.
 εἰδέχθεια, 195 a.
 εἰκὼν, 152 a.
 ἐκβασίς, 121 b.
 ἐκβιάζομαι, 187 b.
 ἐκλεκτοί, 125 b, 132 b.
 ἐκλεκμάω, 139 b.
 ἐκτίθημι, 209 b.
 ἐλεγχος, 114 b, 169 a, 209 b.
 ἐλέγχω, 112 a, 113 a, 114
 b, 119 b, 133 b.
 ἐμμελέτημα, 182 a.
 ἐμπεριπατέω, 220 a.
 ἐνεδρον, 188 a.
 ἐντρομος, 205 b.</p> | <p>ἐντυγχάνω, 158 b.
 ἐνωτίζομαι, 140 a.
 ἔξαλλος, 188 b.
 ἐξίλασμός, 213 a.
 ἐξιχνιάζω, 143 b, 161 b.
 ἔξοδος, 124 a, 146 a.
 ἐπαγγέλλομαι, 120 b.
 ἐπαποστέλλω, 170 b.
 ἐπευθυμέω, 210 a.
 ἐπιείκεια, 121 b, 177 b.
 ἐπιλανθάνομαι, 118 b.
 ἐπίμοχθος, 191 a.
 ἐπισκοπή, 122 a, 125 a, b,
 127 a, 185 b.
 ἐπίσκοπος, 113 b, 219 a.
 ἐπιστρέφω, 215 a.
 ἐπισφαλής, 129 b, 161 a.
 ἐπιταγή, 187 a, 212 b.
 ἐπιτιμία, 126 a.
 ἔσχατα, τὰ, 121 a.
 ἐτάζω, 121 b, 140 b.
 εὐδράνεια, 183 b.
 εὐθής, 160 a.
 εὐλάβεια, 176 b.
 εὐστάθεια, 144 b.
 εὐφυνής, εὐφυνία, 157 a.
 ἐφίσταμαι, 140 b.
 ἐφύβριστος, 205 a.
 ζάω, 137 a.
 ζηλώω, 115 a.
 ζητεῖν τ. Κύριον, 111 b.
 ζωή, 192 b.</p> |
|--|---|---|--|

θειότης, 210 b.
 θελησις, 202 a.
 θραύσις, 213 a.
 θυμός, 196 a, 213 a.
 ιδιότης, 122 b.
 ἰνδαλα, 203 b.
 ἴσα, 145 b.
 καιρός, 155 b.
 κακόμοχθος, 191 b.
 κακότεχνος, 112 b.
 καμῶν, 132 b.
 καταλαλιά, 115 b.
 κατάστασις, 177 a.
 κατάχρεος, 112 b.
 κενοδοξία, 186 a.
 κίβδηλος, 121 a, 191 b.
 κλῆρος, 127 a.
 κόσμος, 123 b.
 κράτησις, 140 a.
 κρίνω, κριτής, 111 a.
 κρίσις, 119 a.
 λάκκος, 167 a.
 λαός, 156 a, 167 a.
 λειτουργία, 213 a.
 Λόγος, ὁ, 151 a, 171 a, 201 a, 212.
 λυθρώδης, 169 a.
 μαγικός, 205 a.
 μεσάζω, 212 a.
 μετακρινάω, 201 a.
 μεταλλεύω, 131 b, 202 a.
 μετάνοια, 173 a, 176 b.
 μiasμός, 189 a.
 μισοξενία, 218 a.
 μνημονεύω, 118 b.

μονογενής, 150 a.
 μυστάθεια, 175.
 μυστήριον, 122 a, 143 b, 186 b.
 μύστις, 154 a.
 ηπιιοκτόνος, 169 a.
 νοθεύω, 189 a.
 νόμος, 120 b.
 νοῦς, 161 b.
 ξενитеία, 209 a.
 δλοκάρπωμα, 124 b.
 δλόκληρος, 190 b.
 ὁμοθυμαδόν, 210 a.
 ὁμοιοπαθής, 145 a.
 ὀπλοποιέω, 138 a.
 ὀρθρίζω, 141 b.
 ὀρθρινός, 172 b.
 ὀρτυγομήτρα, 195 a, 217 b.
 ὄσια, τὰ, 141 a.
 ὀσιότης, 138 a, 159 a.
 ὄψει, ἐν, 146 a.
 παίγνιον, 179 a.
 παῖς Κυρίου, 120 b.
 πανηγυρισμός, 192 b.
 παντοδύναμος, 150 b.
 παραβολή, 135 a.
 παραίνεσις, 155 b.
 παραπίπτειν, παράπτωμα, 126 b, 141 a, 163 b, 174 a.
 πάρεδρος, 159 a.
 πεираζώ, 124 b.
 περικομπέω, 204 a.
 πετροβόλος, 139 a.
 πηλουργός, 191 b.
 πλήθος, 156 b.

πληρώω, 113 b.
 Πνεῦμα, τὸ ἅγιον, 112 a, 113 b.
 ποδήρης, 213 b.
 πολυπείρία, 155 a.
 πολύφροντις, 161 b.
 πόνος, 154 b, 166 b.
 πορισμός, 183 a.
 πορνεία, 186 a.
 προαναμέλπω, 211 a.
 πρόνοια, 184 a.
 προσέμπω, 215 a.
 προσαναπαύομαι, 156 b.
 προσαναπληρώω, 216 a.
 προσδεκτός, 160 b.
 προσέχω, 156 a.
 προσοδύρομαι, 215 b.
 προϋφίστημι, 216 b.
 προφήτης, 152 b.
 πρωτόπλαστος, 144 b.
 ρεμβασμός, 131 a.
 ροίζος, 136 b.
 ρόπη, 172 b.
 σέβασμα, 188 a, 193 b.
 σημεία καὶ τέρατα, 155 b, 167 a.
 σκνῖψ, 217 b.
 σκολιός, 112 a.
 σοφία, 112 b, 146 a, 161 b.
 σπλαγχνοφάγος, 175 a.
 συγκλύζω, 139 b.
 συγκρίνω, σύγκρισις, 146 a.
 συμβίωσις, 154 a.
 σύμβολον, 196 a.
 συναναστροφή, 156 b.

συνείδησις, 206 a.
 συνέχω, 113 b, 208 b.
 συνιέω, 160 b.
 συνολκή, 193 a.
 σύστασις, 148 a.
 σωρηδόν, 213 b.
 τεκνοφόνος, 188 b.
 τέλειος, τελειώω, 132 a, 159 b.
 τελετή, 186 b.
 τρανός, 150 a, 168 a.
 τρίβος, 121 a.
 υἱός Θεοῦ, 135 a.
 ὕλη, 171 a.
 ὑπέρμαχος, 168 a.
 ὑποστέλλομαι, 140 b.
 φθορά, 186 a.
 φιλάγαθος, 150 b.
 φιλόψυχος, 173 b.
 φρόνησις, 142 a, 146 a, 154 b.
 φυλακίζω, 209 a.
 χαλκοπλάστης, 191 b.
 χάρις καὶ ἔλεος, 125 b, 132 b.
 χέρσος, 165 b.
 χνοῦς, 137 a.
 χράσμαι with acc., 147 a.
 χρησιμεύω, 129 a.
 χρόνος, 155 b.
 χρυσοῦργος, 191 b.
 χωνευτήριον, 124 b.
 ψαλτήριον, 219 b.
 ψηλάφησις, 193 a.
 ψυχή, 157, 161 b.
 ὥστε, 'and so,' 144 b.

INDEX II. LATIN.

Ab intus, 206 b.
 Absconsus, absconse, 149 a, 210 b.

Accersio, 116 b.
 Adinventio, 186 a.
 Allocutio, 128 a, 155 b.

Anima mundi, 114 a.
 Assistrix, 159 a.
 Boethius, 153 a.

Cogitatio, 155 b.
 Cognoscibiliter, 181 a.
 Comessor, 175 a.

- Commemoror, 170 a.
 Compeditus, 203 a.
 Concupiscentia, 195 b.
 Corruptio, 114 b.
 Creatura, 126 a.
 Cruciatio, 141 a.
 Custoditio, 142 b.
 Detractio, 115 a.
 Dignus with gen., 147 b.
 Doctrix, 154 a.
 Duriter, 181 a.
 Electrix, 154 a.
 Eo, inflection of, 202 b.
 Excandescio, 139 b.
 Exerro, 174 a.
 Exquisitio, 142 b, 186 a.
 Exterminium, extermino,
 exterminatio, 124 a,
 139 a, 142 b.
 Fascino, fascinatio, 131 a.
 Fictio, 189 a.
 Fictum, 113 a.
 Fumigabundus, 165 a, b.
 Hibernalis, 202 b.
 Honestas, honestus, 146 b,
 147 a.
 Immaculatus, 130 b.
 Immemoratio, 189 a.
 Impossibilis, 171 a.
 Improperium, improprio,
 120 b, 135 a.
 Inauxiliatus, 175 b.
 Incoinquatus, 126 b.
 Incolatus, 217 a.
 Inconsummatio, inconsum-
 matus, 127 b, 129 b.
 Incredibilis, 165 b.
 Increpatio, 142 b, 179 a.
 Indisciplinatus, 203 a.
 Inexterminabilis, 122 a.
 Inextinguibilis, 146 b.
 Infirmiter, 129 b, 181 a.
 Inhabitor, 174 b.
 Inordinatio, 189 a.
 In palam, 187 a.
 Insensatus, 126 a.
 Insidia, 189 a.
 Insimulatus, 212 b.
 Intelligibilis, 150 b.
 Juramentum, 178 a.
 Justifico, 141 a.
 Laesura, 172 a.
 Magnifico, 220 b.
 Mansuetio, 198 b.
 Medietas, 148 b.
 Natio, 116 a.
 Nativitas, 143 b, 145 b,
 202 a.
 Nimietas, 129 b, 145 b.
 Noceo, with acc., 189 b.
 Nugacitas, 131 a, 145 b.
 Odibilis, 174 b.
 Ortygometra, 195 a.
 O sapientia, 153 a.
 Partibus, 174 a, 176 b.
 Poderes, 213 b, 214 a.
 Praeclaritas, 145 b, 157 a.
 Praesumo, 147 b.
 Praetereo, 114 b.
 Praevaricatio, 190 b.
 Protoplastus, 144 b.
 Providentia, 142 a, 161 a.
 Querela, 164 b.
 Refiguro, 216 b.
 Refrigerium, 117 b, 130 a.
 Respectio, 127 a, 142 b.
 Reverentia, 177 b.
 Sacramentum, 122 a, 143 b.
 Saeculum, 181 b.
 Salvator, 197 a.
 Sibilatio, 134 b, 142 b.
 Subitaneus, 204 b.
 Subitatio, 134 b, 142 b.
 Supervacuum, supervacui-
 tas, 170 b, 178 b, 186 a,
 192 a.
 Sustineo, 156 a.
 Traductio, 121 a, 169 a.
 Tuto, 166 b.
 Vacuitas, 182 b.
 Vitulamen, 129 a.
 Zelo, 115 a.

INDEX III. ENGLISH.

- Aaron, 213.
 Abraham, 152 a, b, 164 b,
 210 a.
 Adam, 144 b, 162 f.
 Adventure, 118 a.
 Alexandria, 192 b, 193 a.
 Angels, 150 a.
 Animal worship, 193 b, 194.
 Apotheosis, 187 a.
 Apples of Sodom, 165 b.
 Ark, the, 164 b.
 Art magic, 205 a.
 Astronomy, 148 b.
 Baal, 174 b.
 Babel, 164 b.
 Bacchus, orgies of, 188 b.
 Barrenness, 126 a.
 Bears, 171 b.
 Because, 173 a.
 Bezaleel, 148 a.
 Birds, Egyptian, 207 b.
 Blood, plague of, 168 b,
 169 a.
 Body and soul, 157 f., 161.
 Botany, 149 a.
 Breastplate of High Priest,
 214.
 Cain, 164 a, b.
 Caligula, 187 a, 193 a.
 Canaanites, 166 b, 174 a,
 175 b, 176.
 Chastity, 128, a, b.
 Child-sacrifice, 188 b.
 Christ, references to, 120,
 121 b, 135 a, 149 b,
 151 a, b, 152 a, 157 a,
 196, 212 a.
 Chronology, 148 b.
 Cloud, pillar of, 167 b,
 216 b.
 Conceit, 156 a.
 Conscience, 133 b, 206 a.
 Continency, 158 b.
 Counterfeits, Egyptian,
 192 a.
 Creationism, 157 a.
 Cross of Christ, The, 185 a.
 Crown, crowning, 119 a,
 129 a, 137 b.
 Darkness, plague of, 203,
 204, 219 a.
 Death, physical and eter-
 nal, 115, 122 a, 123 b.
 Devil, the, 122 b, 123 a.
 Egyptians, Egypt, 167 b,
 168 b, 169, 170, 178 b,
 193 a, 198 a, 211 b,
 218 a.
 Elements, the, worshipped,
 180 a.

- Enoch, 130 b, 132 a.
 Esau, 166 b.
 Eschatology, 117, 122 a, 133 b, 134 a.
 Essenes, 152 b, 202 b.
 Eucharist, the holy, 200 b.
 Eunuch, 126 b, 127 a.
 Exodus, the, 210, 219 b.
 Fear, to, =frighten, 205 b.
 Fire, pillar of, 167 b, 209 a.
 Firstborn, death of the, 210 a, 211, 213 a.
 Flies, plague of, 197 a, 217 a.
 Flood, the, 164 a.
 Fools, folly, 112 a.
 Foreknowledge, God's, 215 a.
 Freewill, 176 b.
 Frogs, plague of, 195 b, 198 b, 217 b, 219 b.
 Funeral rites, 211 b, 215 b.
 Future state, 117, 118 b.
 Gestation, period of, 145 a.
 Giants, the, 184 b.
 God, son of, 120 b, 135 a.
 Greeks, the, 193 a.
 Hades, 116 a, b.
 Hail, plague of, 198 a, 218 a.
 Heaven, 127 a.
 Hornets, 176 a.
 Idolatry, idols, 179 a, 180 a, 181 b, 185 b, 186, 187, 188.
 Image-worship, 191 a.
 Inhabitanee, 176 a.
 Jacob, 166 a, b.
 Jews, renegade, 120 a, 132 a.
 Joseph, 166 b, 167, 218 a.
 Know God, to, 170 a.
 Korah, 213 a.
 Laban, 166 b.
 Law, Mosaic, 120 a, 209, 220 b.
 Lice, plague of, 197 a, 217 b.
 Life, eternal, 122 a, 124 a.
 Lightning, plague of, 198 b, 201 b.
 Liturgies, ancient, 162 b.
 Locusts, plague of, 197 a, 220 a.
 Lot, 165 a, 219 a.
 Lot's wife, 165 b.
 Magicians, 205 a, 212 a.
 Manna, 199 b, 200, 201, 202.
 Materialism, matter, 112 b, 171.
 Moloch, 174 b.
 Moriah, 160 a.
 Moses, 167 a, 168 a, 170 b, 209 b, 213 b.
 Nebuchadnezzar, 187 a.
 Neo-Platonism, 158 a.
 Nile, the, 169 a, 178 b, 179 b.
 Nimrod, 164 b.
 Noah, 164 b, 176 b, 184 b.
 Panoply, 137 b.
 Pantheism, 173 b.
 Passover, the, 210 b, 211.
 Pataeci, the, 183 a.
 Patriarchs, the, 210.
 Pentapolis, 165 a.
 Perjury, 189 b.
 Pharaoh, 167 a, 169 a, 177 b, 180 b, 211, 215 b.
 Physician, 197 b.
 Plagues of Egypt, 139 a, 168 b, 169, 171 a, 178 b, 197 a, 199 a, 209.
 Platonism, 114 a, 150 a, 151 a, 155 a, 157 b, 160 a, 171 a, 174 a, 184 a, 212 b.
 Potiphar, 167 a.
 Predestination, 131 a.
 Priest, dress of High, 213 b, 214.
 Prophecy, 152 b.
 Providence, 184 a.
 Psalter, 219 b.
 Ptolemy Philopator, 193 a.
 Punishment of mighty men, 140 b.
 Pythagoras, 157 b.
 Quails, 194 a, 217 b.
 Rabshakeh, 177 b.
 Red Sea, the, 184 a, 216 b, 217 b.
 Repentance, 173 a.
 Riches, 136 a.
 Righteousness, 111 a, 185 a.
 Sacraments, the, 201 b.
 Seal, 118 b.
 Serpent, the brazen, 196.
 Serpent, the Old, 122 b, 196 a.
 Serpents, fiery, 196.
 Serve, to, 216 b.
 Sin, original, 158 b, 176 b.
 Sodom, Sodomites, 165, 218.
 Solomon, 140 a, 141 a, 144 a, 148 b, 149 a, 155 b, 156 a, 159 a.
 Solstices, the, 148 b.
 Son of God, 120 b, 212 a.
 Sorites, 142 a.
 Soul, the, 112 b, 123 a, 125 a, 157 a, b, 192 a.
 Spirit, the Holy, 112 b, 114 a, 161 b.
 Spirits, 150 b, 151 a.
 Spirits, Solomon's supremacy over, 149 a.
 Stoics, the, 150 a, 151 a.
 Stone-bow, 139 a.
 Sun, worship of the, 180 b.
 Suppose, 203 b.
 Temple, the, 160 a.
 Tempt God, to, 111 b, 112 a.
 Teraphim, 183 a.
 Therapeutae, 126 b, 166 a.
 To, the prefix, 172 a.
 Traducianism, 157 a.
 Travel, 166 b.
 Turn, for our, 120 a.
 Unright, 177 a.
 Virtues, the Cardinal, 154 b.
 Vulgate, additions in, 119 a, 128 a, 137 a, 139 a, 143 b, 156 a, 162, 168 b, 169 b, 170 a, 172 a, b, 173 a, b, 180 b, 182 a, 187 a, 193 b.
 Wasps, 176 a.
 Water, miracle of, 169 b, 170 b.
 Wisdom, 112 b, 141 b, 142 a, 143 b, 146 a, 147 b, 149 b, 151 a, 152 b, 153 a, 155 a, 159 b.
 Word, the, 159 a, 171 a, 197 b, 212.
 Works, good, 147 b.
 Years, cycles of, 148 b.
 Zoology, 148 b.

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